

THE
TRANSLATOR'S
NEW
TESTAMENT



THE BRITISH & FOREIGN BIBLE SOCIETY

THE TRANSLATOR'S NEW TESTAMENT

This project goes back nearly twenty years and has involved thirty-five scholars under the direction of Professor W. D. McHardy of the University of Oxford. Originally intended for the Bible translator for whom English is a second language, it has already been used in many lands. Now it is produced for serious Bible students, who will find it an informative and stimulating aid to their understanding of the New Testament.

The Translation

This was prepared originally for the translator who has no access to the Greek text or a limited command of that language. Full use has been made of modern linguistic insights. The language is simple, the style direct and the sentence structure uncomplicated ; yet any over-simplification which would fail to reproduce the full meaning of the original has been avoided. The translation is based on the United Bible Societies' Greek New Testament of 1966.

The Glossary and Notes

The Glossary deals with words and expressions which recur throughout the New Testament and for which a scheme of cross-reference is necessary.

The Notes are concerned with problems which occur within single books or within the works of a single writer. They deal with difficulties repeatedly raised by translators, and with passages on which modern scholars are not agreed. Normally a literal translation of the Greek text is

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given which can then be used to show how it is possible to go out in different directions from a common centre. The translation adopted naturally indicates the preference of the present translators, but as a rule several other modern translations in common use are quoted. These are : the Revised Standard Version, the New English Bible, Today's English Version, the Jerusalem Bible, a New Translation by William Barclay. A few other versions are occasionally quoted. This procedure should help the translator to form his own judgement from a considerable variety of evidence.

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THE GREEK NEW TESTAMENT: UNITED BIBLE SOCIETIES 1966

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Technical and Practical papers published quarterly under the editorial supervision of the United Bible Societies Sub-Committee on Helps for Translators.

Annual Subscription £1.00.

THE TRANSLATOR'S NEW TESTAMENT



London
The British and Foreign Bible Society

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PREFACE

This volume, *The Translator's New Testament*, marks a climax in a process which was authorized by the General Committee of the Society in September 1954. It is the outcome of the work of a team of thirty-five scholars, seventeen being New Testament specialists in British universities and theological colleges, and eighteen missionary linguists who have specialized in the use of English as the second language of African and Asian nationals. At all stages of the work there has been consultation with translators in many parts of the world, hundreds of whom have used it in draft form in the making of their own vernacular translations.

There can be few more urgent or important tasks in this generation than that of bringing scholarly aid to those Christians all over the world who are striving to make translations which will convey accurately and powerfully into their own languages the content of the New Testament. Scholars whose gifts and attainments qualify them to help in such work are well aware of their privilege and need no thanks. Nevertheless it should be noted that this new translation has made great demands upon the devotion and resolution of many people. Their reward must be that many a frustrated translator will find in this book much of the help he needs and will take up his task again with renewed confidence.

Of the select company of those who have made this new venture possible it is fitting that the Society should record its thanks to the Rev. Professor W. D. McHardy of the University of Oxford who has directed the project from the beginning. The Rev. G. D. Reynolds, M.A., sustained the whole work through nine formative years, providing drafts and organizing panels of translators. As successive Chairmen of the BFBS Translations and Library Committee, Sir Frederick Bourne, Brigadier C. C. Swift, and the Rev. Professor A. S. Herbert of the Selly Oak Colleges, Birmingham, have given wise and practical support at all times. During the final stages of the work the Rev. Professor William Barclay of Glasgow University, for some years a member of the panel

of translators, gave most generous aid in the processes of revision and co-ordination. We are also greatly indebted to those who have contributed to standard works of theology and exegesis and whose labours have provided the basis of modern British New Testament scholarship. It would be impossible to mention them by name, but the evidence of their work is manifest throughout this book. Lastly, without the unstinted help and loyalty of our colleagues in Bible House our purpose could never have been achieved.

Comments on this translation will be welcomed and should be addressed to

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W. J. Bradnock

(Translations Secretary 1949–1971)

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INTRODUCTION

The primary purpose of this book is to make available, to those translators of the New Testament into their own mother tongue who depend on English for access to the sources of biblical scholarship, such help as is necessary for the making of effective translations in the languages of today. More than three thousand translators and revisers come into this category. Anyone whose mother tongue is English may not be immediately aware that the language of this translation differs in any way from that of other modern English translations. So much the better. It differs only because of the constituency we are trying to serve. Our aim has been to ensure that translators throughout the world should feel at home with its style, idiom and vocabulary. For this we have depended not on the use of mechanical 'controls' such as word-counts but on the guidance of experienced missionary linguists whose advice and counsel have been tested by the use of innumerable draft translations in practical situations.

Any translator who has tried to reproduce from the Greek in a modern language the full character and power of the original in terms of close, natural equivalence knows the toughness of the problems posed by the nature of the biblical language and the content and style of the New Testament books. It needs little imagination to realize how greatly these problems are accentuated when the translator must base his work on a translation in a language which is neither the original Greek nor his mother tongue. *The Translator's New Testament* is an attempt to meet this situation. It is conceived as an aid for those who will use it as a bridge between the ancient Greek text and the languages and cultures of the modern world. The translation is not an end in itself; it is a means to an end. That end is the production of accurate and forceful translations in contemporary languages. Its language therefore is simple, its style direct and its form uncomplicated. Nevertheless the dangers of over-simplification have been con-

stantly kept in mind. It is the purpose of the Notes and Glossary to meet this problem.

The translation and revision of the Scriptures today is essentially a group process, and this book has been designed to be a committee 'tool' which will prove most useful when used by groups of translators. In transferring the Greek New Testament into the idioms of the twentieth century through the medium of 'second' English, specialist knowledge in a variety of fields is necessary. For this reason the ideal translating group is one in which the skills and expertise of individual members are complementary. Occasionally an explanatory note may depend for its effectiveness on the ability of theologically and linguistically trained members of the group to explain its meaning and content in the vernacular to colleagues whose special contribution to the total work may not lie in those fields. *The Translator's New Testament* will prove most helpful when it is used in consultation with United Bible Societies Translations Consultants.

Although our objective has been to serve the needs of translators, many scholars and teachers of the New Testament have seen for our work a wider usefulness amongst those who wish to have a deeper knowledge of the comprehensiveness and subtlety of the Greek, factors which are in the nature of things disguised rather than exposed in most modern English versions. If serious students find in this translation an effective means to that end, those who have given so much labour to its preparation will have additional cause to be thankful.

Glossary and Notes

In content there is little difference between these features. The Glossary deals with those words and expressions which recur throughout the New Testament and for which a scheme of cross-reference is necessary. The Notes deal specifically with problems which occur within single books or within the works of a single writer. They are not intended as a substitute for the standard commentaries, which should be used as fully as possible and are available on loan to translators from the Bible Societies through the office of the local Translations Consultant. In the main, however, the ordinary commentary is not written with the needs of translators in view, though a special series of

Translators' Handbooks is being published by the United Bible Societies to remedy this situation.

The notes in this volume deal mainly with those problems which translators have repeatedly raised in the course of many decades. Some of these concern passages which are translated in different ways by different modern translators and which therefore puzzle those who refer to them. It is usually found best to give first of all a literal translation of the Greek as the basis from which the different translators have worked. This can then be used to show how it is possible to go out in different directions from a common centre. The translation we have adopted naturally indicates our own preference, but as a general rule several other modern translations are quoted, all of which are commonly found on translators' desks today. These are

The Revised Standard Version

The New English Bible

Today's English Version

The Jerusalem Bible

The New Testament: A New Translation, by William Barclay

A few other versions are occasionally quoted. This procedure should help the translator to form his own judgement from a considerable variety of evidence.

The Greek Text on which our translation is based is that of the United Bible Societies' Greek Text, 1966. Only rarely have we followed a different reading. Other translations quoted, however, have followed different textual readings in certain places and these have been noted to avoid confusion. Verses placed within brackets [] are not found in some of the most reliable manuscripts of the New Testament.

In the final stages of our work, for questions relating to modern English usage and the meaning of words we have referred constantly to the *Advanced Learner's Dictionary of Current English*, published by the Oxford University Press (1963). Translators will find this work of great assistance.

Symbols in the Text

References to the glossary are indicated by an asterisk (*) and references to the Notes by a 'dagger' (†).

ABBREVIATIONS

I. GENERAL

A & G	Arndt and Gingrich, <i>A Greek-English Lexicon of the New Testament</i>
AV	Authorized Version
JB	Jerusalem Bible
LXX	Septuagint
NEB	New English Bible
NT	New Testament
OT	Old Testament
RSV	Revised Standard Version
RV	Revised Version
TEV	Today's English Version
TT	Translators' Translation
UBS GNT	United Bible Societies Greek New Testament
WmB	William Barclay, <i>The New Testament: A New Translation</i>

II. BOOKS OF THE OLD TESTAMENT

<i>Gen</i>	Genesis	<i>Neh</i>	Nehemiah
<i>Exod</i>	Exodus	<i>Esther</i>	Esther
<i>Lev</i>	Leviticus	<i>Job</i>	Job
<i>Num</i>	Numbers	<i>Ps(s)</i>	Psalms
<i>Deut</i>	Deuteronomy	<i>Prov</i>	Proverbs
<i>Josh</i>	Joshua	<i>Eccles</i>	Ecclesiastes
<i>Judg</i>	Judges	<i>S. of S.</i>	Song of Songs
<i>Ruth</i>	Ruth	<i>Isa</i>	Isaiah
<i>1 Sam</i>	1 Samuel	<i>Jer</i>	Jeremiah
<i>2 Sam</i>	2 Samuel	<i>Lam</i>	Lamentations
<i>1 Kgs</i>	1 Kings	<i>Ezek</i>	Ezekiel
<i>2 Kgs</i>	2 Kings	<i>Dan</i>	Daniel
<i>1 Chr</i>	1 Chronicles	<i>Hos</i>	Hosea
<i>2 Chr</i>	2 Chronicles	<i>Joel</i>	Joel
<i>Ezra</i>	Ezra	<i>Amos</i>	Amos

<i>Obad</i>	Obadiah	<i>Zeph</i>	Zephaniah
<i>Jonah</i>	Jonah	<i>Hag</i>	Haggai
<i>Mic</i>	Micah	<i>Zech</i>	Zechariah
<i>Nahum</i>	Nahum	<i>Mal</i>	Malachi
<i>Hab</i>	Habakkuk		

III. BOOKS OF THE NEW TESTAMENT

<i>Mat</i>	Matthew	<i>1 Tm</i>	1 Timothy
<i>Mk</i>	Mark	<i>2 Tm</i>	2 Timothy
<i>Lk</i>	Luke	<i>Tt</i>	Titus
<i>Jn</i>	John	<i>Phm</i>	Philemon
<i>Ac</i>	Acts	<i>He</i>	Hebrews
<i>Ro</i>	Romans	<i>Jas</i>	James
<i>1 Cor</i>	1 Corinthians	<i>1 Pe</i>	1 Peter
<i>2 Cor</i>	2 Corinthians	<i>2 Pe</i>	2 Peter
<i>Ga</i>	Galatians	<i>1 Jn</i>	1 John
<i>Eph</i>	Ephesians	<i>2 Jn</i>	2 John
<i>Php</i>	Philippians	<i>3 Jn</i>	3 John
<i>Col</i>	Colossians	<i>Jd</i>	Jude
<i>1 Th</i>	1 Thessalonians	<i>Re</i>	Revelation
<i>2 Th</i>	2 Thessalonians		

THE NEW TESTAMENT

MATTHEW

1 Jesus Christ was descended from David and from Abraham in the following way:

²Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, ³Judah the father of Perez and Zerah by Tamar, Perez the father of Hezron, Hezron the father of Ram, ⁴Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, ⁵Salmon the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse, ⁶and Jesse the father of King David.

David was the father of Solomon by the widow of Uriah, ⁷Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, ⁸Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, ⁹Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, ¹⁰Hezekiah the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah, ¹¹Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

¹²After the deportation to Babylon: Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel, ¹³Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, ¹⁴Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, ¹⁵Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, ¹⁶Jacob the father of Joseph the husband of Mary, and Mary was the mother of Jesus, who is called the *Messiah.

¹⁷So there were fourteen generations in all from Abraham to David, fourteen from David to the deportation to Babylon, and fourteen from the deportation to Babylon until the Messiah.

¹⁸The birth of Jesus the *Messiah was like this. When his mother, Mary, was betrothed to Joseph, before they came together she found that she was pregnant through the action of the Holy Spirit. ¹⁹Her †husband, Joseph, was an honourable man. He was unwilling to bring shame on her and wanted to send her away secretly. ²⁰He had this in mind, but the *angel of the Lord appeared to him in a dream and said, ‘Joseph, son of David, do not be afraid to take home Mary your †wife, for it is through the action of the Holy Spirit that she has conceived. ²¹She will bear a son, and you will name him Jesus (meaning Saviour), for he will save his *people from their sins.’ ²²All this took place to fulfil what was spoken by the Lord through the prophet, who said,

²³‘A maiden will become pregnant and bear a son,
and they will name him Emmanuel’,

which means ‘God with us’. ²⁴When Joseph woke from sleep he did as the angel of the Lord had commanded him, and took her home as his wife, ²⁵but he had no intercourse with her until she had given birth to a son. And he named him Jesus.

2 When Jesus was born at Bethlehem in Judaea in the time of King Herod, †Magi from the east came to Jerusalem, ²saying, ‘Where is the new-born King of the Jews? For we saw his star when it rose and have come to pay him honour.’ ³When King Herod heard this he was troubled, and all the people of Jerusalem with him. ⁴He brought together all the chief *priests of the *people and those who taught them the *Law and asked them where the *Messiah was to be born. ⁵They said to him, ‘In Bethlehem of Judaea; for *Scripture says through the prophet,

⁶“You, Bethlehem in the land of Judah,
are by no means least among the rulers of Judah,
for out of you a leader will come
who will rule my *people, Israel.”’

⁷Then Herod secretly called the †Magi and tried to learn precisely from them the time when the star appeared. ⁸He sent them to Bethlehem, saying, ‘Go and enquire carefully about the child, and when you find him report to me, that I too may come and pay

him honour.' ⁹They listened to the king and went on their way; and the star, which they had seen when it rose, went before them, till it came and stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed; ¹¹and they entered the house and saw the child with his mother Mary. They fell to the ground and paid him honour, and when they had unpacked their treasures they offered him gifts of gold, frankincense and myrrh. ¹²They were warned in a dream not to go back to Herod and went back to their own country by another road.

¹³When they had gone, the *angel of the Lord appeared to Joseph in a dream, and said, 'Get up, take the child and his mother, and flee to Egypt, and stay there till I tell you, for Herod intends to look for the child to kill him.' ¹⁴He got up, took the child and his mother in the night and withdrew to Egypt, ¹⁵and was there till the death of Herod, in order that what the Lord said through the prophet might be fulfilled, 'Out of Egypt I called my son.'

¹⁶When Herod saw that the †Magi had tricked him, he was furious, and he sent and killed all the boys in Bethlehem and in all its territory who were two years old or under, basing this on the time which he had learned from the Magi. ¹⁷Then was fulfilled what was spoken through the prophet Jeremiah,

¹⁸'A voice was heard in the town of Ramah,
wailing and great mourning,
Rachel weeping for her children,
and refusing to be comforted, because they were dead.'

¹⁹On the death of Herod the *angel of the Lord appeared in a dream to Joseph in Egypt ²⁰and said, 'Get up, take the child and his mother, and go to the land of Israel, for those who wanted to kill the child are dead.' ²¹He got up, took the child and his mother, and went to the land of Israel. ²²When he heard that Archelaus was king over Judaea in place of his father Herod he was afraid to return there, and being warned in a dream he withdrew to the region of Galilee. ²³He went and settled in a town called Nazareth, that what was spoken through the *prophets might be fulfilled: 'He shall be called a Nazarene.'

3 In those days John the *Baptizer came *proclaiming in the *wilderness of Judaea, ²‘Repent, for the *Kingdom of Heaven †has drawn near.’ ³This is he who was spoken of through the prophet Isaiah, who said,

‘There is a voice of someone crying out in the wilderness,
“Prepare the way of the Lord,
make his paths straight.”’

⁴John wore a garment of camel hair and round his waist a leather belt, and his food was locusts and wild honey. ⁵The people of Jerusalem, all Judaea and all the district around the Jordan went out to him, ⁶and were *baptized by him in the river Jordan, confessing their sins.

⁷He saw many of the *Pharisees and *Sadducees coming for *baptism, and said to them, ‘You brood of vipers, who advised you to flee from the coming *wrath? ⁸Show by your conduct that you have truly repented; ⁹and do not think of saying among yourselves, “Abraham is our father”; for I tell you that from these stones God can raise up children for Abraham. ¹⁰Already the axe is laid at the root of the trees. Every tree that does not produce good fruit will be cut down and thrown into the fire. ¹¹I indeed *baptize you with water †as a sign of your repentance. He who is coming after me is more powerful than I, and I am not worthy to take off his sandals. He will baptize you with the Holy Spirit and with fire. ¹²His †winnowing-shovel is in his hand. He will thoroughly clear his threshing-floor and gather his wheat into the granary, but he will burn up the chaff with fire that burns for ever.’

¹³Then Jesus came from Galilee to John at the Jordan to be *baptized by him. ¹⁴But John tried to prevent him, saying, ‘I need to be baptized by you. Why do you come to me?’ ¹⁵Jesus answered him, ‘Let it be so now, for in this way it is fitting for us to fulfil all that God requires.’ Then John agreed. ¹⁶And when Jesus had been baptized, he came up at once from the water; heaven was opened to him, and he saw God’s Spirit descending like a dove and coming upon him; ¹⁷and a voice from heaven said, ‘This is my dear and *only Son, with whom I am well pleased.’

4 Then Jesus was led up by the Spirit into the *wilderness, to be put to the test by the *devil. ²After fasting for forty days and nights he was hungry, ³and the tempter came and said to him, 'If you are God's Son, tell these stones to become bread.' ⁴But Jesus answered, '*Scripture says, "Man shall not live by bread alone, but by every word which comes from the mouth of God."' ⁵Then the devil took him into the Holy City. He set him on the pinnacle of the temple ⁶and said to him, 'If you are God's Son, throw yourself down; for Scripture says,

"He shall command his *angels concerning you,
and they shall bear you up on their hands
so that you do not strike your foot against a stone.'"

⁷Jesus said to him, 'Scripture also says, "You must not put the Lord your God to the test."' ⁸Again the devil took him to a very high mountain, and showed him all the kingdoms of the *world and their *glory; ⁹and he said to him, 'I will give you all these things if you fall down and worship me.' ¹⁰Then Jesus said to him, 'Go away, *Satan; for Scripture says, "You must worship the Lord your God, and serve him alone."' ¹¹Then the devil left him, and angels came and attended to his needs.

¹²When Jesus heard that John had been arrested he went away into Galilee. ¹³He left Nazareth and went and settled in Capernaum by the lake, in the territories of Zebulun and Naphthali. ¹⁴This was to fulfil the word spoken through the prophet Isaiah,

¹⁵'Land of Zebulun and land of Naphthali,
along the road to the sea, beyond the Jordan,
Galilee of the nations,
¹⁶the *people who were sitting in darkness
have seen a great light,
and on those who were sitting in the land and shadow of death
light has dawned.'

¹⁷From that time Jesus began to *proclaim his message: 'Repent, for the *Kingdom of Heaven †has drawn near.'

¹⁸As he was walking by Lake Galilee he saw two brothers, Simon called Peter, and his brother Andrew, casting a net into the water, for they were fishermen. ¹⁹He said to them, 'Come, follow me, and I will make you fishers of men.' ²⁰Then they left their

nets and followed him. ²¹When he had gone on from there he saw two other brothers, James the son of Zebedee, and John his brother, in a boat with their father Zebedee making ready their nets; and he called them. ²²Then they left the boat and their father, and followed him.

²³He went all through Galilee, teaching in the *synagogues, *proclaiming the *Good News of the *Kingdom, and healing every kind of disease and sickness among the people. ²⁴The news of him went into the whole of Syria, and they brought to him all who were sick with various diseases and in agony, *demoniacs, lunatics and paralytics, and he healed them. ²⁵Great crowds followed him from Galilee, the †Decapolis, Jerusalem, Judaea, and from beyond the Jordan.

5 Seeing the crowds he went up the hill. He sat down, and his disciples came to him. ²He began to teach them, saying,

³ *Happy are those who know their spiritual need;
the *Kingdom of Heaven is theirs.

⁴Happy are the mourners;
they will be comforted.

⁵Happy are the *meek;
they will *possess the earth.

⁶Happy are those who hunger and thirst for what is *right;
they will be satisfied.

⁷Happy are those who show mercy;
they will receive mercy.

⁸Happy are the pure in *heart;
they will see God.

⁹Happy are the peacemakers;
they will be called God's sons.

¹⁰Happy are those who are persecuted because they do what
is *right;
the Kingdom of Heaven is theirs.

¹¹Happy are you when people revile and persecute you, and on my account accuse you falsely of every kind of wickedness. ¹²Be glad and rejoice, because your reward in heaven is great. That is how they persecuted the *prophets who were before you.

¹³ You are the salt of the earth. If salt loses its taste, what will

make it salty again? It is no longer good for anything; it is thrown away and people tread on it. ¹⁴You are the light of the *world. A city set on a mountain cannot be hidden. ¹⁵One does not light a lamp and put it under a measuring-vessel^a, but on a lamp-stand, and it shines for everyone in the house. ¹⁶In the same way your light must shine before men, that they may see your good deeds and give *glory to your Father in heaven.

¹⁷Do not think that I came to destroy the *Law or the *Prophets; I did not come to destroy them but to complete them. ¹⁸In truth I tell you, until heaven and earth pass away, †not one small letter or a part of a letter shall pass from the Law till all is fulfilled. ¹⁹Whoever breaks one of these commandments, even the least of them, and teaches others to do so, will be called least in the *Kingdom of Heaven; but whoever practises them and teaches them will be called great in the Kingdom of Heaven; ²⁰for I tell you that unless your *righteousness exceeds that of the teachers of the Law and the *Pharisees you shall not enter the Kingdom of Heaven.

²¹You have heard that it was said to men in the past, “You must not murder; whoever murders will be liable to judgement.” ²²But I tell you that everyone who is angry with his brother will be brought to judgement; whoever †speaks contemptuously of his brother must face the judgement of the Supreme *Court; whoever says, “Fool”, will be in danger of *hell-fire. ²³If therefore you are offering your gift at the altar, and there remember that your brother has something against you, ²⁴leave your gift there before the altar; first go and be reconciled to your brother, and then come and offer your gift. ²⁵Make friends with your opponent quickly while you are with him on the road. If you do not he may hand you over to the judge, and the judge to the jailer, and you will be thrown into prison. ²⁶In truth I tell you, you shall not come out of it until you have paid the last quadrans.^a

²⁷You have heard that it was said, “You must not commit adultery.” ²⁸I tell you that everyone who looks at a woman so as to desire her has already committed adultery with her in his *mind. ²⁹If your right eye causes you to *fall away, take it out and throw it away, for it is better for you that one part of your body should perish than that your whole body should be thrown

^a See Appendix.

into *hell. ³⁰And if your right hand causes you to *fall away, cut it off and throw it away, for it is better for you that one part of your body should perish than that your whole body should go into hell.

³¹It was said, "If a man divorces his wife he must give her a certificate of divorce." ³²But I tell you that everyone who divorces his wife except on account of her unchastity causes her to commit adultery; and if a man marries a divorced woman he commits adultery.

³³Again, you have heard that it was said to men in the past, "You shall not break your vows, but you shall fulfil your vows before the Lord." ³⁴But I tell you not to take oaths at all, either by heaven, because it is the throne of God, ³⁵or by the earth, because it is his footstool, or by Jerusalem, because it is the city of the great King; ³⁶nor shall you take oaths by your head, because you are not able to make one hair white or black. ³⁷Let your word "Yes" mean "Yes" and your "No" mean "No". Anything more than this comes from the *evil one.

³⁸You have heard that it was said, "Eye for eye, and tooth for tooth." ³⁹But I tell you not to resist anyone who would do you wrong. If anyone slaps you on your right cheek turn the other to him also. ⁴⁰If a man wants to go to law with you and take your shirt let him have your cloak also. ⁴¹If a man †commandeers you for one mile, go two miles with him. ⁴²Give to him who asks you, and do not turn away from him who wants to borrow from you.

⁴³You have heard that it was said, "You must love your neighbour, and hate your enemy." ⁴⁴I tell you, love your enemies and pray for those who persecute you, ⁴⁵that you may be sons of your Father in heaven, for he makes his sun rise on the evil and the good and sends rain on the *righteous and the unrighteous. ⁴⁶For if you love those who love you, what reward have you? Do not tax-collectors also do the same? ⁴⁷And if you greet only your brothers, what is unusual about that? Do not the heathen also do the same? ⁴⁸So then you must be perfect as your heavenly Father is perfect.

6 'Take care not to perform your religious duties in front of men so that they can see you doing them; if you do, you can expect no reward from your Father in heaven.

²When †you give alms, do not blow a trumpet before you, as the hypocrites do in the *synagogues and in streets to be praised by men. In truth I tell you, †they have got their reward. ³When you give alms, your left hand must not know what your right is doing, ⁴in order that your almsgiving may be in secret; and your Father who sees in secret will recompense you.

⁵When you pray, you must not be like the hypocrites, for they love to stand and pray in *synagogues and at street corners to be seen by men. In truth I tell you, †they have got their reward. ⁶But when you pray, go into your inner room, shut your door, and pray to your Father who is in secret; and your Father who sees in secret will recompense you.

⁷When praying do not babble like the heathen, who think God will listen because they use many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

⁹This is how you should pray:

Our Father in heaven,
May your name be held in reverence,
¹⁰May your *Kingdom come,
May your will be done,
†On earth as in heaven.

¹¹Give us today our †bread for the day;

¹²Forgive us our debts, as we also have forgiven our debtors;

¹³And do not bring us to the test, but deliver us from †evil.

¹⁴For if you forgive men their offences, your heavenly Father will also forgive you, ¹⁵but if you do not forgive men their offences, neither will your Father forgive your offences.

¹⁶When you fast, do not look gloomy like the hypocrites, for they disfigure their faces so that it may be obvious to men that they are fasting. In truth I tell you, †they have got their reward.

¹⁷But when you fast, you must put oil on your head and wash your face, ¹⁸that it may not be obvious to men that you are fasting, only to your Father who is in secret; and your Father who sees in secret will recompense you.

¹⁹Do not store up treasures for yourselves on earth, where moth and corrosion destroy them, and where thieves break in and steal. ²⁰Store up treasures for yourselves in heaven, where neither moth nor corrosion destroys them, and where thieves do not break in and steal. ²¹For where your treasure is, there your *heart also will be.

²²The eye is the lamp of the body. If your eye is in good condition your whole body will be full of light; ²³but if your eye is in bad condition your whole body will be full of darkness. And if the light in you is darkness, how great is the darkness!

²⁴No one can serve two masters; for either he will hate the one and love the other, or he will be attached to one and despise the other. You cannot serve God and Wealth.

²⁵Therefore I tell you not to be anxious about food [and drink] to keep you alive, nor about clothes for your body. Is not life more than food, and the body more than clothes? ²⁶Look at the birds of the air: they do not sow or reap, nor gather up into barns; yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷For which of you by being anxious can add to the †length of his life? ²⁸And why are you anxious concerning clothes? Consider how the wild lilies grow. They do not work, they do not spin, ²⁹but I tell you that not even Solomon in all his glory was dressed like one of these. ³⁰If God in this way clothes the grass of the field, which is here today and is thrown into a furnace tomorrow, will he not much more clothe you, men of little faith? ³¹So do not be anxious, saying, “What are we to eat?” or “What are we to drink?” or “What are we to wear?” ³²These things occupy the minds of heathens. Your heavenly Father knows that you need them all. ³³Seek first God’s *Kingdom and his *righteousness, and these will all be given you in addition. ³⁴Do not therefore be anxious about tomorrow, for tomorrow will be anxious about itself. The day’s trouble is sufficient for the day.

7 ‘Do not judge, †that you may not be judged; ²for as you judge others you will yourself be judged, and the measure you use for others will be used for you also. ³Why do you look at the speck in your brother’s eye, and do not notice the plank of wood in your own eye? ⁴Or how can you say to your brother,

“Let me take the speck out of your eye”, when there is a plank in your own eye? ⁵Hypocrite, first take the plank out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

⁶Do not give what is sacred to dogs, and do not throw your pearls before pigs; if you do, they will trample them underfoot and turn and tear you to pieces.

⁷Ask and it will be given you; seek and you will find; knock and the door will be opened to you; ⁸for everyone who asks receives, he who seeks finds, and to him who knocks the door will be opened. ⁹Is there any one of you who will give his son a stone if he asks him for bread? ¹⁰Or will he give him a snake if he asks for a fish? ¹¹If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

¹²Whatever you want men to do to you, do to them also; for this is the meaning of the *Law and the *Prophets.

¹³Go in by the narrow gate, because the way to destruction is through a broad gate and along a wide road, and those who go that way are many. ¹⁴The way to life is through a gate so narrow and along a road so hard that those who discover it are few.

¹⁵Beware of false prophets, who come to you disguised as sheep but inwardly are ravenous wolves. ¹⁶You will recognize them by their fruits. Do men gather grapes from thorns, or figs from thistles? ¹⁷Every sound tree produces good fruit, and an unsound tree produces bad fruit. ¹⁸It is not possible for a sound tree to bear bad fruit, or for an unsound tree to bear good fruit. ¹⁹Every tree which does not produce good fruit is cut down and thrown into the fire. ²⁰So then, you will recognize them by their fruits.

²¹Not everyone who says to me, “*Lord, Lord”, will enter the *Kingdom of Heaven; only he who does the will of my Father in heaven. ²²Many will say to me on that *Day, “Lord, Lord, did we not *prophesy in your *name, and in your name drive out *demons, and in your name do many *works of power?” ²³Then I will declare to them, “I never knew you; go away from me, you who work against God’s law.”

²⁴Everyone then who hears these words of mine and acts on them will be compared to a prudent man who built his house on

rock. ²⁵Rain fell, the rivers rose, winds blew. They beat upon that house; it did not collapse, because its foundation was on rock. ²⁶Everyone who hears these words of mine and does not act on them will be compared to a foolish man who built his house on sand. ²⁷Rain fell, the rivers rose, winds blew. They struck against that house; it collapsed and great was its downfall.'

²⁸Now when Jesus ended these sayings, the crowds were amazed at his teaching, ²⁹for he taught them as one who had authority, and not as their teachers of the Law.

8 When he had come down from the hill, great crowds followed him. ²A *leper came and prostrated himself before him, saying, '*Sir, if you want to, you can make me clean.' ³Jesus stretched out his hand and touched him, saying, 'I do want to; be made clean.' Immediately he was made clean from his *leprosy. ⁴Jesus said to him, 'See that you tell no one, but go and show yourself to the *priest, and offer the gift which Moses commanded, as evidence that you are cured.'

⁵When he entered Capernaum a *centurion came to him and pleaded with him, saying, ⁶'*Sir, my servant is lying in the house, paralysed and in dreadful torment.' ⁷He said to him, 'I will come and heal him.' ⁸The centurion answered, 'Sir, I am not worthy that you should come under my roof, but only speak, and my servant will be cured. ⁹For I am a man under authority, and have soldiers under me. I say to this one, "Go", and he goes; and to another, "Come", and he comes; and to my slave, "Do this", and he does it.' ¹⁰Hearing this Jesus was astonished and said to those following, 'In truth I tell you, in no one in Israel have I found faith so great. ¹¹I tell you, many will come from east and west, and will *sit at table with Abraham and Isaac and Jacob in the *Kingdom of Heaven; ¹²but those who by birth have a right to the Kingdom will be thrown out into the darkness outside; there will be wailing and grinding of teeth there.' ¹³Jesus said to the centurion, 'Go; let it be done for you as you have believed'; and his servant was cured at that very moment.

¹⁴Jesus came into Peter's house and saw Peter's mother-in-law lying in bed and ill with fever. ¹⁵He took her hand and the fever left her, and she got up and attended to his needs.

¹⁶When evening had come they brought to him many *demoniacs.

He drove out the spirits with a word, and healed all the sick. ¹⁷This was to fulfil the word spoken through the prophet Isaiah, 'He took away our illnesses and carried away our diseases.'

¹⁸Seeing a crowd around him Jesus gave orders to go to the other side of the lake. ¹⁹A teacher of the Law came and said to him, 'Teacher, I will follow you wherever you go.' ²⁰Jesus said to him, 'Foxes have holes and birds of the air have resting-places, but the *Son of Man has nowhere to lay his head.' ²¹Another of his disciples said to him, '*Sir, permit me first to go and bury my father.' ²²But Jesus said to him, 'Follow me, and leave the dead to bury their dead.'

²³When he got into a boat his disciples followed him. ²⁴A great storm arose on the lake, so that the boat was hidden by the waves; but he was asleep. ²⁵They came and woke him, saying, '*Sir, save us, we are sinking.' ²⁶He said to them, 'Why are you afraid, men of little faith?' He got up and spoke sternly to the winds and the water, and there was a great calm. ²⁷The men were astonished and said, 'What kind of man is this, for even winds and waters obey him?'

²⁸He came to the other side, to the district of the Gadarenes, and two *demoniacs, coming from the tombs, met him. They were very dangerous, so that no one was able to pass along that road. ²⁹They shouted, 'Son of God, why are you interfering with us? Have you come here to torture us before the appointed *time?' ³⁰Some distance from them a large herd of pigs was feeding. ³¹The *demons begged him, saying, 'If you drive us out, send us into the herd of pigs.' ³²He said to them, 'Go.' They came out and went into the pigs, and the whole herd rushed down the cliff into the lake, and perished in the waters. ³³The herdsmen fled and went into the town. There they reported everything, especially about the demoniacs. ³⁴The whole town came out to meet Jesus, and when they saw him, they begged him to leave their territory.

9 He got into the boat, crossed over and came to his own town. ²They brought to him a paralytic lying on a *bed, and when Jesus saw their faith he said to the paralytic, 'Courage, son! Your sins are forgiven.' ³Some of the teachers of the Law said among themselves, 'This man is *blaspheming.' ⁴Jesus knew

what they were thinking and said, 'Why do you have evil thoughts in your *minds? ⁵Which is easier: to say, "Your sins are forgiven", or to say, "Get up and walk"? ⁶But I will show you that the *Son of Man has authority on earth to forgive sins.' Then he said to the paralytic, 'Get up, take up your bed and go home.' ⁷He got up and went home. ⁸When the crowds saw this they were filled with awe and gave *glory to God who had given such authority to men.

⁹Jesus left that place, and as he was going along he saw a man called Matthew sitting in the customs-office, and he said to him, 'Follow me.' Matthew rose and followed him.

¹⁰Jesus was *sitting at table in his^a house, and many tax-collectors and †irreligious people came and sat down with him and his disciples. ¹¹When the *Pharisees saw it they said to his disciples, 'Why does your teacher eat with tax-collectors and †irreligious people?' ¹²He heard this and said, 'It is not the healthy who need a doctor, but the sick. ¹³Go and learn what this means, "I desire *mercy and not sacrifice". I have not come to call the *righteous, but sinners.'

¹⁴Then John's disciples came to him and said, 'We and the *Pharisees fast often, but your disciples do not fast. Tell us why.'

¹⁵Jesus said to them, 'Can the friends of the bridegroom mourn as long as he is with them? But a time will come when the bridegroom will be taken away from them; they will fast then. ¹⁶No one puts a piece of unshrunk cloth on to an old garment, for the patch takes away some of the garment, and the tear becomes worse. ¹⁷And people do not put new wine into old wine-skins; if they do, the wine-skins burst, the wine runs out and the skins are destroyed; but they put new wine into fresh wine-skins, and both are preserved.'

¹⁸As he was saying these things to them, a man who was president of the synagogue came and prostrated himself before him, saying, 'My daughter has just died; but come and lay your hand on her, and she will live.' ¹⁹Jesus rose with his disciples and followed him.

²⁰A woman who had had haemorrhages for twelve years came up behind and touched the fringe of his garment; ²¹for she said to herself, 'If I only touch his garment, I shall be made well.' ²²Jesus

^a Or, Matthew's (see *Lk* 5: 29).

turned and saw her; and he said, 'Courage, daughter! Your faith has made you well.' And the woman became well from that hour.

²³Jesus came to the president's house and, seeing the flute-players and the crowd in commotion, ²⁴he said, 'Go away. The girl has not died; she is asleep.' They jeered at him; ²⁵but when the crowd had been turned out, he went in and grasped her hand, and the girl got up. ²⁶News of this went out into all that country.

²⁷Jesus left there, and as he was going along two blind men followed him, shouting and saying, 'Have pity on us, Son of David.' ²⁸When he entered a house the blind men came to him, and Jesus said to them, 'Do you believe that I can do this?' They said to him, 'Yes, *Sir.' ²⁹Then he touched their eyes and said, 'Let it be to you according to your faith.' ³⁰Their eyes were opened. Jesus spoke sternly to them, and said, 'See that no one knows.' ³¹But they went away and made him widely known in all that country.

³²While they were going away a dumb *demoniac was brought to him. ³³When the *demon was driven out the dumb man spoke. The crowds were astonished and said, 'Never has anything like this been seen in Israel.' ³⁴The *Pharisees said, 'He uses the chief of demons to drive out demons.'

³⁵Jesus went round all the towns and villages, teaching in their *synagogues, *proclaiming the *Good News of the *Kingdom and healing every kind of disease and sickness.

³⁶When he saw the crowds he felt very sorry for them, because they were harassed and helpless, like sheep without a shepherd. ³⁷Then he said to his disciples, 'The harvest indeed is great, but the workers are few. ³⁸Pray therefore to the Lord of the harvest to send workers out into his harvest.'

10 He called his disciples to him and gave them authority over *unclean spirits to drive them out, and to heal every kind of disease and sickness. ²The names of the twelve *apostles are these: first, Simon called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³Philip and Bartholomew; Thomas, and Matthew the tax-collector; James the son of Alphaeus, and Thaddaeus; ⁴Simon the †Cananaean, and Judas Iscariot, who also betrayed him.

⁵These Twelve Jesus sent out with the following instructions:

‘Do not go on a road leading to the *Gentiles, and do not enter any Samaritan town; ⁶go rather to the lost sheep of the house of Israel. ⁷As you go, *proclaim, “The *Kingdom of Heaven †has drawn near.” ⁸Heal the sick, raise the dead, cleanse *lepers, drive out *demons. You paid nothing for what you received; do not charge for what you give.

⁹Do not provide yourselves with †purses full of gold, silver or copper, ¹⁰or with a beggar’s *bag, or two shirts, or sandals, or a stick. A worker deserves his food. ¹¹Whatever town or village you enter, ask who in it is willing to welcome you and stay with him till you go away. ¹²As you enter the house greet it with “*Peace”, ¹³and if the people in the house do welcome you let your peace come upon them; but if they do not, †let your peace return to you. ¹⁴If anyone does not welcome you or listen to your words, when you go out of that house or town †shake off the dust from your feet. ¹⁵In truth I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the *day of judgement than for that town.

¹⁶I am sending you out as sheep among wolves. Therefore like snakes be constantly †on the alert and be guileless as doves. ¹⁷Beware of men, for they will hand you over for judgement in the courts and will flog you in their *synagogues, ¹⁸and you will be brought before governors and kings for my sake, to bear witness to them and to the nations. ¹⁹When they hand you over, do not be anxious how you will speak or what you will say, for when the time comes the words will be given to you. ²⁰It is not you who speak, but your Father’s Spirit who speaks in you. ²¹Brother will hand over brother to death, and father child, and children will rise against parents and put them to death. ²²Everyone will hate you because of your *loyalty to me; but he who holds out to the end will be saved. ²³When they persecute you in one town, flee to the next, for in truth I tell you, you will not have been to all the towns of Israel before the *Son of Man comes.

²⁴A disciple is not above his teacher, nor a slave above his master. ²⁵It is sufficient for a disciple to be as his teacher, and a slave as his master. If men have called the master of the house *Beelzebul, how much more will they slander the members of his household!

²⁶‘ So do not be afraid of them. Nothing is covered that will not be revealed, and nothing hidden that will not become known. ²⁷What I am saying to you in the darkness, say in the light, and what you hear in a whisper, *shout on the house-tops. ²⁸Do not be afraid of those who kill the body but cannot kill the *soul. Rather †fear God who can destroy both soul and body in *hell. ²⁹Are not two sparrows sold for an assarion?^a Yet not one of them will fall to the ground without the knowledge of your Father. ³⁰As for you, even the hairs of your head have all been counted. ³¹So do not be afraid; you are of more value than many sparrows.

³²‘ Everyone therefore who acknowledges me before men I also shall acknowledge before my Father in heaven. ³³But anyone who disowns me before men I also shall disown before my Father in heaven.

³⁴‘ Do not think that I came to bring *peace on the earth; I came not to bring peace but a sword. ³⁵For I came to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; ³⁶and the members of a man’s household shall be his enemies. ³⁷He who loves father or mother more than me is not worthy of me, and he who loves son or daughter more than me is not worthy of me. ³⁸He who does not take his cross and follow me is not worthy of me. ³⁹He who finds his life will lose it, and he who loses his life for my sake will find it.

⁴⁰‘ He who receives you receives me, and he who receives me receives him who sent me. ⁴¹He who receives a prophet because he is a prophet will obtain a prophet’s reward, and he who receives a *righteous man because he is a righteous man will obtain a righteous man’s reward. ⁴²In truth I tell you, if anyone gives a single cup of cold water to one of these little ones because he is a disciple, he will not lose his reward.’

11 Now when Jesus had ended his instructions to his twelve disciples, he left that place to teach and to *preach in their towns.

²John heard in prison about the deeds of the *Messiah. He sent word by his disciples, asking, ³‘ Are you *he who is coming, or

^a See *Appendix*.

are we to wait for someone else?’ ⁴Jesus answered them, ‘Go and tell John what you hear and see: ⁵the blind recover their sight, the lame walk, ^{*}lepers are made clean, the deaf hear, the dead are raised and the ^{*}Good News is ^{*}preached to the poor; ⁶and ^{*}happy is that man who is not ^{*}shocked at me.’

⁷While these men were going away Jesus said to the crowds concerning John, ‘What did you go out into the ^{*}wilderness to see? A reed shaken by wind? ⁸But what did you go out to see? A man dressed in soft clothing? Those who wear soft clothing are in kings’ houses. ⁹But what did you go out to see? A ^{*}prophet? Yes, I tell you, and more than a prophet. ¹⁰This is the one of whom ^{*}Scripture says,

“ See, I am sending my messenger before you,
who will make ready your way in front of you.”

¹¹In truth I tell you, among those born of women no one greater than John the ^{*}Baptizer has arisen; but the least in the ^{*}Kingdom of Heaven is greater than he. ¹²From the days of John the Baptizer until now the Kingdom of Heaven has been suffering violence, and violent men have been seizing it. ¹³For up to the time of John all the ^{*}Prophets and the ^{*}Law foretold what was to happen; ¹⁴and if you are willing to accept it, John is the Elijah who was to come. ¹⁵If you have ears, use them.

¹⁶‘To what can I compare the people of today? They are like children sitting in the market-places, who call to the others ¹⁷and say,

“ We piped a merry tune to you, and you did not dance;
we sang a dirge to you, and you did not beat your breasts in mourning.”

¹⁸For John came neither eating nor drinking, and men say, “He has a ^{*}demon.” ¹⁹The ^{*}Son of Man came eating and drinking, and they say, “Look, a gluttonous fellow, a wine-drinker, a friend of tax-collectors and [†]irreligious people.” [†]Wisdom has been proved right as a result of her deeds.’

²⁰He then reproached the towns in which most of his ^{*}works of power were done, because they had not repented: ²¹‘Alas for you, Chorazin! Alas for you, Bethsaida! For if the works of power done in you had been done in Tyre and Sidon, their inhabitants would

long ago have put on *sackcloth and thrown ashes over their heads as a sign that they had repented. ²²But I tell you, it will be more tolerable for Tyre and Sidon on the *day of judgement than for you. ²³And you, Capernaum, will you be lifted up to heaven? You will be brought down to *Hades. For if the works of power done in you had been done in Sodom, it would have remained till today. ²⁴But I tell you that it will be more tolerable for the land of Sodom on the day of judgement than for you.'

²⁵Jesus said at that time, 'I thank you, Father, Lord of heaven and earth, because you hid these things from the wise and intelligent, and revealed them to infants. ²⁶Yes, Father, I thank you because this was pleasing to you.

²⁷'All things have been entrusted to me by my Father; no one except the Father knows the Son, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. ²⁸Come to me all who are wearied and burdened, and I will refresh you. ²⁹Take my yoke upon you and learn from me, for I am *meek and lowly in *heart, and you will find refreshment for your *souls; ³⁰because my yoke is easy to wear and my burden is light.'

12 At that time Jesus went through the cornfields on the *Sabbath day. His disciples were hungry and began to pluck ears of corn and eat them. ²When the *Pharisees saw this, they said to him, 'Look! Your disciples are breaking the *Sabbath Law.' ³He said to them, 'Have you not read what David did when he and his companions were hungry? ⁴He entered the House of God and they ate the *Bread of the Presence, which it was not *lawful either for him or for his companions to eat, but only for the *priests. ⁵Have you not read in the *Law that on the Sabbath day the priests profane the Sabbath in the temple but are not considered guilty? ⁶I tell you that something greater than the temple is here. ⁷If you had known what this means, "I desire *mercy and not sacrifice", you would not have condemned guiltless men. ⁸For the *Son of Man is Lord of the Sabbath.'

⁹He left there and went into their *synagogue. ¹⁰A man with a withered hand was there, and they asked Jesus, in order to accuse him, 'Is it *lawful to heal on the *Sabbath day?' ¹¹He said to them, 'Suppose one of you has a sheep which falls into a hole

on the Sabbath day. Will he not take hold of it and lift it out? ¹²How much more valuable is a man than a sheep! So it is lawful to do good on the Sabbath day.' ¹³Then he said to the man, 'Stretch out your hand.' He stretched it out, and it was restored and made whole like the other. ¹⁴The *Pharisees went out and conferred together against him to see how they might destroy him.

¹⁵Jesus knew this and left that place. Many people followed him, and he healed them all. ¹⁶He told them sternly not to make him known. ¹⁷This was to fulfil the word spoken through the prophet Isaiah,

¹⁸'See, my Servant whom I have chosen,
my dear and *only One, in whom my *soul is well pleased.
I shall put my Spirit upon him,
and he will announce judgement to the nations;
¹⁹he will not quarrel or shout;
none will hear his voice in the streets.
²⁰He will not break a crushed reed,
he will not quench smoking flax,
until he brings that judgement to victory.
²¹And in his *name the nations will hope.'

²²A blind and dumb *demoniac was brought to him, and he healed him so that the dumb man spoke and saw. ²³All the crowds were astounded and said, 'Can this man be the Son of David?' ²⁴When the *Pharisees heard, they said, 'This man is using none other than *Beelzebul, the chief of *demons, to drive out demons.' ²⁵Knowing their thoughts he said to them, 'Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. ²⁶If *Satan drives out Satan, he is divided against himself; then how will his kingdom stand? ²⁷And if I use Beelzebul to drive out demons, whom do your own people use? Therefore they will be your judges. ²⁸But if I use the Spirit of God to drive out demons, the *Kingdom of God has indeed come to you. ²⁹How can anyone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then he will plunder his house. ³⁰If a man is not with me he is against me, and if a man does not help me to †gather my sheep he scatters them. ³¹For this reason I tell you, men will be forgiven

for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven. ³²Whoever speaks a word against the *Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven either in this *age or in the age to come.

³³‘If the tree is good its fruit will be good; if the tree is rotten its fruit will be rotten. For a tree is known by its fruit.

³⁴You brood of vipers, how can you, being evil, speak good things? For what the mouth says overflows from the *mind. ³⁵A good man brings out good things from a good treasure-house, and an evil man brings out evil things from an evil treasure-house.

³⁶I tell you, on the *day of judgement men will render an account of every idle word they speak. ³⁷For by your words you will be acquitted, and by your words you will be condemned.’

³⁸Some of the teachers of the Law and some *Pharisees said to him, ‘Teacher, we want to see a *sign from you.’ ³⁹He answered them, ‘An evil and unfaithful generation is seeking for a sign, and no sign will be given to it except the sign of the prophet Jonah.

⁴⁰For as Jonah was three days and three nights in the belly of the huge fish, so the *Son of Man will be three days and three nights in the heart of the earth. ⁴¹The men of Nineveh will stand up at the judgement with this generation and condemn it, because when Jonah preached to them they repented; but †something more than Jonah is here. ⁴²The queen of the south will rise up at the judgement with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; but †something more than Solomon is here.

⁴³‘When an *unclean spirit goes out of a man, it goes through waterless places seeking rest and does not find it. ⁴⁴Then it says, “I shall return to my home from which I came out.” It comes and finds it unoccupied, swept and put in order. ⁴⁵Then it goes and brings with it seven other spirits more evil than itself, and they go in and settle there; and the last state of that man becomes worse than the first. So it will be with this evil generation also.’

⁴⁶While he was still speaking to the crowds, his mother and brothers were standing outside and wanting to speak to him.

⁴⁷Someone said to him, ‘See, your mother and your brothers are standing outside, and they want to speak to you.’ ⁴⁸His answer to the man who told him was, ‘Who is my mother, and who are my brothers?’ ⁴⁹And he stretched out his hand towards his disciples

and said, 'Here are my mother and my brothers. ⁵⁰For whoever does the will of my Father in heaven is my brother, my sister, my mother.'

13 That day Jesus went out of the house and sat by the lake, ²and great crowds gathered to him, so that he got into a boat and sat down. All the crowd stood on the shore. ³He told them many things in *parables, saying, 'A sower went out to sow. ⁴As he was sowing, some seed fell by the road, and birds came and ate it up. ⁵Other seed fell on stony ground where it had not much soil, and it soon sprang up because it had no depth of soil. ⁶When the sun rose it was scorched, and because it had no root it withered away. ⁷Other seed fell on thorns; the thorns came up and choked it. ⁸Other seed fell on good soil and produced a crop of a hundred, sixty, or thirty grains for every grain sown. ⁹If you have ears, use them.'

¹⁰The disciples came and said to him, 'Why do you speak to them in *parables?' ¹¹He answered, 'To you it has been given to know the *secrets of the *Kingdom of Heaven, but to them it has not been given. ¹²For to him who has, more will be given, and he will have abundance; but from him who has nothing, even what he has will be taken away. ¹³This is why I speak to them in parables, because they see without seeing and hear without hearing and without understanding. ¹⁴For them Isaiah's prophecy is being fulfilled,

"You will hear indeed but will not understand;
you will see indeed but will not perceive;
¹⁵for the *mind of this *people has become dull,
and they have become hard of hearing,
and they have closed their eyes.
If it were not so, they would see with their eyes,
hear with their ears,
understand with their mind, and turn,
and I would heal them."

¹⁶But you are *happy indeed – for your eyes do see, and your ears do hear. ¹⁷In truth I tell you, many prophets and *righteous men desired to see what you see, and they did not see it, and to hear what you hear, and they did not hear it.

¹⁸‘You then, hear the *parable of the sower. ¹⁹When anyone hears the *message of the *Kingdom and does not understand, the *evil one comes and snatches what was sown in his *mind. †This represents what was sown by the road. ²⁰The seed sown on stony places represents the one who hears the message and at once receives it gladly. ²¹He is without roots but continues for a short time, and when trouble or persecution comes because of the message, at once he *falls away. ²²The seed sown among thorns represents the one who hears the message, but the anxieties of the *age and the pleasures of wealth choke the message, and it becomes unfruitful. ²³The seed sown on good soil represents the one who hears and understands the message. He it is who bears a crop and produces a hundred, sixty, or thirty grains for every grain sown.’

²⁴He set before them another *parable, saying, ‘The *Kingdom of Heaven is like a man who sowed good seed in his field; ²⁵but when everyone was asleep, his enemy came and sowed †darnel too among the wheat and went away. ²⁶When the green shoot sprouted and formed its fruit, the darnel also appeared. ²⁷The slaves of the householder came and said to him, “Sir, was it not good seed that you sowed in your field? Where does the darnel come from?” ²⁸He said to them, “An enemy did this.” The slaves said to him, “Do you want us then to go and gather it?” ²⁹He said, “No, for in gathering the darnel you might root up the wheat also. ³⁰Let both grow together till the harvest, and at harvest-time I will say to the harvesters, ‘First gather the darnel, and bind it into bundles to burn it, but bring the wheat into my barn.’”’

³¹He set before them another *parable, saying, ‘The *Kingdom of Heaven is like a mustard seed which a man took and sowed in his field. ³²It is smaller than all the seeds, but when it has grown it is larger than the plants and becomes a tree, so that the birds of the air come and roost in its branches.’

³³He told them another *parable: ‘The *Kingdom of Heaven is like *leaven which a woman took and hid in three seahs^a of wheat flour till all of it was leavened.’

³⁴Jesus told the crowds all these things in *parables; without a parable he told them nothing. ³⁵This was to fulfil what was spoken through the prophet,

^a See Appendix.

‘I will open my mouth in parables,
I will speak aloud things hidden since the creation of the
world.’

³⁶Then he left the crowds and came into the house; and his disciples came to him, and said, ‘Explain to us the *parable of the darnel in the field.’ ³⁷He answered, ‘He who sows the good seed is the *Son of Man. ³⁸The field is the world. The good seed represents those who belong to the *Kingdom; the darnel represents those who belong to the *evil one; ³⁹the enemy who sowed them is the *devil; the harvest represents the end of the *age; the harvesters are *angels. ⁴⁰As the darnel is gathered and is burnt with fire, so it will be at the end of the age. ⁴¹The Son of Man will send his angels, and they will gather out of his Kingdom all that causes people to *fall away and all those who act lawlessly, ⁴²and they will throw them into the fiery furnace; there will be wailing and grinding of teeth there. ⁴³Then the *righteous will shine like the sun in the Kingdom of their Father. If you have ears, use them.

⁴⁴The *Kingdom of Heaven is like treasure hidden in a field, which a man found and hid. In his joy he goes, sells all he has and buys that field.

⁴⁵Again, the Kingdom of Heaven is like a merchant seeking beautiful pearls. ⁴⁶Having found one pearl of great value he went away, sold all he had and bought it.

⁴⁷Again, the Kingdom of Heaven is like a net, which was cast into the sea and gathered fish of every kind. ⁴⁸When it was full they drew it up on the shore, and sat down and collected the good ones in pots, but threw out the useless. ⁴⁹So it will be at the end of the *age. *Angels will come and separate the evil from among the *righteous, ⁵⁰and will throw them into the fiery furnace; there will be wailing and grinding of teeth there.

⁵¹‘Have you understood all these things?’ They said to him, ‘Yes.’ ⁵²He said to them, ‘Therefore every teacher of the Law who has been instructed in the *Kingdom of Heaven is like a householder who brings out of his treasure-house new things and old.’

⁵³Now when Jesus had ended these *parables he left that place. ⁵⁴He came to his home town and taught them in their *synagogue, so that they were amazed and said, ‘Where does he get

this wisdom from and these *works of power? ⁵⁵Is he not the carpenter's son? Is not his mother called Mary, and his brothers James, Joseph, Simon and Judas? ⁵⁶And are not his sisters all with us? Where then does he get all these things from?' ⁵⁷They were *shocked at him. Jesus said to them, 'A *prophet is not without honour except in his native place and in his own house.' ⁵⁸He did not do many works of power there because of their lack of faith.

14 At that time Herod the *Tetrarch heard what was being said about Jesus, ²and said to his servants, 'This is John the *Baptizer; he has risen from the dead, and therefore mighty powers are at *work in him.' ³Herod had arrested John, bound him and put him in prison on account of Herodias, his brother Philip's wife; ⁴for John had said to him, 'It is not right for you to have her.' ⁵He wanted to kill him but was afraid of the crowd, because they regarded him as a prophet. ⁶On Herod's birthday the daughter of Herodias danced before the guests and delighted Herod; ⁷so he promised with an oath to give her whatever she asked. ⁸Prompted by her mother she said, 'Give me here on a dish the head of John the Baptizer.' ⁹The king was grieved, but on account of his oaths and of those *sitting at table with him he gave orders for it to be given. ¹⁰He sent and beheaded John in prison. ¹¹The head was brought on a dish and given to the girl, and she brought it to her mother. ¹²John's disciples came and took the corpse, and buried it; then they came and reported to Jesus.

¹³When Jesus heard this he withdrew from there by boat to a solitary place alone. The crowds heard of it and followed him on foot from the towns. ¹⁴When he had disembarked he saw a large crowd, and he felt very sorry for them and healed those of them who were sick. ¹⁵When evening had come the disciples came to him and said, 'The place is solitary, and the day has already gone. Send the crowds away that they may go into the villages and buy themselves food.' ¹⁶Jesus said to them, 'They need not go away; give them something to eat, yourselves.' ¹⁷They said to him, 'We have only five loaves and two fishes here.' ¹⁸He said, 'Bring them here to me.' ¹⁹He ordered the crowds to sit down on the grass. Then he took the five loaves and the two fishes, looked up

to heaven and said a *blessing; and when he had broken the loaves he gave them to the disciples, and the disciples gave them to the crowds. ²⁰They ate till they were full; and they took up what was left over of the pieces, twelve baskets full. ²¹Those who ate were about five thousand men, besides women and children.

²²Then Jesus made the disciples get into a boat and go to the other side before him, while he sent the crowds away. ²³He sent them away and went up the mountain by himself to pray. When evening had come he was there alone.

²⁴The boat, already many stades^a from the land, was buffeted by waves, for the wind was against it. ²⁵Between three and six in the morning he went to them, walking on the water. ²⁶When the disciples saw him walking on the water, they were frightened and said, 'It is a ghost'; and they cried out through fear. ²⁷Then Jesus spoke to them, saying, 'Courage! It is I. Do not be afraid.' ²⁸Peter answered him, '*Lord, if it is you, order me to come to you on the water.' ²⁹He said, 'Come.' Peter got down from the boat, walked on the water and went to Jesus. ³⁰But when he saw how strong the wind was he was afraid, and as he was beginning to sink he cried out, 'Lord, save me.' ³¹Then Jesus stretched out his hand, took hold of him and said to him, 'What little faith you have! Why did you doubt?' ³²When they got into the boat the wind dropped. ³³Those in the boat bowed low before him, saying, 'Truly you are God's Son.'

³⁴When they had crossed over they landed at Gennesaret. ³⁵The men of that place recognized him and sent into all that district, and they brought to him all who were sick ³⁶and begged him to let them touch just the fringe of his garment. All who touched it were made well.

15 Then *Pharisees and teachers of the Law came to Jesus from Jerusalem, saying, ²'Why do your disciples go against the tradition of the *elders? For they do not wash their hands when they eat.' ³He answered them, 'Why do you also for the sake of your tradition go against the commandment of God? ⁴For God has said, †"Honour your father and mother", and, "He who speaks ill of his father or mother must surely die." ⁵But you

^a See Appendix.

say, "If a man says to his father or mother, 'I have dedicated as a gift to God all the money which I might have used for your benefit', ⁶then he is no longer obliged to honour his father." So for the sake of your tradition you have annulled what God has said. ⁷Hypocrites, well did Isaiah ^{*}prophesy about you,

⁸"This ^{*}people honours me with their lips,
but their ^{*}heart is far from me.

⁹In vain they worship me,
teaching as doctrines the precepts of men!"

¹⁰He called the crowd to him and said to them, 'Listen, and understand. ¹¹It is not what goes into the mouth that defiles a man; it is what issues out of the mouth that defiles a man.' ¹²The disciples came and said to him, 'Do you know that the ^{*}Pharisees were ^{*}shocked when they heard your statement?' ¹³He answered, 'Every plant which my heavenly Father did not plant will be rooted out. ¹⁴Let them alone. They are blind guides of blind men. If one blind man guides another, both will fall into a hole.' ¹⁵Peter answered him, 'Explain the ^{*}parable to us.' ¹⁶He said, 'Are even you still lacking in understanding? ¹⁷Do you not understand that whatever enters the mouth goes into the stomach and is passed out into the latrine? ¹⁸But what issues out of the mouth comes out of the ^{*}mind, and that defiles a man. ¹⁹For out of the mind come evil thoughts, murder, adultery, sexual vice, stealing, false evidence, slander. ²⁰These are the things that defile a man, but eating with unwashed hands does not defile a man.'

²¹Jesus left that place and withdrew to the region of Tyre and Sidon. ²²A Canaanite woman, coming from those territories, cried out, '^{*}Sir, Son of David, have pity on me. My daughter is grievously afflicted with a ^{*}demon.' ²³But he gave her no answer. His disciples came and asked him to send her away, saying, 'She is crying out behind us.' ²⁴He answered, 'I was sent only to the lost sheep of the house of Israel.' ²⁵She came and prostrated herself before him, saying, 'Sir, help me.' ²⁶He answered, 'It is not good to take the children's food and throw it to the dogs.' ²⁷She said, 'True, Sir; yet even the dogs eat the crumbs that fall from their masters' table.' ²⁸Then Jesus said †to the woman, 'How great your faith is! What you want shall be done.' And her daughter was cured from that hour.

²⁹Jesus left that place and went along by Lake Galilee; and he went up a hill and sat there. ³⁰Great crowds came to him with lame, maimed, blind, dumb and many other persons, and put them down at his feet, and he healed them. ³¹The crowd was astonished when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing. And they gave *glory to the God of Israel.

³²Jesus called his disciples to him and said, ‘I feel very sorry for the crowd, because they have already been with me three days and have nothing to eat. I do not want to send them away hungry. They might faint on the road.’ ³³The disciples said to him, ‘We are in an uninhabited place. Where can we find enough loaves to satisfy so large a crowd?’ ³⁴Jesus said to them, ‘How many loaves have you?’ They said, ‘Seven, and a few fishes.’ ³⁵He commanded the crowd to sit down on the ground. ³⁶He took the seven loaves and the fishes. Then he gave thanks to God, broke them and gave them to the disciples, and the disciples gave them to the crowds. ³⁷They ate till they were full; and they took up what was left over of the pieces, seven large baskets full. ³⁸Those who ate were four thousand men, besides women and children. ³⁹He sent the crowds away, got into a boat and came to the territory of Magadan.

16 The *Pharisees and *Sadducees came, and to test him asked him to show them a *sign from heaven. ²He answered them, [‘When evening has come you say, “It will be a fine day, because the sky is fiery red”, ³and in the morning, “Today will be stormy, because the sky is fiery red and threatening.” You know how to interpret the appearance of the sky; can you not interpret the †signs of the times?]⁴ An evil and unfaithful generation seeks for a sign, and no sign shall be given it except the sign of Jonah.’ He left them and went away.

⁵The disciples came to the other side and had forgotten to bring bread with them. ⁶Jesus said to them, ‘Beware! Be on your guard against the *leaven of the *Pharisees and *Sadducees.’ ⁷They were discussing among themselves, saying, ‘We brought no bread.’ ⁸Jesus knew this and said, ‘What little faith you have! Why are you discussing among yourselves the fact that you have no bread? ⁹Do you not yet understand? And do you not remember the five loaves you distributed to the five thousand, and how

many baskets you took up? ¹⁰And the seven loaves you distributed to the four thousand, and how many large baskets you took up? ¹¹How is it you do not understand that I did not speak to you about bread? Beware of the leaven of the Pharisees and Sadducees.' ¹²Then they understood that he had not told them to beware of leaven used for bread, but to beware of the teaching of the Pharisees and Sadducees.

¹³When Jesus came to the region of Caesarea Philippi he asked his disciples, 'Who do men say that the *Son of Man is?' ¹⁴They said, 'Some say, "John the *Baptizer"; others, "Elijah"; and others, "Jeremiah or one of the *prophets".' ¹⁵He said to them, 'But you, who do you say I am?' ¹⁶Simon Peter answered, 'You are the *Messiah, the Son of the living God.' ¹⁷Jesus answered him, '*Happy are you, Simon Barjonah; no *human being revealed that to you, but my Father in heaven. ¹⁸Moreover I say to you, You are Peter,' (meaning Rock) 'and upon this rock I will build my *Church, and death itself shall not overpower it. ¹⁹I shall give you the keys of the *Kingdom of Heaven, and whatever you forbid on earth will be forbidden in heaven, and whatever you allow on earth will be allowed in heaven.' ²⁰Then he told the disciples sternly not to tell anyone that he was the Messiah.

²¹From that time Jesus began to show his disciples that he must go to Jerusalem, suffer much from the *elders, chief *priests and teachers of the Law, be put to death, and on the third day be raised. ²²Peter drew him aside and said sternly to him, 'God forbid, *Lord! This shall not happen to you!' ²³He turned and said to Peter, 'Get behind me, *Satan. You are a hindrance to me, for you are thinking not as God thinks, but as men do.'

²⁴Then Jesus said to his disciples, 'If any man wants to come after me, he must renounce self, take up his cross and follow me. ²⁵For if a man wants to save his life he will lose it, but if a man loses his life for my sake he will find it. ²⁶For what will it benefit a man if he gains the whole *world at the cost of his life? Or what will a man give as the price of his life? ²⁷For the *Son of Man is to come in the *glory of his Father with his *angels, and then he will recompense each man according to what he has done. ²⁸In truth I tell you, there are some of those standing here who will not experience death until they see the Son of Man coming in his *Kingdom.'

17 After six days Jesus took Peter, James, and John his brother, and brought them up a high mountain by themselves. ²He was transformed in front of them, and his face shone like the sun, and his garments became white as light. ³There appeared to them Moses and Elijah, talking with him. ⁴Whereupon Peter said to Jesus, ‘*Lord, how †good it is that we are here! If you want, I will make three shelters here, one for you, one for Moses and one for Elijah.’ ⁵While he was still speaking, a bright cloud overshadowed them, and a voice from the cloud said, ‘This is my dear and *only Son, with whom I am well pleased; listen to him.’ ⁶When the disciples heard it, they fell on their faces and were very much afraid. ⁷Jesus came and touched them and said, ‘Get up; do not be afraid.’ ⁸They looked up and saw no one except Jesus himself.

⁹As they were coming down from the mountain Jesus commanded them, ‘Tell no one of the vision till the *Son of Man has been raised from the dead.’ ¹⁰The disciples asked him, ‘Why do the teachers of the Law say that first Elijah must come?’ ¹¹He answered, ‘Elijah indeed will come and put everything in order. ¹²But I tell you that Elijah has already come, and they did not recognize him, but they did to him what they wanted. So also the Son of Man is to suffer at their hands.’ ¹³Then the disciples understood that he had spoken to them about John the *Baptizer.

¹⁴When they had come to the crowd, a man came up to him, knelt before him ¹⁵and said, ‘*Sir, have pity on my son because he is a lunatic and is sick; he often falls into the fire and often into the water. ¹⁶I brought him to your disciples and they could not heal him.’ ¹⁷Jesus answered, ‘You unbelieving and perverted generation! How long shall I be with you? How long shall I have patience with you? Bring him here to me.’ ¹⁸Jesus spoke sternly to him, the *demon came out of him, and the boy was healed from that hour. ¹⁹The disciples came to Jesus privately and said, ‘Why could not we drive it out?’ ²⁰He said to them, ‘Because your faith was too small; for in truth I tell you, if you have faith like a mustard seed, you will say to this mountain, “Move from here to there”, and it will move; nothing will be impossible to you. [²¹This kind goes out by nothing but prayer and fasting.]’

²²While they were moving about in Galilee Jesus said to them, ‘The *Son of Man is to be delivered into the hands of men.’

²³They will kill him, and on the third day he will be raised.' They were very grieved.

²⁴When they came to Capernaum the collectors of the †didrachma^a came to Peter and said, 'Does not your teacher pay the didrachma?' ²⁵He said, 'Yes.' When he came into the house, before he could say anything Jesus said, 'What do you think, Simon? From whom do earthly kings collect customs duties or poll-tax? From their sons, or from strangers?' ²⁶He answered, 'From strangers.' Jesus said to him, 'So then the sons are free. ²⁷But we must not give offence to the collectors, so go to the lake, cast a line and pick up the first fish that is landed; open its mouth and you will find a stater.^a Take it and give it to them for you and me.'

18 At that time the disciples came to Jesus and said, 'Who then is greatest in the *Kingdom of Heaven?' ²He called a child to him, set †him in front of them, ³and said, 'In truth I tell you, unless you turn back and become as children, you shall not enter the Kingdom of Heaven. ⁴So he who humbles himself as this child is greatest in the Kingdom of Heaven. ⁵Anyone who in my *name receives one child such as this receives me.

⁶'If anyone causes one of these little ones who believe in me to *fall away, it would be better for him that a great millstone should be hung round his neck, and that he should be drowned in the open sea. ⁷Alas for the *world, that there should be things that cause people to fall away! Such things must happen, but alas for the man through whom they happen!

⁸'If your hand or your foot causes you to *fall away, cut it off and throw it from you. It is better for you to enter life maimed or lame, than with two hands or two feet to be thrown into eternal fire. ⁹And if your eye causes you to fall away, take it out and throw it from you. It is better for you to enter life with one eye, than with two eyes to be thrown into *hell-fire.

¹⁰'See that you do not despise one of these little ones, for I tell you, their †*angels in heaven always see the face of my Father in heaven. [¹¹For the *Son of Man came to save what was lost.]

¹²'What do you think? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the

^a See Appendix.

mountains and go and seek the one going astray? ¹³And if he finds it, in truth I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. ¹⁴Even so it is not the will of your Father in heaven that one of these little ones should perish.

¹⁵If your brother sins against you, go and reprove him privately. If he listens to you, you have gained your brother. ¹⁶If he does not listen, take with you one or two more, in order that by the mouth of two or three witnesses every case may be settled. ¹⁷If he disregards them, tell the *church; and if he disregards the church also, treat him as a heathen and a tax-collector.

¹⁸In truth I tell you, whatever you forbid on earth will be forbidden in heaven, and whatever you allow on earth will be allowed in heaven.

¹⁹Again I tell you, if two of you agree on earth concerning any matter you ask, it will be done for you by my Father in heaven; ²⁰for where two or three have met in my *name, I am there in their midst.'

²¹Then Peter came and said to him, ' *Lord, how often am I to forgive my brother when he sins against me? Up to seven times?'

²²Jesus said to him, 'I do not say to you, Seven times, but, †Seventy-seven times.

²³Therefore, the *Kingdom of Heaven is like a certain king who wanted to settle accounts with his slaves. ²⁴When he began to do so, a man who owed ten thousand talents^a was brought to him. ²⁵As he had not the means to pay, his master ordered that he, his wife and children, and all he had, should be sold and payment be made. ²⁶So the slave fell and prostrated himself before him, saying, "Be patient with me, and I will pay you everything." ²⁷The master of that slave felt very sorry for him and set him free, and he forgave him the debt. ²⁸But that slave went out and found one of his fellow-slaves who owed him a hundred denarii.^b He caught hold of him, took him by the throat and said, "Pay what you owe." ²⁹So his fellow-slave fell down and pleaded with him. "Be patient with me," he said, "and I will pay you." ³⁰But he would not, and went and threw him into prison till he should pay what was owed. ³¹His fellow-slaves were very grieved when they saw what was done, and came and explained to their master all

^a A huge sum of money. See Appendix.

^b See Appendix.

that had happened. ³²Then his master summoned him and said to him, “You wicked slave, I forgave you all that debt when you pleaded with me. ³³Ought you not also to have had pity on your fellow-slave, as I had pity on you?” ³⁴His master was angry, and handed him over to the torturers till he should pay the whole debt. ³⁵So also my heavenly Father will do to you, if you do not from your *hearts each one forgive his brother.’

19 Now when Jesus had ended these sayings, he left Galilee and came to the territory of Judaea beyond the Jordan. ²Great crowds followed him, and he healed them there.

³*Pharisees came to him and, in order to test him, asked, ‘†Is it *lawful for a man to divorce his wife for any reason at all?’ ⁴He answered, ‘Have you not read that the Creator from the beginning made mankind male and female, ⁵†and that he said,

“For this reason a man shall leave his father and mother
and be joined to his wife,
and the two shall become one”?

⁶And so they are no longer two, but one. What God then has joined together man must not part.’ ⁷They said to him, ‘Why then did Moses command to give a certificate of divorce and send her away?’ ⁸He said to them, ‘Moses had regard to the hardness of your hearts and permitted you to divorce your wives; but at the beginning it was not so. ⁹I tell you that if a man divorces his wife except for unchastity and marries another, he commits adultery.’ ¹⁰His disciples said to him, ‘If that is the position of husband and wife, it is better not to marry.’ ¹¹He said to them, ‘Not all accept this saying, only those to whom it is given; ¹²for there are eunuchs who were so from birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the *Kingdom of Heaven. Let him accept it who can.’

¹³Then children were brought to him in order that he might lay his hands upon them and pray; but the disciples spoke sternly to those who brought them. ¹⁴But Jesus said, ‘Let the children alone. Do not stop them from coming to me, for the *Kingdom of Heaven belongs to such as these.’ ¹⁵He laid his hands on them and then he went on his way.

¹⁶A man came and said to him, ‘Teacher, what good thing am I to do to have *eternal life?’ ¹⁷He said to him, ‘Why do you ask me about what is good? There is One who is good. If you want to enter into life, keep the commandments.’ ¹⁸He said to him, ‘Which?’ Jesus said, ‘You must not murder, You must not commit adultery, You must not steal, You must not give false evidence, ¹⁹Honour your father and mother; and, You must love your neighbour as yourself.’ ²⁰The young man said to him, ‘I have kept all these; what do I still lack?’ ²¹Jesus said to him, ‘If you want to be perfect, go and sell your possessions and give the money to the poor, and you will have treasure in heaven; then come and follow me.’ ²²But when the young man heard this saying, he went away grieving; for he had many possessions.

²³Jesus said to his disciples, ‘In truth I tell you, it will be hard for a rich man to enter the *Kingdom of Heaven. ²⁴Again, I tell you, it is easier for a camel to go through a needle’s eye than for a rich man to enter the Kingdom of God.’ ²⁵The disciples were greatly amazed when they heard it, and said, ‘Who then can be saved?’ ²⁶Jesus looked at them and said, ‘With men this is impossible, but with God all things are possible.’

²⁷Then Peter said, ‘What about us? We have left everything and have followed you. What then shall we get?’ ²⁸Jesus said to them, ‘In truth I tell you, in the †Rebirth, when the *Son of Man sits on his *glorious throne, you who have followed me shall yourselves also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹Moreover, anyone who has left houses, brothers, sisters, father, mother, children or lands for the sake of my *name will receive a hundred times as much and *possess *eternal life. ³⁰Many who are first will be last, and the last will be first.

20 ‘The *Kingdom of Heaven is like a householder who went out early in the morning to hire workers for his vineyard. ²He agreed with the workers to pay them a denarius^a for the day and sent them to his vineyard. ³He went out about nine o’clock in the morning and saw others standing idle in the market-place; ⁴and he said to them, “You also, go to the vineyard, and I will give you what is fair payment.” ⁵And they went. He went out again about noon and about three in the afternoon and did the

^a See Appendix.

same. ⁶About five o'clock he went out and found others standing. He said to them, "Why are you standing here idle the whole day?" ⁷They said to him, "Because no one has hired us." He said to them, "You also go to the vineyard." ⁸When evening had come the owner of the vineyard said to his manager, "Call the workers and pay their wages, beginning with those who came last and ending with the first." ⁹Those who were hired about five o'clock in the evening came and they received a denarius each. ¹⁰When the first came, they thought they would receive more; but they also received a denarius each. ¹¹When they received it they grumbled at the householder, ¹²saying, "These who came last worked for one hour, and you have made them equal to us who have borne the day's burden and the burning heat." ¹³He answered one of them, "Friend, I am not unfair to you. Did you not agree with me for a denarius? ¹⁴Take what is yours and go. I want to give to this last man the same as to you. ¹⁵May I not do what I want with what is mine? Are you envious because I am generous?" ¹⁶So the last will be first, and the first will be last.'

¹⁷When Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and on the road he said to them, ¹⁸'Listen, we are going up to Jerusalem, and the *Son of Man will be delivered up to the chief *priests and teachers of the Law. They will condemn him to death, ¹⁹and deliver him up to the *Gentiles to be mocked, flogged and crucified, and he will be raised on the third day.'

²⁰Then the mother of the sons of Zebedee came to him with her sons, prostrating herself and making a request of him. ²¹He said to her, 'What do you want?' She said to him, 'Command that these my two sons shall sit, one on your *right hand and one on your left in your *Kingdom.' ²²Jesus said to them, 'You do not know what you are asking. Can you drink the *cup which I am about to drink?' They said to him, 'We can.' ²³He said to them, 'You shall indeed drink my cup, but to sit on my right and on my left is not mine to give; it is for those for whom it has been prepared by my Father.'

²⁴When the ten heard this, they were angry about the two brothers. ²⁵But Jesus called them and said, 'You know that the rulers of the nations lord it over them, and the great men exercise

authority over them. ²⁶It will not be so among you; but anyone who wants to be a great man among you will be your servant, ²⁷and anyone who wants to be first among you will be your slave. ²⁸In the same way, the *Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'

²⁹As they were leaving Jericho a great crowd followed him. ³⁰Two blind men, sitting by the road, heard that Jesus was passing by and shouted, '*Sir, Son of David, have pity on us.' ³¹The crowd told them sternly to be quiet, but they shouted more loudly, 'Sir, Son of David, have pity on us.' ³²Jesus stood still, called them and said, 'What do you want me to do for you?' ³³They said to him, 'Sir, let our eyes be opened.' ³⁴Jesus felt very sorry for them and touched their eyes. Then they recovered their sight and followed him.

21 They drew near Jerusalem and came to Bethphage, to the Mount of Olives. Jesus sent two disciples, ²saying to them, 'Go into the village facing you, and then you will find an ass tethered and a colt with her. Untie them and lead them to me; ³and if anyone says anything to you, you must say, †"Their owner needs them"; then he will send them.' ⁴This took place in order to fulfil what was spoken through the prophet,

⁵'Tell the daughter of Sion,
See, your King is coming to you,
*meek and mounted on an ass,
on a colt, an ass's foal.'

⁶The disciples went, and did as Jesus ordered them. ⁷They brought the ass and the colt and laid their garments on †them, and he sat on them. ⁸A very great crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. ⁹The crowds who went before him and those who followed shouted,

' *Hosanna to the Son of David!
Blessed is *he who is coming in the *name of the Lord.
Hosanna in the heights of heaven!'

¹⁰When he went into Jerusalem, the whole city was disturbed. They said 'Who is this?' ¹¹The crowds said, 'This is the prophet Jesus, from Nazareth in Galilee.'

¹²Jesus went into the temple, and drove out all who were selling and buying there; he overturned the money-changers' tables and the seats of those who were selling doves; ¹³and he said to them, ' *Scripture says, "My house shall be called a house of prayer"; but you are making it a robbers' den.'

¹⁴The blind and the lame came to him in the temple, and he healed them. ¹⁵When the chief *priests and the teachers of the Law saw the wonderful things which he did, and the children shouting in the temple, ' *Hosanna to the Son of David!', they were angry, ¹⁶and they said to him, 'Do you hear what they are saying?' Jesus said to them, 'Yes; did you never read, "Out of the mouth of infants and babes at the breast you have brought praise to perfection"?' ¹⁷Then he left them, went out of the city to Bethany and lodged there.

¹⁸When he was returning to the city early in the morning he was hungry. ¹⁹He saw a fig tree by the road, came to it and found on it nothing but leaves. He said to it, 'May you never again bear any fruit!' And the fig tree withered at once. ²⁰When they saw it the disciples were astonished and said, 'How did the fig tree wither at once?' ²¹Jesus answered them, 'In truth I tell you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, "Be carried away and thrown into the sea", it will happen; ²²if you have faith you will receive whatever you ask in prayer.'

²³When he came into the temple, the chief *priests and the *elders of the *people came to him while he was teaching, and said, 'By what authority are you doing these things? Who gave you this authority?' ²⁴Jesus answered them, 'I too will ask you one question. If you tell me this, I will also tell you by what authority I do these things. ²⁵Where did John's *baptism come from, heaven or men?' They debated among themselves: 'If we say, "From heaven", he will say to us, "Then why did you not believe him?"' ²⁶But if we say, "From men", we are afraid of the crowd; for all regard John as a prophet.' ²⁷They answered Jesus, 'We do not know.' He said to them, 'And I am not telling you by what authority I do these things.'

²⁸'What do you think? A man had two sons; he went to the first and said, "Son, go and work today in the vineyard." ²⁹He answered, "I will not." Afterwards he changed his mind and went.

³⁰He went to the second and said the same. He answered, "Yes, sir"; but he did not go. ³¹Which of the two did the father's will?' They said, 'The first.' Jesus said to them, 'In truth I tell you, tax-collectors and prostitutes go into the *Kingdom of God before you. ³²For John came to you and showed you the *right way to live and you did not believe him; but tax-collectors and prostitutes believed him. You saw this, but you did not repent afterwards, and believe him.

³³Hear another *parable: There was a householder who planted a vineyard, set a fence round it, dug a wine-press in it and built a tower. He let it to farmers and went abroad. ³⁴When the fruit season drew near he sent his slaves to the farmers to receive his fruit. ³⁵The farmers took his slaves; one they beat, another they killed, and another they pelted with stones. ³⁶Again he sent other slaves, more than before, and they did the same to them. ³⁷Afterwards he sent his son to them, saying, "They will respect my son." ³⁸But when the farmers saw the son they said among themselves, "This is the heir. Come, let us kill him, and get possession of his inheritance." ³⁹They took him, threw him out of the vineyard, and killed him. ⁴⁰So when the owner of the vineyard comes, what will he do to those farmers?' ⁴¹They said to him, 'He will bring those evil men to an evil end, and let the vineyard to other farmers, who will give him his due share of every harvest.' ⁴²Jesus said to them, 'Have you never read in the Scriptures:

"The stone which the builders rejected
has become the *corner-stone;
it is the Lord who has done this,
and it is wonderful in our eyes"?

⁴³Therefore I tell you, the *Kingdom of God will be taken away from you, and will be given to a nation which produces the fruit of it. [⁴⁴Whoever falls on this stone will be dashed to pieces, and it will crush him on whom it falls.]'

⁴⁵When the chief *priests and the *Pharisees heard his *parables, they recognized that he was speaking about themselves, ⁴⁶and though they were looking for a way to seize him they were afraid of the crowds, because the crowds regarded him as a prophet.

22 Jesus spoke to them again in *parables: ²‘The *Kingdom of Heaven is like a king who made a wedding-feast for his son. ³He sent his slaves to call those who had been invited to the feast, but they were unwilling to come. ⁴Again he sent other slaves, saying, “Tell those who have been invited, See, I have prepared my banquet, my oxen and fatted beasts have been slaughtered, and everything is ready. Come to the wedding-feast.” ⁵But they ignored them and went away, one to his field, and another to his business. ⁶The rest took hold of his slaves and insulted and killed them. ⁷The king was angry; he sent his armies, destroyed those murderers, and burnt their city. ⁸Then he said to his slaves, “The wedding-feast is ready, but those who were invited were not worthy. ⁹Go then to the †city-gates, and invite to the feast all whom you find.” ¹⁰The slaves went out into the roads, and brought in all whom they found, both evil and good; and the wedding-hall was filled with guests. ¹¹The king came in to look at the guests, and saw there a man who was not wearing a wedding-garment. ¹²He said to him, “Friend, how did you come in here without a wedding-garment?” But he was silent. ¹³Then the king said to the servants, “Bind him hand and foot, and throw him out into the darkness outside.” There will be wailing and grinding of teeth there; ¹⁴for there are many called, but few chosen.’

¹⁵Then the *Pharisees went and conferred together how they might trap him in argument. ¹⁶They sent their disciples to him together with the *Herodians, and they said, ‘Teacher, we know that you are true, and teach God’s way in truth, and defer to no one, for you do not pay regard to men’s outward appearance. ¹⁷Tell us, then; what do you think? Is it *lawful to give the poll-tax to Caesar or not?’ ¹⁸But Jesus perceived their wickedness and said, ‘Hypocrites, why are you putting me to the test? ¹⁹Show me the poll-tax coin.’ They brought him a denarius,^a ²⁰and he said to them, ‘Whose is this likeness and inscription?’ ²¹They said, ‘Caesar’s.’ Then he said to them, ‘So pay what is Caesar’s to Caesar, and what is God’s to God.’ ²²When they heard this they were astonished, and they left him and went away.

²³That day *Sadducees, who say that there is no resurrection, came to him and questioned him, ²⁴saying, ‘Teacher, Moses said,

^a See Appendix.

“If a man dies without any children, his brother shall take the widow in marriage, and raise up offspring for his brother.” ²⁵There were among us seven brothers. The first married, and died; and, having no offspring, he left his wife to his brother. ²⁶It was the same with the second and the third, and with all seven. ²⁷Last of all the woman died. ²⁸So, in the resurrection, of the seven whose wife will she be? For all had her as wife.’ ²⁹Jesus answered them, ‘You go astray, because you do not know the Scriptures, or the power of God. ³⁰For in the resurrection people do not marry nor are they given in marriage, but they are like *angels in heaven. ³¹But concerning the resurrection of the dead, have you not read what was said to you by God, ³²“I am the God of Abraham, the God of Isaac and the God of Jacob”? He is not the God of the dead but of the living.’ ³³When the crowds heard this they were amazed at his teaching.

³⁴When the *Pharisees heard that he had silenced the *Sadducees, they came together. ³⁵One of them, a teacher of the *Law, tested him with this question, ³⁶“Teacher, which is the chief commandment in the Law?” ³⁷He said to him, “You must love the Lord your God with all your *heart, with all your *soul, and with all your *mind.” ³⁸This is the chief and first commandment. ³⁹The second is like it: “You must love your neighbour as yourself.” ⁴⁰On these two commandments the whole Law and the *Prophets depend.’

⁴¹When the *Pharisees had come together Jesus asked them, ⁴²“What do you think about the *Messiah? Whose son is he?” They said to him, ‘David’s.’ ⁴³He said to them, ‘How is it then that David, led by the Spirit, calls him “Lord”, saying,

⁴⁴“The Lord said to my Lord, Sit at my *right hand until I set your enemies beneath your feet”?

⁴⁵If then David calls him “Lord”, how is he his son?’ ⁴⁶No one could answer him a word, nor did anyone from that day dare to question him any more.

23 Then Jesus spoke to the crowds and to his disciples, ²saying, ‘The teachers of the Law and the *Pharisees sit in the seat of Moses. ³Therefore practise and observe whatever they tell you; but do not do as they do, for they talk and do not

practise. ⁴They tie together heavy burdens and put them on men's shoulders, but they themselves are not willing to raise a finger to move them. ⁵They do all their deeds to be looked at by men. For they widen their †phylacteries and enlarge the fringes of their garments; ⁶they love the best place at feasts and the chief seats in *synagogues, ⁷salutations in the market-places, and to be called by men, *Rabbi. ⁸But you must not be called Rabbi, for you have one Teacher, and you are all brothers. ⁹Call no one your father on earth, for you have one Father, in heaven. ¹⁰And do not be called instructors, because you have one Instructor, the *Messiah. ¹¹The greatest of you shall be your servant. ¹²He who raises himself high will be humbled, and he who humbles himself will be raised high.

¹³Alas for you, teachers of the Law and *Pharisees, hypocrites! You shut the door of the *Kingdom of Heaven in the face of men; you do not enter, yourselves, nor do you allow those who are trying to go in to enter. [¹⁴Alas for you, teachers of the Law and Pharisees, hypocrites! You devour widows' houses, even while offering long prayers for show; for this reason you will receive greater condemnation.]

¹⁵Alas for you, teachers of the Law and *Pharisees, hypocrites! You travel about on sea and land to make one convert; and when he becomes one, you make him twice as fit for *hell as you are.

¹⁶Alas for you, blind guides who say, "If a man takes an oath by the temple, it is nothing; but if a man takes an oath by the gold of the temple, he is bound." ¹⁷You fools, how blind you are! Which is greater, the gold, or the temple which makes the gold sacred? ¹⁸Again, "If a man takes an oath by the altar, it is nothing; but if a man takes an oath by the gift which is on it, he is bound." ¹⁹How blind you are! Which is greater, the gift, or the altar which makes the gift sacred? ²⁰He who takes an oath by the altar takes an oath by it and by everything on it; ²¹and he who takes an oath by the temple takes an oath by it and by him who dwells in it; ²²and he who takes an oath by heaven takes an oath by God's throne, and by him who is seated on it.

²³Alas for you, teachers of the Law and *Pharisees, hypocrites! You †tithe the mint, dill and cummin, and you have neglected the more important things of the *Law: justice, *mercy and

faith. You should have practised these, while not neglecting the others. ²⁴Blind guides, who strain out a mosquito, but gulp down a camel!

²⁵Alas for you, teachers of the Law and *Pharisees, hypocrites! You clean the outside of a cup and a dish, but inside they are full of your greed and uncontrolled desire. ²⁶Blind Pharisee, first clean the inside of the cup, that its outside also may be clean.

²⁷Alas for you, teachers of the Law and *Pharisees, hypocrites! You are like whitewashed sepulchres, which look beautiful outside, but inside are full of dead men's bones and of all uncleanness. ²⁸So you also outwardly look *righteous to men, but inwardly you are full of hypocrisy and lawlessness.

²⁹Alas for you, teachers of the Law and *Pharisees, hypocrites! You build the sepulchres of the *prophets, and adorn the tombs of the *righteous; ³⁰and you say, "If we had lived in the days of our fathers, we would not have shared with them in the †killing of the prophets." ³¹Thus you bear witness against yourselves that you are sons of the prophets' murderers. ³²Yes, complete what your fathers began. ³³You serpents, brood of vipers, how are you to escape being sentenced to *hell? ³⁴This is why I send you prophets, wise men and teachers of the Law. Some of them you will kill and crucify; some of them you will flog in your *synagogues, and pursue from town to town; ³⁵that upon you there may come the guilt for all the *blood of innocent people shed on the ground, from the blood of innocent Abel to the blood of Zachariah, son of Barachiah, whom you murdered between the sanctuary and the altar. ³⁶In truth I tell you, the guilt for all this will come upon this generation.

³⁷Jerusalem, Jerusalem, you who kill the *prophets and stone those sent to you, how often I wanted to gather your children to me, as a bird gathers together her young under her wings, but you did not want it! ³⁸See, your †house is abandoned empty to you. ³⁹For I tell you, from now you will not see me until you say, "Blessed is *he who is coming in the *name of the Lord."

24 Jesus went out of the temple and was going on his way, when his disciples came to show him the temple buildings. ²He answered them, 'You see all these things? In truth I

tell you, not one stone shall be left here upon another that will not be destroyed.'

³As he was sitting on the Mount of Olives the disciples came to him privately and said, 'Tell us, when will these things be, and what will be the *sign of your *coming and of the end of the *age?' ⁴Jesus answered them, 'Take care that no one leads you astray. ⁵For many will come in my *name, saying, "I am the *Messiah", and they will lead many astray. ⁶You will hear of wars and rumours of wars. See that you are not alarmed. It must happen, but the end will not come yet. ⁷For nation will rise against nation, and kingdom against kingdom; there will be famines and earthquakes in various places. ⁸All these things are the beginning of woes.

⁹'Then they will hand you over to be afflicted and will kill you, and you will be hated by all nations because of your *loyalty to me. ¹⁰Then many will *fall away, betray one another, hate one another; ¹¹and many false prophets will arise and lead many astray; ¹²and because of the increase of lawlessness the love of most will grow cold. ¹³But he who holds out to the end will be saved; ¹⁴and this *Good News of the *Kingdom will be *proclaimed in all the world as a witness to all the nations, and then the end will come.

¹⁵'When you see the †appalling horror, which was spoken of through the prophet Daniel, standing in the holy place (let the reader understand), ¹⁶then those in Judaea must flee into the mountains; ¹⁷the man on the house-top must not go down to take out the things in his house; ¹⁸and the man in the field must not turn back to take his garment. ¹⁹Alas for women who in those days are pregnant or are breast-feeding! ²⁰Pray that your flight may not be in winter or on the *Sabbath, ²¹for there will be at that time a great affliction such as has not happened from the beginning of the world until now; and it shall never happen again. ²²If that period had not been shortened, no human being would have been saved; but that period will be shortened on account of the chosen ones. ²³If anyone says to you at that time, "Look, here is the *Messiah", or "Here", do not believe it; ²⁴for false messiahs and false prophets will arise, and will perform great *signs and wonders, so as to lead astray, if possible, even the chosen ones. ²⁵See, I have told you beforehand. ²⁶So if they say to you,

“Look, he is in the *wilderness”, do not go out; “Look, he is in the inner rooms”, do not believe it; ²⁷for as lightning flashes from the east as far as the west, so the *coming of the *Son of Man will be. ²⁸Where the dead body is, there will the vultures gather.

²⁹‘Immediately after the affliction of those days

“the sun will be darkened,
and the moon will not give its light,
the stars will fall from the sky,
and the powers of the heavens will be shaken.”

³⁰Then the *sign of the Son of Man will be seen in the sky, and then all the tribes of the earth will beat their breasts in mourning, and they will see the Son of Man coming on the clouds of heaven with power and great *glory. ³¹And he will send his *angels with a great trumpet, and they will gather his chosen ones from the four winds, from one end of the heavens to the other.

³²‘Learn a *parable from the fig tree. As soon as its branch has become tender and produces leaves, you know that summer is near. ³³So also, when you see all these things, know that the *Son of Man is near, at the doors. ³⁴In truth I tell you, this generation will not pass away till all these things have happened. ³⁵Heaven and earth will pass away, but my words will not pass away.

³⁶‘But no one knows about that day and that hour, not even the *angels of heaven nor the Son. The Father alone knows. ³⁷For as it was in the days of Noah, so it will be when the *Son of Man *comes. ³⁸For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the *ark, ³⁹and they knew nothing till the flood came and carried them all away. The *coming of the Son of Man will also be like that. ⁴⁰Then there will be two men in a field; one will be taken and the other will be left. ⁴¹Two women will be grinding corn at a mill; one will be taken and the other will be left. ⁴²Be watchful therefore, for you do not know on what day your Lord is coming. ⁴³You know well that if the householder had known at what time of night the thief was coming, he would have been watchful and would not have allowed his house to be broken into. ⁴⁴Therefore you also be ready, because the Son of Man is coming at a time when you do not expect it.

⁴⁵‘Tell me, who is the trustworthy and prudent slave whom his

master has set over his household, to give them their food at the proper *time? ⁴⁶*Happy is that slave if his master finds him at his work when he comes home. ⁴⁷In truth I tell you, he will set him over all his possessions. ⁴⁸But if the bad slave says to himself, “My master is a long time in coming”, ⁴⁹and he begins to beat his fellow-slaves, and eats and drinks with drunkards, ⁵⁰the master of that slave will come on a day that he does not expect, and at a time that he does not know, ⁵¹and will cut him in two and cause him to share the fate of hypocrites. There will be wailing and grinding of teeth there.

25 ‘At that time the *Kingdom of Heaven will be like ten bridesmaids, who took their lamps and went out to meet the bridegroom. ²Five of them were foolish, and five prudent; ³for the foolish took their lamps but did not take any oil; ⁴but the prudent took oil in their vessels together with their lamps. ⁵As the bridegroom was a long time in coming they all became drowsy and slept. ⁶In the middle of the night there was a shout, “Look, the bridegroom! Go out to meet him.” ⁷Then all the bridesmaids got up and put their lamps in order. ⁸The foolish said to the prudent, “Give us some of your oil, because our lamps are going out.” ⁹But the prudent answered, “There might not be enough for ourselves and for you. You had better go to the dealers, and buy some for yourselves.” ¹⁰As they were on their way to buy, the bridegroom came, and those who were ready went in with him to the wedding-feast, and the door was shut. ¹¹Later, the rest of the bridesmaids also came, saying, “Sir, Sir, open for us.” ¹²But he answered, “In truth I tell you, I do not know you.” ¹³Be watchful, then, because you do not know the day or the hour.

¹⁴It is as if a man who was going abroad called his slaves, and entrusted to them his possessions; ¹⁵to one he gave five talents,^a to another two, and to another one, to each according to his ability, and he went abroad. ¹⁶He who had received the five talents at once went into business with them and gained five more. ¹⁷In the same way he who had received the two gained two more. ¹⁸But he who had received the one went and dug in the earth and hid his master’s money. ¹⁹After a long time the master of those slaves came and settled accounts with them. ²⁰He who had received the

^a See Appendix.

five talents came and brought five more talents, saying, "Sir, you entrusted me with five talents. Look, I have gained five more talents." ²¹His master said to him, "Well done, good and trustworthy slave! You were trustworthy in a few things; I shall set you over many. Come and share your master's joy." ²²He who had received the two talents came also, saying, "Sir, you entrusted me with two talents. Look, I have gained two more talents." ²³His master said to him, "Well done, good and trustworthy slave! You were trustworthy in a few things; I shall set you over many. Come and share your master's joy." ²⁴But he who had received the one talent came also and said, "Sir, I knew you: you are a hard man, you reap where you did not sow, and you gather where you did not scatter. ²⁵I was afraid, and went and hid your talent in the earth. Look, you have what is yours." ²⁶His master said to him, "You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? ²⁷Then you ought to have given my money to the bankers; and when I came I should have received back what was mine with interest. ²⁸Take the talent from him and give it to him who has the ten talents; ²⁹for to everyone who has, more will be given, and he will have abundance; but from him who has nothing, even what he has will be taken away. ³⁰Throw out the worthless slave into the darkness outside; there will be wailing and grinding of teeth there."

³¹"When the *Son of Man comes in his *glory and all the *angels with him, then he will sit on his glorious throne; ³²and all the nations will be gathered before him, and he will separate them from one another, as a shepherd separates sheep from goats, ³³and he will set the sheep on his *right hand, and the goats on his left. ³⁴Then the King will say to those on his right, "Come, my Father's blessed ones, *possess the *Kingdom which has been prepared for you from the creation of the world; ³⁵for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; ³⁶I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me." ³⁷Then the *righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸When did we see you a stranger and take you in, or naked and clothe you? ³⁹When did we see you sick, or in

prison, and come to you?” ⁴⁰The King will answer them, “In truth I tell you, anything you did for one of the least of these my brothers, you did for me.” ⁴¹Then he will say also to those on the left, “Depart from me, you who are accursed, into the eternal fire which has been prepared for the *devil and his *angels; ⁴²for I was hungry and you did not give me food; I was thirsty and you did not give me drink; ⁴³I was a stranger and you did not take me in; I was naked and you did not clothe me, sick and in prison and you did not visit me.” ⁴⁴Then they also will answer, “Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not attend to your needs?” ⁴⁵Then he will answer them, “In truth I tell you, if you failed to do it for any one of the lowliest people, you failed to do it for me.” ⁴⁶They will go away to eternal punishment, but the *righteous to *eternal life.’

26 Now when Jesus had ended all these sayings he said to his disciples, ²‘You know that after two days the *Pass-over takes place, and the *Son of Man will be delivered up to be crucified.’

³At that time the chief *priests and *elders of the *people gathered in the courtyard of the high priest, who was called Caiaphas, ⁴and they consulted together to seize Jesus by trickery and to put him to death; ⁵but they said, ‘We must not do it at the *Feast. If we do, there will be a riot among the people.’

⁶When Jesus was at Bethany in the house of Simon, the *leper, ⁷a woman came to him with an *alabaster vase of very valuable perfume, and poured it over his head as he was *sitting at table. ⁸When the disciples saw it they were angry and said, ‘Why this waste? ⁹This could have been sold for a large sum and given to the poor.’ ¹⁰Jesus perceived this and said to them, ‘Why do you trouble the woman? She has done a beautiful thing for me; ¹¹for you have the poor with you always, but you will not have me always. ¹²When she poured this perfume on my body she did it to prepare me for burial. ¹³In truth I tell you, wherever in all the world this *Good News is *proclaimed, what she has done will also be spoken of, in memory of her.’

¹⁴Then one of the Twelve, called Judas Iscariot, went to the chief *priests ¹⁵and said, ‘What will you give me, if I deliver him

up to you?' And they paid him thirty silver shekels.^a ¹⁶From that time he sought an opportunity to deliver him up.

¹⁷On the first day of the *Feast of Unleavened Bread the disciples came to Jesus and said, 'Where do you want us to prepare for you to eat the *Passover supper?' ¹⁸He said, 'Go into the city to a †certain man and say to him, "The Teacher says, 'My appointed *time is near. I am keeping the Passover at your house with my disciples.'"' ¹⁹The disciples did as Jesus ordered them, and they prepared the Passover.

²⁰When evening had come he *sat at table with the Twelve; ²¹and as they were eating he said, 'In truth I tell you, one of you will deliver me up.' ²²They were very grieved and said to him, each one, 'Surely it is not I, *Lord?' ²³He answered, 'One who has dipped his hand with me in the bowl will deliver me up. ²⁴The *Son of Man is going away as *Scripture says of him, but alas for that man through whom the Son of Man is delivered up! It would have been better for that man if he had not been born.' ²⁵Judas, the one who was delivering him up, answered, 'Surely it is not I, *Rabbi?' He said to him, 'You have said so.'

²⁶While they were eating, Jesus took *bread, said the *blessing, broke it and gave it to the disciples, and said, 'Take, eat; †this is my body.' ²⁷He took a cup, gave thanks, and gave it to them, saying, 'Drink from it, all of you; ²⁸for this is my *blood of the *covenant, which is poured out on behalf of many, for the forgiveness of sins. ²⁹I tell you, from now on I shall not drink of this fruit of the vine till that day when I drink it new with you in the *Kingdom of my Father.'

³⁰When they had sung a hymn, they went out to the Mount of Olives.

³¹Then Jesus said to them, 'You will all *fall away because of me tonight, for *Scripture says, "I will strike the shepherd, and the sheep of the flock will be scattered"; ³²but after I have been raised I shall go before you into Galilee.' ³³Peter answered him, 'If everyone else falls away because of you, I will never fall away.' ³⁴Jesus said to him, 'In truth I tell you, tonight before the cock crows you will disown me three times.' ³⁵Peter said to him, 'Even if I must die with you, I will not disown you.' So also said all the disciples.

^a See Appendix.

³⁶Then Jesus came with them to a place called Gethsemane, and he said to the disciples, 'Sit here while I go over there and pray.' ³⁷He took with him Peter and the two sons of Zebedee, and was grieved and sorely troubled. ³⁸Then he said to them, 'I am in mortal agony. Stay here and keep watch with me.' ³⁹He went forward a little, fell on his face and prayed, 'My Father, if it is possible, let this *cup pass from me; yet not as I will, but as you will.' ⁴⁰He came to the disciples and found them sleeping, and he said to Peter, 'So you are sleeping! Were none of you able to keep watch with me for an hour? ⁴¹Keep watch and pray, in order that you may not come to the test. The spirit indeed is eager, but human nature is weak.' ⁴²Again, the second time, he went away and prayed, 'My Father, if it is impossible for this cup to pass without my drinking it, your will be done.' ⁴³He came and again found them sleeping, for their eyes were heavy with sleep. ⁴⁴He left them, and he went away again and prayed the third time, again saying the same words. ⁴⁵Then he came to the disciples and said to them, †'Sleep on and take your rest. See, the hour has drawn near, and the *Son of Man is being delivered into the hands of sinners. ⁴⁶Arise, let us go. See, the one who is delivering me up is near.'

⁴⁷While he was still speaking, Judas, one of the Twelve, came; and with him, carrying swords and clubs, there was a great crowd sent from the chief *priests and the *elders of the *people. ⁴⁸The one who was delivering him up had given them a sign, saying, 'The man I kiss is he; seize him.' ⁴⁹He came straight to Jesus and greeted him, saying, '*Rabbi', and kissed him. ⁵⁰Jesus said to him, 'Friend, †do what you have come to do.' Then they came and laid hands on Jesus and seized him. ⁵¹One of those who were with Jesus stretched out his hand and drew his sword; he struck the high priest's slave and cut off his ear. ⁵²Then Jesus said to him, 'Put your sword back into its place, for all who take the sword will be destroyed by the sword. ⁵³Do you think I cannot appeal to my Father and he would at once set at my side more than twelve *legions of *angels? ⁵⁴But how then would the Scriptures be fulfilled which say that this must be?' ⁵⁵At that time Jesus said to the crowds, 'Have you come out, as if against a robber, with swords and clubs to arrest me? I sat teaching in the temple daily, and you did not seize me.' ⁵⁶All this took place that the

writings of the *prophets might be fulfilled. Then all the disciples left him and fled.

⁵⁷They seized Jesus and led him away to the high *priest, Caiaphas, where the teachers of the Law and the *elders had gathered. ⁵⁸But Peter followed him at a distance, up to the courtyard of the high priest; and he went inside and sat down with the attendants to see the end.

⁵⁹The chief *priests and all the Supreme *Council sought false evidence against Jesus to put him to death, ⁶⁰but they found none, though many false witnesses came forward. Later, two came forward ⁶¹and said, 'This man said, "I can destroy the temple of God, and build it after three days."' ⁶²The high priest stood up and said, 'Have you no answer? What is this evidence that they are bringing against you?' ⁶³But Jesus was silent. The high priest said to him, 'I put you on oath by the living God to tell us if you are the *Messiah, the Son of God.' ⁶⁴Jesus said to him, 'You have said so; but I tell you all, from now you will see the *Son of Man sitting at the †*right hand of Almighty God, and coming on the clouds of heaven.' ⁶⁵Then the high priest †tore his clothes, saying, 'He has spoken *blasphemy. Why do we still need witnesses? Now you have heard the blasphemy. ⁶⁶What do you think?' 'He is guilty,' they answered. 'He must die.'

⁶⁷Then they spat in his face and punched him, and some slapped him, ⁶⁸saying, '*Prophecy to us, *Messiah, who is it that struck you?'

⁶⁹Peter was sitting outside in the courtyard. A servant-girl came up to him and said, 'You too were with Jesus, the Galilean.' ⁷⁰But he disowned him in the presence of them all, saying, 'I do not know what you are saying.' ⁷¹Another girl saw him when he went out into the gateway, and said to those who were there, 'This man was with Jesus of Nazareth.' ⁷²He disowned him again with an oath, saying, 'I do not know the man.' ⁷³After a little while those who were standing by came up and said to Peter, 'You also are certainly one of them, for your speech shows what you are.' ⁷⁴Then he cursed and swore, saying, 'I do not know the man.' At once a cock crowed, ⁷⁵and Peter remembered what Jesus had said, 'Before the cock crows you will disown me three times.' He went out and wept bitterly.

27 When early morning came, all the chief *priests and the *elders of the *people conferred together against Jesus to put him to death; ²and they bound him, led him away and delivered him up to Pilate, the governor.

³Then when Judas, the one who had delivered him up, saw that he had been condemned, he repented, and returned the thirty silver shekels^a to the chief *priests and the *elders, ⁴saying, 'I have sinned by delivering up an innocent man to *death.' But they said, 'What is that to us? See to it yourself.' ⁵He threw the silver shekels into the temple and withdrew, and he went away and hanged himself. ⁶The chief priests took the silver shekels and said, 'It is not *lawful to put them into the temple treasury, since they are the price of *blood.' ⁷They conferred together, and used them to buy the potter's field, to be a burial-ground for †strangers. ⁸So that field is called the Field of Blood to this day. ⁹Then what was spoken through the prophet Jeremiah was fulfilled: 'And they took the thirty silver shekels, the price of him on whom a price had been set, on whom some of the Israelites set a price, ¹⁰and they gave them for the potter's field, as the Lord commanded me.'

¹¹Jesus was made to stand before the governor, and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' ¹²While he was being accused by the chief *priests and the *elders he made no answer. ¹³Then Pilate said to him, 'Do you not hear how much evidence they are bringing against you?' ¹⁴But he did not answer him on a single point, so that the governor was exceedingly astonished.

¹⁵At the *Feast the governor was accustomed to release to the crowd one prisoner of their own choice. ¹⁶They had at that time a notorious prisoner called †[Jesus] Barabbas. ¹⁷So when they were gathered together Pilate said to them, 'Whom do you want me to release to you, †[Jesus] Barabbas, or Jesus called the *Messiah?' ¹⁸For he knew that they had delivered him up out of spite.

¹⁹When he was sitting on the judgement-seat his wife sent to him, saying, 'Have nothing to do with that innocent man, for I have suffered much today in a dream because of him.'

²⁰But the chief *priests and the *elders persuaded the crowds

^a See Appendix.

to ask for Barabbas and have Jesus killed. ²¹The governor answered them, 'Which of the two do you want me to release to you?' They said, 'Barabbas.' ²²Pilate said to them, 'What then shall I do to Jesus called the *Messiah?' They all said, 'Let him be crucified!' ²³He said, 'Why, what evil has he done?' But they kept on shouting even louder, 'Let him be crucified!' ²⁴When Pilate saw that he was unsuccessful, and that a riot was beginning, he took water and washed his hands in front of the crowd, saying, 'I am not responsible for this man's *death. See to it yourselves.' ²⁵All the people answered, 'His *blood be upon us and upon our children.' ²⁶Then he released Barabbas to them, but he had Jesus flogged and handed him over to be crucified.

²⁷The governor's soldiers then took Jesus into the governor's headquarters and brought together the whole *cohort against him. ²⁸They stripped him and put a scarlet cloak on him; ²⁹they plaited a crown of thorns and put it on his head; they put a cane in his right hand; and kneeling in front of him they mocked him, saying, 'Hail, King of the Jews!' ³⁰They spat on him, and took the cane and beat him on the head. ³¹When they had mocked him, they stripped him of the cloak and put his own clothes on him, and they led him away to crucify him.

³²As they were coming out they found a man of Cyrene, named Simon. They †commandeered him to carry his cross. ³³When they had come to a place called Golgotha, that is to say, 'Place of a skull', ³⁴they gave Jesus wine to drink, mixed with gall; but when he had tasted it he refused to drink it. ³⁵They crucified him and shared out his garments, casting lots; ³⁶and they sat and kept watch over him there. ³⁷Over his head they set in writing the charge against him, 'THIS IS JESUS, THE KING OF THE JEWS.'

³⁸At that time two robbers were crucified with him, one on the right and one on the left. ³⁹Passers-by *blasphemed against him, shaking their heads ⁴⁰and saying, 'You who destroy the temple and build it in three days, save yourself, if you are God's Son, and come down from the cross.' ⁴¹In the same way the chief *priests mocked, together with the teachers of the Law and the *elders, and said, ⁴²'He saved others; he cannot save himself. He is Israel's King! Let him come down now from the cross and we

shall believe in him. ⁴³He has put his trust in God; let God now deliver him if he delights in him; for he said, "I am God's Son." ⁴⁴In the same way the robbers also who were crucified with him taunted him.

⁴⁵Darkness came over all the land from noon till three o'clock. ⁴⁶About that hour Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?', that is, 'My God, my God, why have you forsaken me?' ⁴⁷When some of those standing there heard, they said, 'He is calling Elijah.' ⁴⁸One of them immediately ran, got a sponge, filled it with sour wine, put it on a cane and offered it to him to drink. ⁴⁹The others said, 'Let us see if Elijah comes to save him.' ⁵⁰Jesus cried out again with a loud voice and gave up his spirit. ⁵¹The curtain of the temple was torn in two from top to bottom, the earth was shaken, rocks were split, ⁵²tombs were opened and the bodies of many holy men who had died were raised; ⁵³and when they came out of the tombs after his resurrection they entered the Holy City and appeared to many. ⁵⁴The *centurion and those who were with him, keeping watch over Jesus, saw the earthquake and the things which were happening, and were very frightened. They said, 'Truly this man was God's Son!' ⁵⁵Many women were there watching from a distance. They had followed Jesus from Galilee and attended to his needs. ⁵⁶Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

⁵⁷When evening had come, there came a rich man from Arimathaea who had himself also become a disciple of Jesus. His name was Joseph. ⁵⁸He went to Pilate and asked for the body of Jesus. Pilate then ordered it to be handed over. ⁵⁹Joseph took the body, wrapped it in a clean linen cloth ⁶⁰and laid it in his own new tomb, which he had cut out of the rock, and when he had rolled a large stone up to the entrance of the tomb he went away. ⁶¹Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.

⁶²On the next day, that is, the day after the *Preparation, the chief *priests and the *Pharisees came together to Pilate ⁶³and said, 'Sir, we remember that that deceiver said while he was still living, "After three days I shall rise." ⁶⁴Give orders therefore for the sepulchre to be made secure till the third day, or his disciples will come and steal him and say to the people,

“He has risen from the dead”; and the last deception will be worse than the first.’ ⁶⁵Pilate said to them, ‘†You have a guard. Go and make the sepulchre secure; you know how.’ ⁶⁶They went away and made it secure, sealing the stone in the presence of the guard.

28 After the *Sabbath day, as the first day of the week was dawning, Mary of Magdala and the other Mary came to see the sepulchre. ²Now there was a great earthquake; for an *angel of the Lord descended from heaven and came and rolled away the stone and sat on it. ³His appearance was like lightning, and his garment white like snow. ⁴Those who were keeping watch were shaken with fear of him and became like dead men. ⁵Whereupon the angel said to the women, ‘You have nothing to fear. I know that you are looking for Jesus who has been crucified. ⁶He is not here; for he has risen, as he said. Come, see the place where he lay; ⁷and go quickly and tell his disciples, “He has risen from the dead, and he is going before you into Galilee; you will see him there.” Now I have told you.’ ⁸They went quickly from the tomb, with fear and great joy, and they ran to tell his disciples. ⁹Suddenly Jesus stood in their path and greeted them. They came up and grasped his feet, and they prostrated themselves before him. ¹⁰Then Jesus said to them, ‘Do not be afraid. Go and tell my brothers to go away into Galilee, and they will see me there.’

¹¹While the women were on the way, some of the guards went into the city and reported to the chief *priests all that had happened. ¹²They gathered with the *elders, and when they had conferred together they gave a large sum of money to the soldiers, ¹³saying, ‘You must say, “His disciples came at night and stole him while we were asleep.”’ ¹⁴And if this comes to the ears of the governor, we shall persuade him and set you free from anxiety.’ ¹⁵They took the money and did as they were instructed. This statement has been made widely known among the Jews until today.

¹⁶The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them to go. ¹⁷When they saw him they prostrated themselves before him; but some doubted. ¹⁸Jesus came and spoke to them, saying, ‘All authority has been given to

me in heaven and on earth. ¹⁹Go, then, make disciples of all the nations, *baptizing them in the *name of the Father, the Son and the Holy Spirit, ²⁰and teaching them to observe all that I have commanded you; and see, I am with you all the days until the end of the *age.'

THE GOSPEL ACCORDING TO MARK

1 This is how the *Good News about Jesus Christ, the Son of God, began. ²*Scripture says in the *prophet Isaiah,

‘See, I am sending my messenger before you;
he will make your way ready for you.

³There is a voice of someone crying out in the
*wilderness,

“Prepare the way of the Lord,
make his paths straight.”’

⁴So John appeared. He was *baptizing in the *wilderness and *proclaiming that people should repent and be baptized, and receive forgiveness of their sins. ⁵All the country of Judaea and all the people of Jerusalem went out to him and were baptized by him in the river Jordan, confessing their sins. ⁶John wore a garment of camel hair and round his waist a leather belt, and he ate locusts and wild honey. ⁷He proclaimed, ‘The one who is more powerful than I is coming after me; I am not worthy to stoop and untie the strap of his sandals. ⁸I have baptized you with water, but he will baptize you with the Holy Spirit.’

⁹At that time Jesus came from Nazareth in Galilee and was *baptized by John in the Jordan. ¹⁰As he came up out of the water, he saw the heavens split open and the Spirit like a dove descend-

ing on him. ¹¹There was a voice from the heavens, 'You are my dear and *only Son. With you I am well pleased.'

¹²Then the Spirit drove Jesus out into the *wilderness; ¹³and in the wilderness he was put to the test for forty days by *Satan; he was with wild beasts, and *angels attended to his needs.

¹⁴After John had been arrested, Jesus came into Galilee *proclaiming the *Good News from God, ¹⁵saying, 'The appointed *time has now arrived, the *Kingdom of God †has drawn near. Repent, and believe the Good News.'

¹⁶As he was walking by Lake Galilee he saw Simon and Andrew, Simon's brother, casting their nets into the water, for they were fishermen. ¹⁷Jesus said to them, 'Come, follow me, and I will make you fishers of men.' ¹⁸Then they left their nets and followed him. ¹⁹When he had gone a little farther, he saw James the son of Zebedee and John his brother in a boat making ready their nets, ²⁰and he called them. They left their father Zebedee in the boat with the servants and went away and followed him.

²¹They came to Capernaum, and on the *Sabbath day he entered the *synagogue and taught. ²²People were amazed at his teaching, for he taught them as one who had authority and not as the teachers of the Law. ²³There was a man in their synagogue who was possessed by an *unclean spirit. He cried out, ²⁴'Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: you are God's Holy One.' ²⁵Jesus said sternly to him, 'Be quiet! Come out of him!' ²⁶The unclean spirit convulsed him and shouted with a loud voice. Then it came out of him. ²⁷They were all so amazed that they asked one another, 'What is this? A new teaching, with authority! He gives orders even to unclean spirits, and they obey him!' ²⁸At once the news of him went out everywhere in all the surrounding country of Galilee.

²⁹Then they left the *synagogue and came to the house of Simon and Andrew with James and John. ³⁰Simon's mother-in-law was in bed with a fever, and they told Jesus about her. ³¹He went to her, grasped her hand, and raised her up. The fever left her and she attended to their needs.

³²When evening had come, and the sun had set, they brought to him all the sick and the *demoniacs, ³³and the whole town was

gathered together at the door. ³⁴He healed many that were sick with various diseases and drove out many *demons; he did not allow the demons to speak, for they knew him.

³⁵Very early in the morning, when it was still dark, he rose and went out; and he went away to a solitary place and prayed there. ³⁶Simon and his companions pursued him, ³⁷and when they found him they said to him, 'Everyone is looking for you.' ³⁸He said to them, 'Let us go elsewhere to the neighbouring towns that I may *preach there also; this is why †I came out.' ³⁹He went throughout all Galilee, preaching in their *synagogues and driving out *demons.

⁴⁰A *leper came to Jesus and pleaded with him. He knelt down and said to him, 'If you want to, you can make me clean.' ⁴¹Jesus was moved with pity and stretched out his hand and touched him, saying to him, 'I do want to; be made clean.' ⁴²Then the leprosy left him and he was made clean. ⁴³Jesus spoke sternly to him and at once sent him away, ⁴⁴saying to him, 'See that you say nothing to anyone. But go and show yourself to the *priest and offer what Moses commanded, as evidence that you have been healed.' ⁴⁵The man went off and told the news again and again; he made the story so widely known that Jesus could no longer enter any town openly, but remained outside in solitary places; and they came to him from all parts.

2 When he came again to Capernaum some days later, it was heard that he was at home. ²There were so many people crowded together that even the space about the door could no longer hold them, and he was speaking the *message to them. ³Some people came bringing to him a paralytic who was carried by four of them, ⁴and as they could not bring the man to him because of the crowd they opened up the roof where he was. When they had made a hole they let down the *bed on which the paralytic was lying. ⁵Jesus, seeing their faith, said to the paralytic, 'Son, your sins are forgiven.' ⁶But some of the teachers of the Law were sitting there and debating in their *minds, ⁷'Why does this man talk like this? He is *blaspheming. Who can forgive sins but God alone?' ⁸Jesus sensed that they were debating like this within themselves, and he said to them, 'Why are you debating these things in your minds? ⁹Which is easier: to say to

the paralytic, "Your sins are forgiven", or to say, "Get up, take up your bed and walk"? ¹⁰But I will show you all that the *Son of Man has authority to forgive sins on earth.' Then he said to the paralytic, ¹¹"Listen to me: get up, take up your bed and go home." ¹²He got up, took up his bed and went out in sight of them all, so that they were all astounded and gave *glory to God, saying, 'We have never seen anything like this.'

¹³Jesus went out again by the lake. All the crowd came to him and he taught them. ¹⁴As he was going along he saw Levi, the son of Alphaeus, sitting in the customs-office, and he said to him, 'Follow me.' He rose and followed him.

¹⁵Jesus was *sitting at table in Levi's^a house and many tax-collectors and †irreligious people joined him and his disciples. For many people of this kind sought his company. ¹⁶And some teachers of the Law who were *Pharisees followed him. They saw him eating with †irreligious people and tax-collectors, and said to his disciples, 'Why does he eat with tax-collectors and irreligious people?' ¹⁷Jesus heard this and said to them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the *righteous, but sinners.'

¹⁸John's disciples and the *Pharisees were fasting. People came and said to him, 'Why do the disciples of John and of the Pharisees fast, but your disciples do not?' ¹⁹Jesus said to them, 'Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. ²⁰But a time will come when the bridegroom will be taken away from them; they will fast then, at that time. ²¹No one sews a piece of unshrunk cloth on to an old garment; if he does, the new patch takes away some of the old cloth, and the tear becomes worse. ²²And no one puts new wine into old wine-skins; if he does, the wine will burst the wine-skins, and both wine and skins will be destroyed. New wine is put into fresh wine-skins.'

²³On the *Sabbath day he was walking through the cornfields, and as his disciples went along they were plucking ears of corn. ²⁴The *Pharisees said to him, 'Look at them! Why are they breaking the *†Sabbath law?' ²⁵He said to them, 'Have you never read what David did when he and his companions were in need and were hungry? ²⁶He entered the House of God †when

^a See Lk 5: 29.

Abiathar was high *priest, and ate the *Bread of the Presence, which only the priests can *lawfully eat, and gave it to his companions also.' ²⁷He said to them, 'The Sabbath was made for the sake of man, and not man for the sake of the Sabbath. ²⁸Therefore the *Son of Man is Lord even of the Sabbath.'

3 Jesus entered the *synagogue again, and a man with a withered hand was there. ²They watched to see if he would heal him on the *Sabbath day, in order to accuse him. ³He said to the man with the withered hand, 'Stand in the middle.' ⁴He said to them, 'Is it *lawful to do good on the Sabbath day or to do evil, to save a life or to kill?' But they were silent. ⁵He looked round on them with anger, grieved at their insensitiveness, and he said to the man, 'Stretch out your hand.' He stretched it out and his hand was restored. ⁶The *Pharisees immediately went out and conferred with the *Herodians against him to see how they might destroy him.

⁷Jesus withdrew with his disciples to the lake, and a large company from Galilee followed. A large company also from Judaea ⁸and Jerusalem, from Idumaea and beyond the Jordan, and from the districts of Tyre and Sidon, came to him when they heard what he was doing. ⁹He told his disciples that a boat should be ready for him in order that the crowd might not crush him; ¹⁰for he healed many, and all those with afflictions were pressing on him in order to touch him. ¹¹When *unclean spirits saw him, they fell down before him and cried out, 'You are the Son of God'; ¹²and he told them very sternly not to make him known.

¹³He went up the mountain and called those whom he wanted and they went to him. ¹⁴He appointed twelve, whom he also named *apostles, in order that they might be with him and that he might send them out to *preach, ¹⁵with authority to drive out *demons. ¹⁶He appointed the Twelve: Simon, to whom he gave the name Peter, ¹⁷James the son of Zebedee, and John, James's brother (he gave them the name Boanerges, which means Men of Thunder), ¹⁸Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the †Cananaean, ¹⁹and Judas Iscariot, who also handed him over to death.

²⁰Then he went home. The crowd again gathered, so that they could not even eat. ²¹Hearing of this, his family went to take

charge of him, for people were saying that he was mad. ²²The teachers of the Law who had come down from Jerusalem said that he was possessed by *Beelzebul, and that he used the chief of *demons to drive out demons. ²³He called them and said to them in *parables: 'How can *Satan drive out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand; ²⁵if a house is divided against itself, that house will not be able to stand; ²⁶and if Satan has risen against himself and is divided, he cannot stand; that is the end of him. ²⁷On the other hand, no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then he will plunder his house. ²⁸In truth I tell you, men will be forgiven for their sins and whatever *blasphemies they utter; ²⁹but if a man blasphemes against the Holy Spirit he will never be forgiven; he is guilty of an eternal sin.' ³⁰For they had said, 'He has an *unclean spirit.'

³¹His mother and brothers came, and stood outside; they sent and called him. ³²A crowd was sitting round him and they said to him, 'See, your mother, brothers and sisters are outside; they are looking for you.' ³³He answered them, 'Who is my mother or my brothers?' ³⁴He looked round at those who sat in a circle about him and said, 'Here are my mother and my brothers. ³⁵Anyone who does God's will is my brother, my sister, my mother.'

4 Again he taught by the lakeside, and a great crowd gathered to him, so he got into a boat and sat in it on the lake. All the crowd were on the land at the water's edge. ²He taught them many things in *parables, and in his teaching he said to them, ³'Listen! A sower went out to sow. ⁴As he was sowing, some seed fell by the road, and birds came and ate it up. ⁵Other seed fell on stony ground where it had not much soil, and it soon sprang up because it had no depth of soil. ⁶When the sun rose it was scorched, and because it had no root it withered away. ⁷Other seed fell among thorns; the thorns came up and choked it, and it produced no crop. ⁸Other seed fell on good soil; it sprouted, grew up, produced a crop and bore thirty, sixty, or a hundred grains for every grain sown.' ⁹He said, 'If you have ears, use them.'

¹⁰When he was alone, his followers together with the Twelve questioned him about the *parables. ¹¹He said to them, 'To you

the *secret of the *Kingdom of God has been given, but to those who are not my followers everything comes in parables, ¹²in order that

“they may see indeed without perceiving,
and hear indeed without understanding;
for if they were to perceive and understand they might
turn and be forgiven.”

¹³He said to them, ‘Do you not understand this *parable? How then will you understand any parables? ¹⁴The sower sows the *message. ¹⁵There are some by the road where the message is sown: when they hear it, *Satan comes at once and takes away the message sown in them. ¹⁶The seed sown on stony places represents those who hear the message and at once receive it gladly; ¹⁷they are without roots and grow only for a short time; then as soon as trouble or persecution comes because of the message, they *fall away. ¹⁸The seed sown among thorns represents those who have heard the message, ¹⁹but the anxieties of the *age, the pleasure of wealth and cravings for other things come in and choke the message, and it becomes unfruitful. ²⁰The seed sown on good soil represents those who hear the message, accept it and produce a crop of thirty, sixty, or a hundred grains for every grain sown.’

²¹He said to them, ‘Surely a lamp is not brought in to be put under a measuring-vessel^a or a bed? Is it not brought in to be put on a lamp-stand? ²²For there is nothing hidden except for the purpose of bringing it to light, nothing is covered up except for the purpose of revealing it. ²³If you have ears, use them.’

²⁴He said to them, ‘Pay attention to what you hear. The measure you give will be the measure you receive, with even more added. ²⁵For to him who has something, more will be given, and from him who has nothing, even what he has will be taken away.’

²⁶He said, ‘The *Kingdom of God is like this: a man casts seed on the earth; ²⁷night and day he sleeps and wakes; and the seed sprouts and grows, he does not know how. ²⁸The earth itself produces a crop, first the green shoot, then the ear, then the full wheat in the ear. ²⁹When the crop is ready, he at once starts reaping, for harvest-time is come.’

^a See Appendix.

³⁰He said, 'How are we to compare the *Kingdom of God with anything? By what *parable are we to describe it? ³¹It is like a mustard seed which, when sown on the earth, is smaller than all the seeds on the earth; ³²after it is sown, it comes up and grows larger than any plant, and produces big branches, so that the birds of the air can roost in its shade.'

³³With many such *parables he spoke the *message to them according to their ability to understand. ³⁴Whenever he spoke to them, he used parables, but he explained everything to his disciples privately.

³⁵That day, when evening had come, he said to them, 'Let us cross to the other side.' ³⁶They left the crowd, and took him with them, just as he was, in the boat; and other boats were with it. ³⁷There came a great squall of wind, and the waves beat into the boat so that it was already filling. ³⁸He was asleep in the stern on a cushion. They woke him and said to him, 'Teacher, we are sinking. Don't you care?' ³⁹He woke up, spoke sternly to the wind and said to the water, 'Silence, be quiet.' The wind dropped and there was a great calm. ⁴⁰He said to them, 'Why are you so afraid? Have you still no faith?' ⁴¹They were greatly afraid, and they said to one another, 'Who can this be, for even wind and water obey him?'

5 They came to the district of the Gerasenes on the other side of the lake. ²As soon as he left the boat, a man from the tombs possessed by an *unclean spirit met him. ³He lived among the tombs. No one was able to bind him any longer even with a chain; ⁴he had often been bound with fetters and chains, but he had broken the chains and smashed the fetters, and no one was strong enough to subdue him. ⁵Night and day, among the tombs and in the hills he kept on shouting and gashing himself with stones. ⁶Seeing Jesus from a distance, he ran and prostrated himself before him. ⁷Then in a loud voice he shouted, 'Why are you interfering with me, Jesus, Son of the Most High God? In God's name, I beg you, do not torture me.' ⁸For Jesus was saying to him, '*Unclean spirit, come out of the man.' ⁹He asked him, 'What is your name?' He answered, 'My name is *Legion, for there are many of us'; ¹⁰and he begged him earnestly not to send them out of the district. ¹¹Nearby on the hill a large herd of pigs

was feeding, ¹²and the spirits begged him, saying, 'Send us into the pigs, let us go into them.' ¹³He gave them permission. The unclean spirits came out and went into the pigs, and the herd, numbering about two thousand, rushed down the cliff into the lake and were drowned. ¹⁴Their herdsmen fled and spread the news through the town and the countryside. People came to see what had happened. ¹⁵They came to Jesus and saw the *demoniac who had had the legion of demons, sitting there clothed and sane, and they were afraid. ¹⁶Eyewitnesses told them what had happened to the demoniac, and about the pigs. ¹⁷They begged Jesus to leave their territory. ¹⁸While he was getting into the boat the man who had had the demons begged that he might accompany him. ¹⁹Jesus did not allow him, but said to him, 'Go home to your own people and tell them what the Lord has done for you, and how he had pity on you.' ²⁰He went away and *proclaimed in the †Decapolis what Jesus had done for him, and everyone was astonished.

²¹Jesus crossed over again in the boat to the other side, and he was by the lake where a great crowd gathered to him. ²²There came a man named Jairus who was president of one of the synagogues and when he saw him he fell at his feet ²³and begged him earnestly, saying, 'My daughter is at the point of death. Come and lay your hands on her in order that she may be made well and live.' ²⁴Jesus went along with him and a great crowd followed him and pressed on him.

²⁵A woman had been suffering from haemorrhages for twelve years; ²⁶she had suffered much from many doctors and had spent all she had. She had received no benefit, but rather had become worse. ²⁷She had heard about Jesus, and she came behind him in the crowd and touched his garment. ²⁸For she said, 'If I touch even his garments, I shall be made well.' ²⁹Then her flow of blood ceased and she felt in her body that she was cured of her affliction. ³⁰Then Jesus knew in himself that power had gone out of him, and turning round in the crowd he said, 'Who touched my garments?' ³¹His disciples said to him, 'You see the crowd pressing on you, and you say, "Who touched me?"' ³²He looked about to see who had done this. ³³But the woman, frightened and trembling, for she knew what had happened to her, came and fell before him and told him all the truth. ³⁴He said to her,

‘Daughter, your faith has made you well. Go in *peace, and be healed of your affliction.’

³⁵While he was still speaking, some men came from the house of the officer of the *synagogue and said, ‘Your daughter has died. Why worry the Teacher any more?’ ³⁶Jesus disregarded what was being said and told the officer of the synagogue, ‘Do not be afraid. Only believe.’ ³⁷He allowed no one to go with him except Peter, James and John, James’s brother. ³⁸They came to the home of the officer of the synagogue, and he saw the commotion and people weeping and wailing loudly. ³⁹He went in and said to them, ‘Why are you making a commotion and weeping? The child has not died; she is asleep.’ ⁴⁰They jeered at him; but he turned them all out, took the child’s father and mother and those with him and went in where the child was. ⁴¹Grasping the child’s hand he said to her, ‘Talitha koum’, which means, ‘Little girl, listen to me, get up.’ ⁴²Then the girl got up and walked about. She was twelve years old. At once they were filled with utter amazement. ⁴³He gave them strict orders that no one was to know about this, and told them to give the girl something to eat.

6 He left that place and came to his home town, and his disciples followed him. ²On the *Sabbath he taught in the *synagogue. Many were amazed when they heard him and said, ‘Where does this man get these things from? What is this wisdom that has been given to him, enabling him to do such *works of power?’ ³Is not this the carpenter, the son of Mary and brother of James, Joses, Jude and Simon? and are not his sisters here with us?’ They were *shocked at him. ⁴Jesus said to them, ‘A *prophet is not without honour except in his native place and among his own relatives and in his own house.’ ⁵He was not able to do any work of power there, except that he placed his hands on a few sick people and healed them. ⁶He was astonished at their lack of faith.

He went round among the villages, teaching. ⁷He called the Twelve to him and sent them out two by two. He gave them authority over *unclean spirits, ⁸and commanded them to take nothing for the road except a stick, no bread, no beggar’s *bag, no money in their †purses; ⁹but they were to wear sandals and not

to wear two shirts. ¹⁰He said to them, 'Wherever you enter a house, stay in it until you go away from that place; ¹¹and if the people do not welcome you or listen to you, leave them and †shake off the dust from under your feet as evidence against them.' ¹²They went away and *preached that men should repent, ¹³and they drove out many *demons and anointed many sick people with oil and healed them.

¹⁴King Herod heard of it, for the name of Jesus had become well known. Men said, 'John the *Baptizer has risen from the dead, and therefore mighty powers are at *work in him.' ¹⁵Others said, 'It is Elijah'; and others, 'He is a prophet like one of the prophets of long ago.' ¹⁶But when Herod heard he said, 'John, whom I beheaded, has risen.'

¹⁷For Herod had sent and arrested John and had chained him up in prison on account of Herodias, the wife of Philip, his brother; for Herod had married her, ¹⁸and John had said to him, 'It is not right for you to have your brother's wife.' ¹⁹Herodias hated John and wanted to kill him; but she could not, ²⁰because Herod was afraid of him; he knew that John was a *righteous and holy man, and he protected him. He often listened to him and †was perplexed; and yet he heard him gladly. ²¹An opportune day for Herodias arrived when Herod gave a feast on his birthday to his leading men, and to the military officers and the notables of Galilee. ²²When his daughter, the daughter of Herodias, came in and danced, she delighted Herod and those *sitting at table with him. The king said to the girl, 'Ask me whatever you want; I will give it to you.' ²³He swore an oath to her, 'I will give you whatever you ask me for, up to half of my kingdom.' ²⁴She went out and said to her mother, 'What am I to ask for?' She said, 'The head of John the *Baptizer.' ²⁵At once she came in eagerly to the king and said, 'I want you to give me here and now on a dish the head of John the Baptizer.' ²⁶The king was deeply grieved but †on account of his oaths and those sitting at table with him he did not want to refuse her. ²⁷Then the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in prison, ²⁸brought his head on a dish and gave it to the girl. The girl gave it to her mother. ²⁹When his disciples heard of this, they came and took his corpse and laid it in a tomb.

³⁰The *apostles came together to Jesus, and told him all that they

had done and taught. ³¹He said to them, 'Come away by yourselves to a solitary place and rest a little while'; for there were many coming and going, and they had no opportunity even to eat. ³²They went away by boat to a solitary place alone. ³³Many saw them going and recognized them. They hurried there on foot from every town and arrived before them. ³⁴When he came out he saw a great crowd, and he felt very sorry for them, because they were like sheep without a shepherd; and he taught them many things.

³⁵When it was already late his disciples came to him and said, 'The place is solitary, and already the hour is late. ³⁶Send them away, that they may go to the surrounding farms and villages and buy themselves something to eat.' ³⁷He answered them, 'Give them something to eat, yourselves.' They said to him, 'Are we to go off and buy two hundred denarii^a worth of loaves and give them to the people to eat?' ³⁸He said to them, 'How many loaves have you? Go and see.' When they had found out they said, 'Five, and two fishes.' ³⁹He ordered the disciples to make them all sit down in groups on the green grass. ⁴⁰They sat down in rows, in hundreds and in fifties. ⁴¹He took the five loaves and the two fishes, looked up to heaven and said a *blessing; then he broke the loaves and gave them to his disciples to set before them. He also divided the two fishes among them all. ⁴²They all ate till they were full; ⁴³and they took up twelve baskets full of pieces, and some fish. ⁴⁴Those who ate the loaves numbered five thousand men.

⁴⁵Then he compelled his disciples to get into a boat and go to the other side of Bethsaida before him, while he sent the crowd away. ⁴⁶He bade them farewell and went away to the mountain to pray. ⁴⁷When evening had come the boat was in the middle of the lake and he was alone on the land. ⁴⁸He saw them in great distress as they rowed, for the wind was against them. So he came to them between three and six in the morning, walking on the water, and he was going to pass them by. ⁴⁹When they saw him walking on the water, they imagined that it was an apparition and cried out, ⁵⁰for they all saw him and were frightened. Then he spoke to them and said, 'Courage! It is I. Do not be afraid.' ⁵¹He came into the boat to them, and the wind dropped. They were exceedingly astounded, ⁵²for they had not understood the incident of the loaves; their *minds were insensitive.

^a See Appendix.

⁵³They crossed over, arrived at Gennesaret and moored the boat there. ⁵⁴As soon as they left the boat, people recognized him. ⁵⁵They ran all through that district, and they carried the sick to him on *beds wherever they heard he was. ⁵⁶Wherever he went into villages, towns, and farms, they put the sick in the market-places and begged him to let them touch even the fringe of his garment. All who touched him were made well.

7 The *Pharisees and some teachers of the Law, who had come from Jerusalem, joined him. ²They saw that some of his disciples ate food with *defiled, that is, unwashed, hands. ³(The Pharisees and all Jews, holding to the tradition of the *elders, do not eat without first washing the hands †as far as the wrists; ⁴and when they return from the market-place they do not eat without washing themselves. There are many other traditions also which they hold to, such as the washing of cups, pots, copper vessels and beds.) ⁵So the Pharisees and the teachers of the Law asked him, ‘How is it that your disciples do not behave in accordance with the tradition of the *elders, but eat with *defiled hands?’ ⁶He said to them, ‘Isaiah *prophesied well about you hypocrites, as *Scripture says,

“This *people honours me with their lips,
but their *heart is far from me.

⁷In vain they worship me,
teaching as doctrines the precepts of men!”

⁸You reject the commandment of God, and hold to the tradition of men.’ ⁹He also said to them, ‘How good you are at setting aside God’s commandment in order to establish your tradition! ¹⁰For Moses said, †“Honour your father and your mother”, and, “He who speaks ill of his father or mother must surely die.” ¹¹But you say, “If a man says to his father or mother, ‘I have dedicated as a gift to God (†Korban) all the money which I might have used for your benefit’, ¹²he is no longer allowed to do anything for his father or his mother. ¹³You annul the word of God by your tradition which you have handed down; and you do many similar things.”’

¹⁴He called the crowd to him again, and said to them, ‘Listen to me, all of you, and understand. ¹⁵Nothing which goes into a

man from outside him can defile him; it is what issues out of a man that defiles him. [¹⁶If you have ears, use them.]'

¹⁷When he had gone indoors away from the crowd his disciples asked him about the *parable. ¹⁸He said to them, 'Are you just as lacking in understanding as the others? Do you not understand that nothing which goes into a man from outside can defile him, ¹⁹because it does not go into his *mind, but into his stomach, and passes out into the latrine?' (By saying this he declared all foods to be clean.) ²⁰He said, 'It is what issues out of a man that defiles him; ²¹for it is from within, out of men's minds, that evil thoughts issue: sexual vice, stealing, murder, ²²adultery, avarice, wickedness, deceit, licentiousness, envy, slander, arrogance, godlessness; ²³all these evils issue from within and defile a man.'

²⁴He set out from that place and withdrew to the territory of Tyre. He went into a house, and he did not want anyone to know. However, he could not be concealed. ²⁵At once a woman whose daughter had an *unclean spirit heard about him and came and fell at his feet. ²⁶The woman was a Greek, a Syrophoenician by race, and she asked him to drive the *demon out of her daughter. ²⁷He said to her, 'Let the children first be satisfied, for it is not good to take the children's food and throw it to the dogs.' ²⁸She answered him, '*Sir, even the dogs under the table eat the children's crumbs.' ²⁹He said to her, 'Because of this saying, go; the demon has gone out of your daughter.' ³⁰She went home and found the child lying on the bed, and the demon had gone out of her.

³¹He came back from the territory of Tyre and he went by way of Sidon to Lake Galilee through the middle of the territory of the †Decapolis. ³²They brought to him a man who was deaf and who stammered; and they begged him to lay his hand upon him. ³³Jesus took him away from the crowd by himself and put his fingers in the man's ears. He spat and touched the man's tongue, ³⁴and looking up to heaven he groaned and said to him, 'Ephphatha', which means, 'Be opened.' ³⁵Immediately the man's hearing was restored, his speech was freed from its impediment, and he spoke properly. ³⁶Jesus ordered them not to tell anyone, but the more he ordered them the more widely they *proclaimed it. ³⁷They were exceedingly amazed and said, 'He has done all things well; he makes the deaf hear and the dumb speak.'

8 About that time, when there was again a great crowd and they had nothing to eat, he called the disciples and said to them, ²‘I feel very sorry for the crowd, because they have already been with me three days and have nothing to eat. ³If I send them away hungry to their homes they will faint on the road, and some of them have come from a distance.’ ⁴His disciples answered him, ‘Where can anyone get bread to satisfy these people in a *wilder-ness like this?’ ⁵He asked them, ‘How many loaves have you?’ They said, ‘Seven.’ ⁶He commanded the crowd to sit down on the ground; and when he had taken the seven loaves and given thanks to God he broke them and gave them to his disciples to set before them, and they set them before the crowd. ⁷They had a few fishes also. When he had said a *blessing over them he told his disciples to set these also before them. ⁸They ate till they were full; and they took up seven large baskets of pieces that were left over. ⁹There were about four thousand people. He sent them away. ¹⁰Then he got into a boat with his disciples and came to the region of Dalmanutha.

¹¹The *Pharisees came and argued with him. They sought from him a *sign from heaven, to test him. ¹²He sighed deeply within himself and said, ‘Why does this generation seek a sign? In truth I tell you, no sign shall be given to this generation.’ ¹³He left them, and getting into a boat once more he went away to the other side.

¹⁴They had forgotten to bring bread, and had nothing with them in the boat except one loaf. ¹⁵He ordered them, ‘See that you beware of the *leaven of the *Pharisees and of the leaven of Herod.’ ¹⁶They were discussing among themselves the fact that they had no bread. ¹⁷Jesus knew this and said to them, ‘Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your *minds insensitive? ¹⁸You have eyes; do you not see? You have ears; do you not hear? Do you not remember, ¹⁹when I broke the five loaves for the five thousand, how many baskets full of pieces you took up?’ They said to him, ‘Twelve.’ ²⁰‘When I broke the seven loaves for the four thousand, how many large baskets full of pieces did you take up?’ They said to him, ‘Seven’; ²¹and he said to them, ‘Do you not yet understand?’

²²They came to Bethsaida. They brought a blind man to him

and begged him to touch him. ²³He took the blind man by the hand and led him outside the village, and when he had spat in his eyes and placed his hands upon him he asked him, 'Do you see anything?' ²⁴He looked up and said, 'I see people; they look like trees, but I see them walking about.' ²⁵Then he placed his hands on his eyes again and he saw properly. He was restored and saw everything clearly even at a distance. ²⁶He sent him home, saying, 'Do not go into the village.'

²⁷Jesus and his disciples went into the villages of Caesarea Philippi, and on the road he asked his disciples, 'Who do men say I am?' ²⁸They said to him, "'John the *Baptizer"; others say, "Elijah", and others, "One of the *prophets".' ²⁹He asked them, 'But you, who do you say I am?' Peter answered him, 'You are the *Messiah.' ³⁰Jesus told them sternly not to tell anyone about him.

³¹He taught them that the *Son of Man must suffer much, be rejected by the *elders, the chief *priests and the teachers of the Law, be put to death, and after three days rise again; ³²and he spoke about this quite openly. Peter drew him aside and spoke sternly to him. ³³He turned, and looking at his disciples spoke sternly to Peter. He said, 'Get behind me, *Satan, for you are thinking not as God thinks, but as men do.'

³⁴He called the crowd with his disciples and said to them, 'If any man wants to follow me, he must renounce self, take up his cross and follow me. ³⁵For if anyone wants to save his life he will lose it, but anyone who loses his life for my sake and for the sake of the *Good News will save it. ³⁶For what does it benefit a man to gain the whole *world at the cost of his life? ³⁷and what is a man to give as the price of his life? ³⁸For if anyone is ashamed of me and of my words in this unfaithful and sinful generation, the *Son of Man also will be ashamed of him, when he comes in the *glory of his Father with the holy *angels.' ¹He said to them, 'In truth I tell you, there are some of those standing here who will not experience death until they see that the *Kingdom of God †has come with power.'

²After six days Jesus took Peter, James and John, and brought them up a high mountain alone by themselves. He was transformed in front of them ³and his garments became glistening,

exceedingly white; no bleacher on earth could so whiten them. ⁴Elijah and Moses appeared to them, and they were talking with Jesus. ⁵Whereupon Peter said to Jesus, ‘*Rabbi, how †good it is that we are here! Let us make three shelters one for you, one for Moses and one for Elijah.’ ⁶He did not know what to say, for they were very frightened. ⁷A cloud came and overshadowed them, and a voice came from the cloud, ‘This is my dear and *only Son; listen to him.’ ⁸Then they looked round and no longer saw anyone with them but Jesus alone.

⁹As they were coming down from the mountain he forbade them to tell anyone what they had seen, until after the *Son of Man had risen from the dead. ¹⁰They seized on the saying, discussing among themselves what rising from the dead meant. ¹¹They asked him, ‘Why do the teachers of the Law say that first Elijah must come?’ ¹²He said to them, ‘Elijah indeed comes first and puts everything in order; and how is it that *Scripture says about the Son of Man that he is to suffer much and be treated with contempt? ¹³But I tell you that Elijah has come, and they did to him what they wanted, just as the Scriptures say about him.’

¹⁴When they came to the disciples they saw a great crowd round them and the teachers of the Law arguing with them. ¹⁵All the crowd were amazed when they saw him, and they ran to him and greeted him. ¹⁶He asked them, ‘What are you arguing about with them?’ ¹⁷One of the crowd answered, ‘Teacher, I brought my son to you; he has a dumb spirit. ¹⁸It throws him down wherever it seizes him. He foams at the mouth, grinds his teeth and becomes stiff. I asked your disciples to drive it out, but they were not able.’ ¹⁹He answered them, ‘You unbelieving generation! How long shall I be with you? How long shall I have patience with you? Bring him to me.’ ²⁰They brought him to Jesus. When the spirit saw him, it immediately convulsed the boy, and he fell on the ground and rolled over, foaming at the mouth. ²¹Jesus asked his father, ‘How long has this been happening to him?’ He said, ‘From childhood, ²²and it has often tried to destroy him by throwing him into the fire or into the water. But, if you can do anything, have pity on us and help us.’ ²³Jesus said to him, ‘“If you can”! Everything is possible to him who believes.’ ²⁴Then the boy’s father cried out, ‘I do believe. If my faith is not enough,

help me.' ²⁵When Jesus saw that a crowd was running up to him, he spoke sternly to the *unclean spirit, and said, 'You dumb and deaf spirit, I order you, come out of him and never go into him again.' ²⁶It shouted, convulsed him violently and came out. He became like one dead, so that most of them said that he really had died. ²⁷But Jesus grasped his hand and raised him; and he stood up. ²⁸When he came home his disciples asked him privately, 'Why could not we drive it out?' ²⁹He said to them, 'This kind can come out by nothing but prayer.'

³⁰They left that place and passed through Galilee. He did not want anyone to know, ³¹for he was teaching his disciples. He told them, 'The *Son of Man is being delivered into the hands of men. They will kill him, and when he has been killed he will rise after three days.' ³²They did not understand the saying and were afraid to ask him.

³³They came to Capernaum. When he was in the house he asked them, 'What were you debating on the road?' ³⁴They kept silent, because on the road they had discussed among themselves who was greatest. ³⁵He sat down, called the Twelve and said to them, 'If anyone wants to be first he must be last of all and the servant of all.' ³⁶He took a child and set ¶him in front of them. Then he took him in his arms and said to them, ³⁷'Anyone who receives one child such as this in my *name receives me; and anyone who receives me, receives not me, but him who sent me.'

³⁸John said to him, 'Teacher, we saw someone driving out *demons in your *name. We tried to stop him because he was not following you with us.' ³⁹Jesus said, 'Do not try to stop him, for no one who does a work of power in my name will be able soon after to speak evil of me. ⁴⁰He who is not against us is for us. ⁴¹In truth I tell you, if anyone gives you a cup of water to drink because you belong to the *Messiah, he will not lose his reward.

⁴²'If anyone causes one of these little ones who believe in me to *fall away, it would be better for him if he had been thrown into the sea with a great millstone round his neck. ⁴³If your hand causes you to fall away, cut it off. It is better for you to enter life maimed, than with two hands to go into *hell-fire that burns for ever, [⁴⁴where the worm devours them for ever and the fire burns for ever.] ⁴⁵If your foot causes you to fall away, cut it off. It is

better for you to enter life lame, than with two feet to be thrown into hell-fire, [⁴⁶where the worm devours them for ever and the fire burns for ever.] ⁴⁷If your eye causes you to fall away, pluck it out. It is better for you to enter the *Kingdom of God with one eye, than with two eyes to be thrown into hell-fire, ⁴⁸where the worm devours them for ever and the fire burns for ever. ⁴⁹For everyone shall be †salted with fire. ⁵⁰Salt is good; but if salt becomes insipid, how will you flavour it? Have salt in yourselves and be at *peace with one another.'

10 He set out from that place and came to the territory of Judaea and to the further side of the Jordan. Again crowds gathered to him, and he taught them, as was his custom. ²*Pharisees came to him and asked if it was *lawful for a man to divorce his wife. This they did to test him. ³He answered, 'What did Moses command you?' ⁴They said, 'Moses allowed a man to write a certificate of divorce and send her away.' ⁵Jesus said to them, 'When he wrote this commandment for you, he had regard to the hardness of your hearts. ⁶But from the beginning of creation God made mankind male and female. ⁷For this reason a man shall leave his father and mother and be joined to his wife, ⁸and the two shall become one. So they are no longer two, but one. ⁹What God has joined together man must not part.' ¹⁰When they were in the house again, the disciples asked him about this. ¹¹He said to them, 'If a man divorces his wife and marries another, he †commits adultery against her; ¹²and if she divorces her husband and marries another she commits adultery.'

¹³People were bringing children to him in order that he might touch them, but the disciples spoke sternly to those who brought them. ¹⁴When Jesus saw it he was angry and said to them, 'Let the children come to me. Do not stop them, for the *Kingdom of God belongs to such as these. ¹⁵In truth I tell you, unless a man receives the Kingdom of God as a child does he shall not enter it.' ¹⁶He took them in his arms, placed his hands upon them, and blessed them.

¹⁷As he came out into the road a man ran up to him. He knelt before him and asked him, 'Good Teacher, what am I to do to *possess *eternal life?' ¹⁸Jesus said to him, 'Why do you call me good? No one is good except God alone. ¹⁹You know the com-

mandments: "Do not murder, Do not commit adultery, Do not steal, Do not give false evidence, Do not defraud, Honour your father and mother." 20The man said to him, 'Teacher, I have kept all these since my youth.' 21Jesus looked straight at him and was filled with love for him. He said, 'You lack one thing. Go and sell everything you have and give the money to the poor, and you will have treasure in heaven; then come and follow me.' 22The man looked sad at this saying and went away grieving, for he had many possessions.

23Jesus looked round and said to his disciples, 'How hard it will be for those who have money to enter the *Kingdom of God!' 24The disciples were amazed at his words. Jesus said to them again, 'Children, how hard it is to enter the Kingdom of God! 25It is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God.' 26They were utterly amazed and said among themselves, 'Then who can be saved?' 27Jesus looked at them and said, 'With men it is impossible, but not with God, for all things are possible with God.'

28Peter said to him, 'What about us? We have left everything and have followed you.' 29Jesus said, 'In truth I tell you, there is no one who has left house, brothers, sisters, mother, father, children or lands for my sake and for the sake of the *Good News, 30who will not receive a hundred times as much now in this time, houses, brothers, sisters, mothers, children and lands, together with persecutions, and in the coming *age *eternal life. 31Many who are first will be last, and the last will be first.'

32They were on their way up to Jerusalem, and Jesus was going ahead of them. They were amazed, and those who followed were afraid. He took the Twelve aside again and told them what was going to happen to him. 33'Listen,' he said, 'we are going up to Jerusalem, and the *Son of Man will be delivered up to the chief *priests and the teachers of the Law. They will condemn him to death and deliver him up to the *Gentiles. 34†He will be mocked, spat upon, flogged and killed. And after three days he will rise again.'

35James and John, Zebedee's two sons, came to him, saying, 'Teacher, we want you to do for us what we ask.' 36He said to them, 'What do you want me to do for you?' 37They said to him,

‘Grant us to sit one on your *right hand and one on your left in your *glory.’ ³⁸Jesus said to them, ‘You do not know what you are asking. Can you drink the *cup which I drink, or be *baptized with the baptism with which I am baptized?’ ³⁹They said to him, ‘We can.’ Jesus said to them, ‘You shall indeed drink the cup that I am drinking, and you shall be baptized with the baptism with which I am baptized, ⁴⁰but to sit on my right or on my left is not mine to give, but it is for those for whom it has been prepared.’

⁴¹When the ten heard this, they were angry at James and John. ⁴²Jesus called them and said to them, ‘You know that those who consider themselves to be rulers of the nations lord it over them, and their great men exercise authority over them. ⁴³It is not so among you; but if anyone wants to be a great man among you he will be your servant, ⁴⁴and if anyone wants to be first among you he will be the slave of all. ⁴⁵For even the *Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.’

⁴⁶They came to Jericho. As he was leaving Jericho with his disciples and a large crowd, a blind beggar, Bartimaeus son of Timaeus, was sitting by the road. ⁴⁷When he heard that it was Jesus of Nazareth, he shouted and said, ‘Jesus, Son of David, have pity on me.’ ⁴⁸Many told him sternly to be quiet, but he shouted much more, ‘Son of David, have pity on me.’ ⁴⁹Jesus stood still and said, ‘Call him.’ They called the blind man, saying to him, ‘Courage! Get up; he is calling you.’ ⁵⁰He threw aside his garment, leapt up and came to Jesus. ⁵¹Jesus said to him, ‘What do you want me to do for you?’ The blind man said to him, ‘Master, let me see again.’ ⁵²Jesus said to him, ‘Go, your faith has made you well.’ Then he recovered his sight and followed him on the road.

11 When they were drawing near Jerusalem, at Bethphage and Bethany, by the Mount of Olives, he sent two of his disciples ²with these orders: ‘Go into the village facing you, and as you enter it you will find a colt tethered, on which no one has yet sat. Untie it and bring it; ³and if anyone says to you, “Why are you doing this?” say, †“Its owner needs it; he will send it back here at once.”’ ⁴They went off, found the colt

tethered beside a door outside in the street, and untied it. ⁵Some of those standing there said to them, 'What are you doing, untying it?' ⁶They answered as Jesus had said, and the men let them do it. ⁷They brought the colt to Jesus and threw their garments on it, and he sat on it. ⁸Many spread their garments on the road, and others spread foliage which they had cut from the fields. ⁹Those who went before and those who followed shouted,

‘*Hosanna!

Blessed is *he who is coming in the *name of the Lord.

¹⁰Blessed is the coming *Kingdom of our father David.

Hosanna in the heights of heaven!’

¹¹Jesus went into Jerusalem into the temple. After looking round at everything, he went out to Bethany with the Twelve because it was already late.

¹²Next day when they came from Bethany he was hungry. ¹³He saw in the distance a fig tree in leaf and went to see if he might find anything on it. He came to it and found nothing but leaves, for it was not the season for figs. ¹⁴Whereupon he said to it, ‘Let no one ever eat fruit from you again!’ And his disciples heard it.

¹⁵They came to Jerusalem. He went into the temple, and drove out those who were selling and buying there; he overturned the money-changers’ tables and the seats of those who were selling doves, ¹⁶and did not allow anyone to carry goods through the temple. ¹⁷He taught them and said, ‘Does not *Scripture say, “My house shall be called a house of prayer for all nations”? But you have made it a robbers’ den.’ ¹⁸The chief *priests and the teachers of the Law heard, and tried to find a way to destroy him. They were afraid of him because all the crowd was amazed at his teaching. ¹⁹When evening came, Jesus and his disciples went out of the city.

²⁰As they passed along early in the morning they saw the fig tree withered from the roots. ²¹Peter remembered and said to him, ‘*Rabbi, see, the fig tree which you cursed has withered.’ ²²Jesus answered them, ‘Have faith in God. ²³In truth I tell you, if anyone says to this mountain, “Be carried away and thrown into the sea”, and does not doubt in his *heart, but believes that what he says is happening, then it will happen for him. ²⁴Therefore I say to

you, believe that you have received everything you pray and ask for, and you shall have it. ²⁵When you stand praying, forgive anyone whatever you have against him, in order that your Father in heaven may also forgive you your offences. [²⁶But if you do not forgive, neither will your Father in heaven forgive your offences.]’

²⁷They came again to Jerusalem; and, as he was walking in the temple, the chief *priests, the teachers of the Law and the *elders came to him, ²⁸and said to him, ‘By what authority are you doing these things? Who gave you this authority to do them?’ ²⁹Jesus said to them, ‘I will ask you one question. Answer me, and I will tell you by what authority I do these things. ³⁰Was John’s *baptism from heaven or from men? Answer me.’ ³¹They debated among themselves: ‘If we say, “From heaven”, he will say, “Then why did you not believe him?” ³²But are we to say, “From men”?’ They were afraid of the crowd, for all regarded John as a true prophet. ³³They answered Jesus, ‘We do not know.’ Jesus said to them, ‘And I am not telling you by what authority I do these things.’

12 He talked to them in *parables: ‘A man planted a vineyard, set a fence round it, dug a †pit for the wine-press and built a tower. He let it to farmers and went abroad. ²At the proper *time he sent a slave to the farmers, in order that he might receive from them some of the fruit of the vineyard. ³They took him, beat him and sent him away empty-handed. ⁴Again he sent another slave to them. This one they wounded in the head and humiliated. ⁵He sent another and they put him to death. And so with many others; they beat some and killed the rest. ⁶He had still one left, his dear and *only son. He sent him to them last, saying, “They will respect my son.” ⁷But those farmers said among themselves, “This is the heir. Come, let us kill him, and the inheritance will be ours.” ⁸They took him and killed him, and threw him out of the vineyard. ⁹What will the owner of the vineyard do? He will come and destroy the farmers, and give the vineyard to others. ¹⁰Have you never read this scripture,

“The stone which the builders rejected
has become the *corner-stone;

¹¹it is the Lord who has done this,
and it is wonderful in our eyes”?’

¹²They looked for a way to seize him, but they were afraid of the crowd, for they knew that he had spoken the *parable against themselves. They left him and went away.

¹³They sent some of the *Pharisees and *Herodians to him in order to catch him in argument. ¹⁴They came and said to him, ‘Teacher, we know that you are true and defer to no one, for you do not pay regard to men’s outward appearances but teach God’s way in truth. Is it *lawful to give the poll-tax to Caesar or not? Are we to give it or are we not to give it?’ ¹⁵He knew their hypocrisy and said to them, ‘Why are you putting me to the test? Bring a denarius^a for me to see.’ ¹⁶They brought it, and he said to them, ‘Whose is this likeness and inscription?’ They said to him, ‘Caesar’s.’ ¹⁷Jesus said to them, ‘Pay what is Caesar’s to Caesar, and what is God’s to God.’ They were dumbfounded at him.

¹⁸*Sadducees, who say there is no resurrection, came to him and questioned him, saying, ¹⁹‘Teacher, Moses wrote for us, “If a man’s brother dies and leaves a wife and no child, his brother shall take the widow and raise up offspring for his brother.”’ ²⁰There were seven brothers. The first took a wife and died, leaving no offspring. ²¹The second took her and died, leaving no offspring, and so did the third. ²²All seven married her and died without children. Last of all the woman also died. ²³In the resurrection, when they rise, whose wife will she be? For the seven had her as wife.’ ²⁴Jesus said to them, ‘Is not this why you go astray, because you do not know the Scriptures, or the power of God? ²⁵For when people rise from the dead they do not marry nor are they given in marriage, but they are like *angels in heaven. ²⁶But as for the fact that the dead are raised, have you not read in the book of Moses, in the passage about the Bush, how God said to him, “I am the God of Abraham, the God of Isaac and the God of Jacob”?’ ²⁷He is not the God of the dead but of the living. You are going far astray.’

²⁸One of the teachers of the Law came and heard them arguing. He saw that Jesus had answered them well and asked him, ‘Which is the first commandment of all?’ ²⁹Jesus answered, ‘The

^a See Appendix.

first commandment is, "Hear, O Israel, the Lord our God is one Lord, ³⁰and you must love the Lord your God with all your *heart, with all your *soul, with all your *mind and with all your strength." ³¹The second is this, "You must love your neighbour as yourself." There is no other commandment greater than these.'

³²The teacher of the Law said to him, 'That is well said, Teacher! You have truly said that he is one and there is no other except him, ³³and to love him with all the heart, with all the intelligence and with all the strength, and to love one's neighbour as oneself, is more than all whole burnt offerings and sacrifices.'

³⁴Jesus saw that he had answered with understanding and said to him, 'You are not far from the *Kingdom of God.' No one dared to question him any more.

³⁵When Jesus was teaching in the temple, he said, 'How is it that the teachers of the Law say that the *Messiah is David's son? ³⁶David himself, led by the Holy Spirit, said,

"The Lord says to my Lord, Sit at my *right hand
until I set your enemies beneath your feet."

³⁷If David himself calls him "Lord", how is he his son?' The great crowd listened to him with pleasure.

³⁸In his teaching he said, 'Beware of the teachers of the Law who like to walk about in long robes, to be greeted in the market-places, ³⁹and to have the chief seats in *synagogues and the best places at feasts. ⁴⁰Those who devour widows' property and for show offer long prayers will receive greater condemnation.'

⁴¹He sat opposite the temple treasury and saw how the crowd put money into the treasury. Many rich men put in large sums.

⁴²A poor widow came and put in two lepta,^a that is, a quadrans.^a

⁴³He called his disciples and said to them, 'In truth I tell you, this poor widow has put more than anyone else into the treasury.

⁴⁴For they all put in out of their abundance, but this woman out of her destitution has put in all she had, all her means of living.'

13 As he was leaving the temple, one of his disciples said to him, 'Look, Teacher, what huge stones and what huge buildings!' ²Jesus said to him, 'You see these great buildings? Not one stone shall be left here upon another that will not be destroyed.'

^a See Appendix.

³As he was sitting on the Mount of Olives facing the temple, Peter, James, John and Andrew asked him privately, ⁴“Tell us, when will these things be, and what will be the *sign when all these things are to be accomplished?” ⁵Jesus said to them, ‘Take care that no one leads you astray. ⁶Many will come in my *name, saying, “I am he”, and they will lead many astray. ⁷But when you hear of wars and rumours of wars do not be alarmed. It must happen, but the end will not come yet. ⁸For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines. These things are the beginning of woes.

⁹But you must look to yourselves. They will hand you over for judgement in the courts; you will be beaten in *synagogues; you will be set before governors and kings for my sake, to bear witness to them. ¹⁰The *Good News must first be *proclaimed to all nations. ¹¹And when they bring you into court, handing you over for judgement, do not be anxious beforehand what you will say, but say whatever is given you at that time; for it is not you who speak, but the Holy Spirit. ¹²Brother will deliver up brother to death, and father child, and children will rise against parents and put them to death. ¹³Everyone will hate you because of your *loyalty to me; but he who holds out to the end will be saved.

¹⁴When you see the †appalling horror standing where he should not (let the reader understand), then those in Judaea must flee into the mountains; ¹⁵the man on the house-top must not go down, nor go indoors to take anything out of his house; ¹⁶and the man in the field must not turn back to take his garment. ¹⁷Alas for women who in those days are pregnant or are breast-feeding! ¹⁸Pray that it may not happen in winter, ¹⁹for that will be a time of such affliction as has not yet happened since God first created the world; and it shall never happen again. ²⁰If the Lord had not shortened that period, no human being would have been saved, but he shortened the period on account of his chosen ones. ²¹If anyone says to you at that time, “Look, here is the *Messiah”, “Look, there he is”, do not believe it. ²²False messiahs and false prophets will arise, and will do *signs and wonders, in order, if possible, to lead the chosen ones astray. ²³But you beware; I have told you everything beforehand.

²⁴But at that time, following that affliction,

“the sun will be darkened,

and the moon will not give its light,

²⁵the stars will fall from the sky,

and the powers in the heavens will be shaken.”

²⁶Then they will see the *Son of Man coming in the clouds with great power and *glory. ²⁷Then he will send the *angels, and he will gather his chosen ones from the four winds, from the end of earth to the end of heaven.

²⁸Learn a lesson from the fig tree. As soon as its branch has become tender and produces leaves, you know that summer is near. ²⁹So also, when you see these things happening, know that the *Son of Man is near, at the doors. ³⁰In truth I tell you, this generation will not pass away till all these things have happened. ³¹Heaven and earth will pass away, but my words will not pass away.

³²But no one knows about that day or that hour. The *angels in heaven do not know nor does the Son. Only the Father knows. ³³Beware, keep awake, for you do not know when the appointed *time is. ³⁴It is like a man who left his household and went abroad, leaving his slaves in charge; each had his work to do, and the gatekeeper was told to be watchful. ³⁵Be watchful, therefore. You do not know when the master of the house is coming; it may be evening, or midnight, or cockcrow, or morning. ³⁶Watch, so that if he comes suddenly he will not find you asleep. ³⁷What I say to you, I say to all, Be watchful.’

14 Two days later the *Passover and the *Feast of Unleavened Bread was due. The chief *priests and the teachers of the Law were trying to find a way of seizing him by trickery and of putting him to death. ²They said, ‘We must not do it at the Feast, for there might be a riot among the people.’

³He was in Bethany at the house of Simon, the *leper. While he was *sitting at table, a woman came with an *alabaster vase of perfume, of genuine and costly †nard. She broke open the vessel and poured it over his head. ⁴There were some who said to one another angrily, ‘Why has there been this waste of perfume? ⁵It could have been sold for more than three hundred denarii^a and

^a See Appendix.

been given to the poor.' They were indignant with her. ⁶Jesus said, 'Leave her alone. Why do you trouble her? ⁷She has done a beautiful thing for me; for you have the poor with you always, and when you want you can do good to them, but you will not have me always. ⁸She has done what she could: she has anointed my body beforehand for burial. ⁹In truth I tell you, wherever in all the world the *Good News is *proclaimed, what she has done will also be spoken of, in memory of her.'

¹⁰Judas Iscariot, one of the Twelve, went to the chief *priests to deliver him up to them. ¹¹They were glad when they heard this, and promised to give him money; and he sought an opportunity to deliver him up.

¹²On the first day of the *Feast of Unleavened Bread, when they sacrificed the *Passover lamb, his disciples said to him, 'Where do you want us to go and prepare for you to eat the Passover supper?' ¹³He sent two of his disciples, saying to them, 'Go into the city, and a man will meet you carrying an earthen pot of water. Follow him, ¹⁴and where he enters say to the master of the house, "The Teacher says, 'Where is my room, where I may eat the Passover supper with my disciples?'"' ¹⁵He will show you a large upper room, furnished, ready. There prepare it for us.' ¹⁶The disciples went away and entered the city; they found everything as he had told them, and prepared the Passover.

¹⁷When evening had come Jesus came with the Twelve ¹⁸and, as they were *sitting at table and eating, he said, 'In truth I tell you, one of you, one who is eating with me, will deliver me up.' ¹⁹They were grieved and said to him one by one, 'Surely it is not I?' ²⁰He said to them, 'It is one of the Twelve, who is dipping in the bowl with me. ²¹For the *Son of Man is going away as *Scripture says of him, but alas for that man through whom the Son of Man is delivered up! It would be better for that man if he had not been born!'

²²While they were eating he took *bread, said the *blessing, broke it and gave it to them, and said, 'Take it; †this is my body.' ²³He took a cup, gave thanks, and gave it to them; and they all drank from it. ²⁴He said to them, 'This is my *blood of the *covenant, which is poured out on behalf of many. ²⁵In truth I tell you, I shall not drink of the fruit of the vine any more till that day when I drink it new in the *Kingdom of God.'

²⁶They sang a hymn, and went out to the Mount of Olives.

²⁷Jesus said to them, 'You will all *fall away, for *Scripture says, "I will strike the shepherd, and the sheep will be scattered";
²⁸but after I have been raised I will go before you into Galilee.'

²⁹Peter said to him, 'Even if everyone else falls away, yet I will not.'
³⁰Jesus said to him, 'In truth I tell you, that this very night, before the cock crows twice, you will disown me three times.'

³¹But he declared insistently, 'If I must die with you, I will not disown you.' Everyone else said the same thing.

³²They came to a place named Gethsemane, and he said to his disciples, 'Sit here while I pray.'
³³He took Peter and James and John with him. He was appalled and sorely troubled,
³⁴and he said to them, 'I am in mortal agony. Stay here and keep watch.'

³⁵Going forward a little, he fell upon the ground and prayed that if it were possible the hour might pass from him,
³⁶and he said, '*Abba, Father, all things are possible to you. Remove this *cup from me; yet not what I will, but what you will.'
³⁷He came and found them sleeping, and said to Peter, 'Simon, are you sleeping? Were you not able to keep watch for an hour?
³⁸Keep watch and pray, in order that you may not come to the test. The spirit indeed is eager, but human nature is weak.'
³⁹He went away again and prayed, saying the same words.
⁴⁰Again he came and found them sleeping, for their eyes were heavy with sleep; they did not know what to answer him.
⁴¹He came a third time, and said to them, '†Sleep on, and take your rest. †Enough! The hour has come! See, the *Son of Man is being delivered into the hands of sinners.
⁴²Arise, let us go. See, the one who is delivering me up is near.'

⁴³Then, while he was still speaking, Judas, one of the Twelve, arrived; and with him, carrying swords and clubs, there was a crowd sent from the chief *priests, the teachers of the Law and the *elders.
⁴⁴The one who was delivering him up had given them a sign, saying, 'The man I kiss is he. Seize him and take him away under guard.'
⁴⁵He came, and going straight to him greeted him, saying, '*Rabbi', and kissed him.
⁴⁶They laid their hands on him and seized him.
⁴⁷One of those standing by drew a sword, struck the high priest's slave and cut off his ear.
⁴⁸Whereupon Jesus said to them, 'Have you come out, as if against a robber, with swords and clubs to arrest me?
⁴⁹I taught among you in the

temple daily, and you did not seize me. But let the Scriptures be fulfilled.' ⁵⁰They all left him and fled.

⁵¹A young man, wearing only a linen cloth, was following him, and they laid hands on him. ⁵²But he fled naked, leaving the linen cloth behind.

⁵³They led Jesus away to the high *priest, and all the chief priests, *elders and teachers of the Law assembled. ⁵⁴Peter followed him at a distance right into the courtyard of the high priest. He was sitting with the attendants, and warming himself at the fire.

⁵⁵The chief *priests and all the Supreme *Council sought evidence against Jesus to put him to death, but they found none. ⁵⁶For many gave false evidence against him, and the evidence did not agree. ⁵⁷Some rose and gave false evidence against him, saying, ⁵⁸'We ourselves heard him say, "I will destroy this temple made with hands, and after three days I will build another, not made with hands."' ⁵⁹Even so their evidence did not agree. ⁶⁰The high priest stood up in front of them and questioned Jesus, saying, 'What is this evidence that they are bringing against you?' ⁶¹But he was silent, and gave no answer. The high priest again questioned him and said, 'Are you the *Messiah, the Son of the Blessed One?' ⁶²Jesus said, 'I am he; and you will see the *Son of Man sitting at the †*right hand of Almighty God, and coming with the clouds of heaven.' ⁶³The high priest †tore his clothes and said, 'Why do we still need witnesses? ⁶⁴You have heard the *blasphemy. What is your verdict?' They all condemned him as guilty and deserving death.

⁶⁵Some spat on him, and covered his face and punched him, saying, '*Prophecy', and the attendants took charge of him and slapped him.

⁶⁶While Peter was below in the courtyard, one of the servant-girls of the high *priest came ⁶⁷and saw Peter warming himself. She looked at him and said, 'You too were with the man from Nazareth, Jesus.' ⁶⁸But he disowned him, saying, 'I do not know nor do I understand what you are saying.' He went out into the forecourt, †and the cock crowed. ⁶⁹The servant-girl saw him and said again to those standing by, 'This man is one of them.' ⁷⁰But he disowned him again. After a little while those who were standing by said again to Peter, 'You are certainly one of them, for you are

indeed a Galilean.’ ⁷¹He cursed and swore, saying, ‘I do not know this man you are talking about.’ ⁷²Then the cock crowed a second time; and Peter remembered the words which Jesus had said to him, ‘Before the cock crows twice you will disown me three times.’ †He burst into tears.

15 As soon as it was morning, the chief *priests with the *elders and the teachers of the Law, and the whole Supreme *Council, conferred together. They bound Jesus, led him away and delivered him up to Pilate. ²Pilate asked him, ‘Are you the King of the Jews?’ He answered him, ‘You say so.’ ³The chief priests accused him of many things. ⁴Pilate again asked him, ‘Have you no answer? See how many accusations they bring against you.’ ⁵Jesus still made no answer, so that Pilate was astonished.

⁶At the *Feast the people could choose one prisoner and ask for his release. ⁷A man called Barabbas was in prison with the rebels who had committed murder in the †rebellion. ⁸The crowd went up and asked Pilate to do as he usually did for them. ⁹He answered them, ‘Do you want me to release the King of the Jews to you?’ ¹⁰For he knew that the chief *priests had delivered him up out of spite. ¹¹The chief priests stirred up the crowd in order that he should rather release Barabbas to them. ¹²Pilate again answered them, ‘What then do you want me to do to him whom you call the King of the Jews?’ ¹³They shouted back, ‘Crucify him!’ ¹⁴Pilate said to them, ‘Why, what evil has he done?’ They shouted even louder, ‘Crucify him!’ ¹⁵Pilate, wanting to satisfy the crowd, released Barabbas to them, and after having Jesus flogged he handed him over to be crucified.

¹⁶The soldiers led him away into the courtyard, that is the governor’s headquarters, and called together the whole *cohort. ¹⁷They clothed him in purple, plaited a crown of thorns, set it on him ¹⁸and saluted him, ‘Hail, King of the Jews!’ ¹⁹They struck his head with a cane and spat on him; bending the knee they bowed low before him. ²⁰When they had mocked him, they stripped him of the purple and put his own clothes on him.

They led him out to crucify him; ²¹and they †commandeered a passer-by to carry his cross, Simon of Cyrene, the father of

Alexander and Rufus, who was coming from the countryside.
²²They brought Jesus to the place called Golgotha, which means 'Place of a skull'; ²³and they offered him wine mixed with myrrh, but he did not take it. ²⁴They crucified him and shared out his garments, casting lots for them to decide what each should get.
²⁵It was nine o'clock in the morning when they crucified him.
²⁶The inscription stating the charge against him said, 'THE KING OF THE JEWS.'

²⁷With him they crucified two robbers, one on his right and one on his left. [²⁸And the scripture was fulfilled, which says, 'And he was reckoned with the law-breakers.'] ²⁹Passers-by *blasphemed against him, shaking their heads and saying, 'Aha! You who destroy the temple and build it in three days, ³⁰come down from the cross and save yourself!' ³¹In the same way the chief *priests also mocked among themselves, together with the teachers of the Law, and said, 'He saved others; he cannot save himself. ³²Let the *Messiah, Israel's King, come down now from the cross, that we may see and believe.' Those crucified with him also taunted him.

³³When it was noon, darkness came over the whole land till three o'clock. ³⁴At three o'clock Jesus cried with a loud voice, 'Eloi, Eloi, lema sabachthani?', which means, 'My God, my God, why have you forsaken me?' ³⁵When some of those standing by heard, they said, 'See, he is calling Elijah.' ³⁶Someone ran and filled a sponge with sour wine, put it on a cane and offered it to him to drink, saying, 'Let us see if Elijah comes to take him down.' ³⁷Jesus uttered a great cry, and died. ³⁸The curtain of the temple was torn in two from top to bottom. ³⁹When the *centurion who was standing in front of him saw him die like this, he said, 'Truly this man was God's Son!' ⁴⁰There were women also watching from a distance. Among them were Mary of Magdala, Mary the mother of James the younger and of Joses, and Salome, ⁴¹who followed him when he was in Galilee, and attended to his needs; and there were many other women who had come up with him to Jerusalem.

⁴²When evening had already come, and since it was the Preparation, that is, the day before the *Sabbath, ⁴³there came Joseph of Arimathaea, a councillor of high standing, who was himself expecting the *Kingdom of God. Taking courage he

went to Pilate and asked for the body of Jesus. ⁴⁴Pilate was astonished that Jesus was already dead, and calling the *centurion he asked him whether he had been dead long. ⁴⁵When Pilate had learnt from the centurion that it was so, he granted the body to Joseph. ⁴⁶He bought a linen cloth, and taking him down wrapped him in it, placed him in a tomb which had been cut out of the rock, and rolled a stone against the entrance of the tomb. ⁴⁷Mary of Magdala and Mary the mother of Joses saw where he was laid.

16 When the *Sabbath had passed, Mary of Magdala, Mary the mother of James, and Salome bought spices in order that they might come and anoint him. ²Very early on the first day of the week when the sun had risen, they came to the tomb. ³They said among themselves, 'Who will roll away the stone for us from the entrance of the tomb?' ⁴When they looked up they saw that the stone had been rolled away; it was very large. ⁵Going into the tomb they saw a young man wearing a white garment seated on the right, and they were struck with amazement. ⁶He said to them, 'Do not be amazed. You are looking for Jesus of Nazareth, who has been crucified. He has risen. He is not here. Look, this is the place where they laid him. ⁷But go and tell his disciples and Peter, "He is going before you into Galilee. You will see him there, as he said to you."'⁸They came out and fled from the tomb, trembling and panic-stricken. They said nothing to anyone, for they were afraid.

[⁹When Jesus rose early on the first day of the week he appeared first to Mary of Magdala from whom he had driven out seven *demons. ¹⁰She went and told those who had been with him, as they mourned and wept. ¹¹When they heard that he was alive and had been seen by her, they did not believe it.

¹²After this he showed himself in a different form to two of them as they were walking on their way into the country. ¹³They went away and told the others. They did not believe them either. ¹⁴Later he showed himself to the Eleven as they were *sitting at table, and he reproached them for their lack of faith and hardness of heart, because they did not believe those who had seen him risen. ¹⁵He said to them, 'Go into all the world and *proclaim the *Good News to all creation. ¹⁶He who believes and is *bap-

tized will be saved, but he who does not believe will be condemned. ¹⁷Wherever men believe, these *signs will be found: men will drive out *demons in my *name, speak with new tongues, ¹⁸and take up serpents in their hands; if they drink anything deadly it will not harm them; they will lay hands on the sick and they will recover.'

¹⁹So after speaking to them the Lord Jesus was taken up into heaven, and sat down at the *right hand of God; ²⁰but they went forth and *preached everywhere, while the Lord worked with them and confirmed the *message by *signs which accompanied it.]^a

THE GOSPEL ACCORDING TO LUKE

1 ¹⁻⁴Your Excellency, Theophilus: the original eyewitnesses and servants of the *message have handed down to us an account of the events that have taken place in our times, and many people have undertaken to make a faithful record of them. Since I have made myself thoroughly familiar with their whole course, I thought it good to write a detailed and orderly account for you that you might know how reliable the information is which you have received.

⁵In the days of Herod, king of Judaea, there was a *priest named Zechariah, who belonged to †Abijah's division. His wife was a descendant of Aaron; her name was Elisabeth. ⁶Both were good

^a *Some manuscripts omit verses 9-20. Others add, with or without these verses: The women briefly reported all the young man's instructions to Peter and his companions. Afterwards Jesus himself sent out through them from east to west the holy and indestructible message of eternal salvation. Amen.*

people in God's sight, following all the commandments and requirements of the Lord blamelessly. ⁷But they were childless because Elisabeth was barren, and both were now quite old.

⁸⁻⁹It was the turn of Zechariah's division according to the custom of the priesthood, and he was on priestly duty in God's presence, when it fell to him by lot to enter the sanctuary of the Lord and make the incense-offering. ¹⁰The whole community of the people were praying outside at the hour of the incense-offering. ¹¹An *angel of the Lord appeared to him, standing on the *right side of the †altar of incense. ¹²Zechariah was troubled when he saw him, and fear seized him. ¹³The angel said to him, 'Do not be afraid, Zechariah; your prayer has been heard. Your wife Elisabeth will bear you a son, and you shall name him John; ¹⁴you will have joy and delight, and many will rejoice at his birth. ¹⁵For he will be great in the Lord's sight, he will drink no wine or strong drink, he will be filled with the Holy Spirit from the moment of his birth, ¹⁶and he will turn many of the Israelites to the Lord their God. ¹⁷†He will go forward in God's sight in the spirit and power of Elijah, to turn the *minds of fathers to their children, to turn the disobedient to the wisdom of the *righteous, to make ready for the Lord a *people thoroughly prepared.' ¹⁸Zechariah said to the angel, 'How shall I know this? I am an old man and my wife is also old.' ¹⁹The angel answered him, 'I am Gabriel, who stands before God. I have been sent to speak to you and bring you this good news. ²⁰Listen to me! You will be silent, unable to speak, until the day when this happens, because you did not believe my words, which will be fulfilled at their appointed *time.' ²¹The *people were expecting Zechariah and were astonished that he was so long in the sanctuary. ²²When he came out he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept making signs to them, and he remained dumb. ²³Then when the days of his service were completed, he returned home.

²⁴After these days his wife Elisabeth conceived, and she hid herself for five months, saying, ²⁵'This is what the Lord has done for me! Now he has looked on me with favour and has taken away my reproach among men.'

²⁶In the sixth month the *angel Gabriel was sent from God to a town of Galilee named Nazareth, ²⁷to a girl betrothed to a man

named Joseph, of the house of David. The girl's name was Mary.
²⁸He went in and said to her, 'Greetings, most favoured one! The Lord is with you.'
²⁹She was deeply troubled by what he said, and wondered what this greeting could mean.
³⁰The angel said to her, 'Do not be afraid, Mary; you have found favour with God.
³¹You will conceive and bear a son, and you shall name him Jesus.
³²He will be great, he will be called the Son of the Most High God, and the Lord God will give him the throne of David, his father.
³³He will reign over the house of Jacob for ever; there will be no end to his reign.'
³⁴But Mary said to the angel, 'How can this be, since I am not married?'
³⁵The angel answered her, 'The Holy Spirit will come upon you and the power of the Most High God will overshadow you. So the child which is to be born will be called holy, Son of God.
³⁶Elisabeth, your relative, has also conceived a son in her old age, and she who was said to be unable to bear a child is now in her sixth month;
³⁷for nothing is impossible for God.'
³⁸Mary said, 'I am the Lord's *servant; let it be to me according to your word.' Then the angel left her.

³⁹At this time Mary set out and went with all speed into the hill country, to a town of Judah.
⁴⁰She went into the home of Zechariah and greeted Elisabeth.
⁴¹When Elisabeth heard Mary's greeting, the baby leapt in her womb, and she was filled with the Holy Spirit.
⁴²She cried out with a loud voice, 'Blessed are you among women, and blessed is the fruit of your womb.
⁴³Why has it happened to me that the mother of my Lord has come to me?
⁴⁴For as the sound of your greeting came to my ears the baby leapt in my womb for joy.
⁴⁵*Happy is she who believed that the Lord's word to her would be fulfilled.'

⁴⁶And Mary said,

'With all my being I declare that the Lord is great,

⁴⁷and I rejoice in God, my Saviour,

⁴⁸because he has looked favourably on his *servant in her humble state.

From now on all generations will call me blessed,^a

⁴⁹for the Mighty One has done great things for me.

His name is holy,

⁵⁰and he shows *mercy to generation after generation towards those who fear him.

^a See glossary under happy.

⁵¹He has acted powerfully with his arm:
he has scattered those whose thoughts are proud;
⁵²he has brought down rulers from their thrones,
and he has raised the lowly on high;
⁵³he has filled the hungry with good things,
and he has sent the rich away empty;
^{54,55}as he promised to our fathers
he has come to the aid of his servant Israel;
he has been mindful of his everlasting mercy
towards Abraham and towards his descendants.'

⁵⁶Mary stayed with her about three months and then returned home.

⁵⁷Elisabeth's time came, and she bore a son. ⁵⁸Her neighbours and relatives heard that the Lord had shown great *mercy towards her, and they shared her joy. ⁵⁹Then on the eighth day they came to *circumcise the child, and they wanted to name him Zechariah, after his father. ⁶⁰But his mother said, 'No, he is to be called John.' ⁶¹They said to her, 'There is no one of your relatives who is called by this name.' ⁶²They made signs to his father to find out what he wanted him to be called. ⁶³He asked for a writing-tablet and wrote, 'John is his name.' All were astonished. ⁶⁴Immediately his speech came back and he talked freely, praising God. ⁶⁵All the neighbours were amazed and everyone was talking about these things throughout the hill country of Judaea. ⁶⁶No one who heard these things could forget them. 'Whatever will this child become?' they said. For indeed the hand of the Lord was with him.

⁶⁷His father Zechariah was filled with the Holy Spirit and prophesied,

⁶⁸'The Lord God of Israel is to be praised,
for he has visited his *people and liberated them.

⁶⁹He has raised up a strong Saviour for us
in the house of his servant David

⁷⁰(as he promised through his holy *prophets of long ago),

⁷¹to save us from our enemies
and from the hand of all who hate us.

⁷²He has done this to fulfil the *mercy shown towards our
fathers,

and to remember his holy *covenant,
⁷³an oath which he swore to our father Abraham
⁷⁴that we should be delivered from the hand of our enemies
and enabled to serve him unafraid ⁷⁵in holiness and *right-
eousness all our days.
⁷⁶You too, child, will be called a prophet of the Most High God,
for you will go before the Lord to prepare his ways.
^{77, 78}You will make salvation known to his *people,
showing how our God in his faithfulness^a and
compassion forgives their sins.
Thus the sunrise from on high will visit us,
⁷⁹to make its appearance to those who are sitting in
darkness and in the shadow of death,
and to direct our feet into the way of *peace.’
⁸⁰The child grew and became strong in spirit. He was in the
*wilderness till the day of his presentation before Israel.

2 In those days a decree went out from Caesar Augustus that
all the world should register. ²This was the †first registra-
tion. It was made when Quirinius was governor of Syria. ³For this
purpose everyone went to his own town. ⁴Joseph also went up
from Galilee, from the town of Nazareth, to Judaea, to David’s
town which is called Bethlehem, because he was of the house and
family of David. ⁵He went to register with Mary his betrothed,
who was pregnant. ⁶While they were there her time came, ⁷and
she bore her first-born son. She wrapped him up and laid him
in a manger, because there was no room for them in the rest-
house.

⁸In the same district shepherds were living out in the fields,
and keeping watch over their flock by night. ⁹An *angel of the
Lord came upon them, and the *glory of the Lord shone round
them, and they were greatly afraid. ¹⁰The angel said to them,
‘Do not be afraid; I bring you good news of a great joy, which
will be for all the *people: ¹¹today a Saviour who is the *Anointed
Lord has been born for you in the town of David. ¹²This is the
*sign for you: you will find a baby, all wrapped up and lying in
a manger.’ ¹³Suddenly a great company of the heavenly army was
with the angel, praising God and saying,

^a See glossary note on mercy.

¹⁴‘Glory to God in the heights of heaven,
on earth *peace among the men whom he has chosen.’

¹⁵When the *angels had left them and gone back into heaven, the shepherds said to one another, ‘Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.’ ¹⁶They went quickly and found Mary and Joseph, and the baby lying in the manger. ¹⁷On seeing this, they made known what had been told them about this child. ¹⁸All who heard were astonished at what the shepherds told them, ¹⁹but Mary stored all these things in her *mind and pondered over them. ²⁰And the shepherds returned, giving *glory to God and praising him for all that they had heard and seen; it was just as it had been told them.

²¹Eight days later the time for his *circumcision came, and he was named Jesus, the name given by the *angel before he was conceived.

²²When the time for †their purification required by the *Law of Moses was over, his parents brought him to Jerusalem to present him to the Lord, ²³(*Scripture says in the Law of the Lord, ‘Every first-born male creature shall be called holy to the Lord’), ²⁴and also to offer a sacrifice of a pair of doves or two young pigeons, as prescribed by the Law of the Lord.

²⁵There was a man in Jerusalem whose name was Simeon. He was a *righteous and devout man, who was eagerly waiting for the coming of the Messiah to save Israel; and the Holy Spirit was upon him. ²⁶It had been revealed to him by the Holy Spirit that he would not die before he saw the Lord’s *Messiah. ²⁷Led by the Spirit he came into the temple; and when the parents had brought in the child Jesus to do for him what the *Law required, ²⁸he received him into his arms, praised God and said,

²⁹‘Master, now you are releasing your *servant
in *peace according to what you have said;
³⁰for my eyes have seen your salvation
³¹which you have prepared before all the peoples;
³²light that will be a revelation to the *Gentiles,
and *glory for your *people Israel.’

³³His father and mother were astonished at what was being said about him. ³⁴Simeon blessed them and said to Mary, his mother,

‘This child is appointed to cause the fall and the rise of many in Israel, and to be a *sign which is rejected, ³⁵that the thoughts of many *minds may be revealed. Yes, and a sword will pierce your own *soul.’

³⁶There was a *prophetess, Anna, daughter of Phanuel, of the tribe of Asher. She was far advanced in years; she had lived seven years with her husband after her marriage; ³⁷now †she was a widow eighty-four years old. She never left the temple but served God night and day with fasts and prayers. ³⁸She came forward at that time and offered thanks to God, and spoke about the child to all who were looking for the liberation of Jerusalem.

³⁹When they had completed all the requirements of the *Law of the Lord, they returned to Galilee, to their town Nazareth.

⁴⁰The child grew and became strong. He was filled with wisdom and the *grace of God was upon him.

⁴¹His parents went to Jerusalem every year at the Feast of the *Passover. ⁴²When he was twelve they went up as usual to the Feast. ⁴³When it was over and they were returning, the boy Jesus stayed behind in Jerusalem, but his parents did not know. ⁴⁴They thought that he was with the company of travellers, and went a day’s journey; then they looked for him among their relatives and acquaintances. ⁴⁵As they did not find him, they turned back to Jerusalem and searched for him. ⁴⁶After three days they found him in the temple, sitting among the teachers, listening to them and questioning them. ⁴⁷All who were listening to him were astounded at his intelligence and his answers. ⁴⁸When his parents saw him, they were amazed, and his mother said to him, ‘Child, why have you acted like this to us? Your father and I have been anxiously looking for you.’ ⁴⁹He said to them, ‘Why did you need to look for me? Did you not know that I must be in my Father’s house?’ ⁵⁰They did not understand what he had said to them. ⁵¹He went down with them and came to Nazareth, and he was obedient to them. His mother stored all these things in her *mind. ⁵²And as he grew up, Jesus advanced in wisdom and in favour with God and men.

3 In the fifteenth year of the rule of Tiberius Caesar, Pontius Pilate was governor of Judaea, Herod was *tetrarch of Galilee, his brother Philip tetrarch of the district of Ituraea and

Trachonitis, and Lysanias tetrarch of Abilene. ²Annas and Caiaphas were high *priests. At that time the word of God came to John, the son of Zechariah, in the *wilderness. ³He went into all the district around the Jordan, *proclaiming that people should repent and be *baptized, and receive forgiveness of their sins. ⁴This was as Isaiah *prophesied in the book of his sayings:

‘There is a voice of someone crying out in the wilderness,

“Prepare the way of the Lord,

make his paths straight;

⁵every valley shall be filled up

and every mountain and hill shall be levelled,

the crooked places shall be straight roads

and the rough roads smooth;

⁶and all mankind shall see the salvation of God.”’

⁷He said to the crowds who came out to be *baptized by him, ‘You brood of vipers, who advised you to flee from the coming *wrath? ⁸Show by your conduct that you have truly repented; and do not say among yourselves, “Abraham is our father”, for I tell you that from these stones God can raise up children for Abraham. ⁹Furthermore, the axe is already laid at the root of the trees. Every tree that does not produce good fruit will be cut down and thrown into the fire.’

¹⁰The crowds asked him, ‘What then are we to do?’ ¹¹He answered them, ‘Let him who has two shirts share with him who has none, and let him who has food do the same.’ ¹²Tax-collectors also came to be *baptized, and they said to him, ‘Teacher, what are we to do?’ ¹³He said to them, ‘Exact no more than what your regulations lay down.’ ¹⁴Soldiers also asked him, ‘And what are we to do?’ He said to them, ‘Do not bully anyone or extort money; be content with your pay.’

¹⁵As the people were full of expectation and were all debating in their *minds about John, whether he was the *Messiah, ¹⁶John answered them all, ‘I indeed *baptize you with water, but the one who is more powerful than I is coming, and I am not worthy to undo his sandal-strap. He will baptize you with the Holy Spirit and with fire. ¹⁷His †winnowing-shovel is in his hand, to clear his threshing-floor thoroughly and to gather the wheat into his granary; but he will burn up the chaff with fire that burns for ever.’

¹⁸With these and many other exhortations he *preached the *Good News to the people. ¹⁹But he reproved Herod the *tetrarch in the matter of Herodias, his brother's wife, and all the other evil deeds that he had done. ²⁰Whereupon Herod added yet one more evil by shutting John up in prison.

²¹When all the people had been *baptized, Jesus also was baptized, and while he was praying, the heavens were opened, ²²and the Holy Spirit in bodily form like a dove descended upon him. A voice came from the heavens, 'You are my dear and *only Son. With you I am well pleased.'

²³Jesus was about thirty years old when he began his work. He was the son, so it was thought, of Joseph, the son of Heli, ²⁴the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ²⁵the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ²⁶the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, ²⁷the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ²⁸the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, ²⁹the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ³⁰the son of Simeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, ³¹the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ³²the son of Jesse, the son of Obed, the son of Boaz, the son of Shelah, the son of Nahshon, ³³the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, ³⁴the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ³⁵the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, ³⁶the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ³⁷the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ³⁸the son of Enos, the son of Seth, the son of Adam, the son of God.

4 Jesus returned from Jordan full of the Holy Spirit. He was led by the Spirit in the *wilderness ²for forty days, while he was put to the test by the *devil. He ate nothing during those days, and when they were over he was hungry. ³Then the devil

said to him, 'If you are God's Son, tell this stone to become bread.' ⁴Jesus answered him, '*Scripture says, "Man shall not live by bread alone."' ⁵The devil led him up and showed him all the kingdoms of the world in an instant of time, ⁶and he said to him, 'I will give you these with all their glory as your domain; for it has been delivered to me, and I can give it to anyone I choose; ⁷so if you worship me it will all be yours.' ⁸Jesus answered him, 'Scripture says, "You must worship the Lord your God, and serve him alone."' ⁹He led him into Jerusalem and set him on the pinnacle of the temple and said to him, 'If you are God's Son, throw yourself down from here; ¹⁰for Scripture says,

"He shall command his *angels concerning you
to take care of you",

¹¹and "they shall bear you up on their hands
so that you do not strike your foot against a stone."

¹²Jesus answered him, 'It is said, "You must not put the Lord your God to the test."' ¹³And when the devil had finished tempting him, he left him until the appointed *time.

¹⁴Jesus returned to Galilee in the power of the Spirit; and news about him went out through the whole district. ¹⁵He taught in their *synagogues and everyone praised him.

¹⁶He came to Nazareth where he had been brought up, and according to his custom he went into the *synagogue on the *Sabbath day; and he stood up to read. ¹⁷The scroll of the prophet Isaiah was handed to him, and when he had unrolled it he found the place where it was written:

¹⁸'The Spirit of the Lord is upon me, because he has anointed
me to *preach good news to the poor;

he has sent me to *proclaim release to captives and recovery
of sight to the blind,

to send the oppressed away free,

¹⁹to proclaim the †year of the Lord's favour.'

²⁰He rolled up the scroll, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on him.

²¹He said to them, 'Today this scripture has been fulfilled while you have listened to it.' ²²All spoke well of him and were astonished at the gracious words which came from his mouth.

They said, 'Is not this Joseph's son?' ²³He said to them, 'No doubt you will quote to me this proverb, "Doctor, heal yourself", and say, "Do here also in your native place the things which we have heard were done in Capernaum."'" ²⁴He said, 'In truth I tell you, no prophet is in favour in his native place. ²⁵It is a fact that there were many widows in Israel in the days of Elijah, when there was no rain for three years and six months, so that there was a great famine over all the land; ²⁶and yet Elijah was not sent to any one of them, but to a widow in Sarepta in the country of Sidon. ²⁷There were many *lepers also in Israel in the time of the prophet Elisha, yet none of them was healed except Naaman the Syrian.' ²⁸As they listened to these things in the synagogue they were all filled with rage. ²⁹They rose, drove him out of the town and brought him to the brow of the hill on which their town was built, to throw him over the cliff; ³⁰but he passed right through them and went on his way.

³¹He came down to Capernaum, a town of Galilee, and taught them on the *Sabbath day. ³²They were amazed at his teaching, because what he said carried authority. ³³In the *synagogue there was a man who had the spirit of an *unclean *demon. With a great cry he shouted, ³⁴'Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: God's Holy One.' ³⁵Jesus said sternly to him, 'Be quiet! Come out of him!' The demon threw him down in front of them and came out of him without doing him any harm. ³⁶They were all amazed and said to one another, 'What is this that he says? For he gives orders with authority and power to *unclean spirits and they come out.' ³⁷A report about him went out into every place in the surrounding district.

³⁸He left the *synagogue and entered Simon's house. Simon's mother-in-law was in the grip of a high fever, and they spoke to him on her behalf. ³⁹Standing over her he spoke sternly to the fever, and it left her. She got up at once and attended to their needs.

⁴⁰When the sun was setting, all those who had people suffering from various diseases brought them to him. He laid his hands on each one of them and healed them. ⁴¹*Demons too went out from many, shouting out, 'You are God's Son.' He spoke sternly to them and did not allow them to speak, because they knew that he was the *Messiah.

⁴²When day came he left and went to a solitary place; but the crowds were searching for him. They came up to him, and tried to keep him from leaving them; ⁴³but he said to them, 'I must *preach the *Good News of the *Kingdom of God in the other towns also. It was for this that I was sent.' ⁴⁴And he preached in the *synagogues of Judaea.

5 While the crowd was pressing around him and listening to the *message †of God, he was standing beside Lake Gennesaret, ²and he saw two boats beached by the lake. The fishermen had gone out of them and were washing their nets. ³He got into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the crowds from the boat. ⁴When he had finished speaking he said to Simon, 'Put out into the deep, and let down your nets for a catch.' ⁵Simon answered, 'Master, we toiled throughout the night and took nothing, but if you say so I will let down the nets.' ⁶When they had done this they netted a great quantity of fish, and their nets began to break. ⁷They signalled to their partners in the other boat to come and help them. They came, and they filled both the boats, so that they began to sink. ⁸When Simon Peter saw it he fell at the feet of Jesus, saying, 'Go away from me, *Lord, because I am a sinful man.' ⁹For he and all who were with him were amazed at the catch of fish which they had taken; ¹⁰so also were James and John, Zebedee's sons, who were partners with Simon. Jesus said to Simon, 'Do not be afraid; from now on you will be catching men.' ¹¹They brought the boats to land, left everything, and followed him.

¹²Once Jesus was in one of the towns when a man full of *leprosy saw him. The man fell on his face and begged him, '*Sir, if you want to, you can make me clean.' ¹³Jesus stretched out his hand and touched him, saying, 'I do want to; be made clean.' The leprosy left him at once. ¹⁴He forbade him to tell anyone. 'Go,' he said, 'and show yourself to the *priest, and make an offering as Moses commanded, as evidence to all that you have been healed.' ¹⁵But the news about him spread more and more, and great crowds gathered to listen and to be healed of their illnesses; ¹⁶but he used to withdraw into the *wilderness and pray.

¹⁷One day he was teaching. *Pharisees and teachers of the Law, who had come from every village of Galilee and Judaea and from Jerusalem, were sitting there; and the power of the Lord was with him for healing. ¹⁸Just then men brought on a *bed a man who was paralysed, and they tried to carry him in and set him before Jesus. ¹⁹As they found no way of bringing him in because of the crowd, they went up on the house-top and let him down on the mattress through the tiles, right into the middle in front of Jesus. ²⁰Seeing their faith he said to the man, 'Friend, your sins are forgiven you.' ²¹The teachers of the Law and the Pharisees began to debate: 'Who is this who is talking *blasphemy? Who can forgive sins but God alone?' ²²Jesus perceived that they were debating and answered them, 'Why are you debating in your *minds? ²³Which is easier: to say, "Your sins are forgiven you", or to say, "Get up and walk"? ²⁴But I will show you that the *Son of Man has authority on earth to forgive sins.' Then he said to the paralytic, 'Listen to me: get up, take up your mattress and go home.' ²⁵He stood up at once before them, took up what he had been lying on, and went away home, giving *glory to God. ²⁶They were all astounded and gave glory to God, and they were filled with awe, saying, 'We have seen incredible things today.'

²⁷After this he went out, and he saw a tax-collector named Levi sitting in the customs-office, and he said to him, 'Follow me.' ²⁸He left everything, and rose and followed him.

²⁹Levi gave a large party for him in his house, and there was a great crowd of tax-collectors and others who were *sitting at table with them. ³⁰The *Pharisees and their teachers of the Law grumbled at his disciples, saying, 'Why do you eat and drink with tax-collectors and †irreligious people?' ³¹Jesus answered them, 'It is not the healthy who need a doctor, but the sick. ³²I have not come to call the *righteous, but sinners to repentance.'

³³They said to him, 'John's disciples fast frequently and offer prayers, and so do those of the *Pharisees, but yours eat and drink.' ³⁴Jesus said to them, 'Can you make the friends of the bridegroom fast while the bridegroom is with them? ³⁵But a time will come when the bridegroom will be taken away from them, and then in those days they will fast.'

³⁶He also told them a *parable: 'No one tears a piece from a new garment and puts it on an old garment; if he does, he will

tear the new one, and also the piece from the new will not match the old. ³⁷And no one puts new wine into old wine-skins; if he does, the new wine will burst the wine-skins. It will all run out, and the skins too will be destroyed. ³⁸But new wine is to be put into fresh wine-skins. ³⁹And no one after drinking old wine wants new, for he says, "The old is excellent."

6 On the *Sabbath he was walking through the cornfields, and his disciples were plucking ears of corn, rubbing them in their hands and eating them. ²Some of the *Pharisees said, 'Why are you breaking the *Sabbath?' ³Jesus answered them, 'Have you not even read what David did when he and his companions were hungry? ⁴He entered the House of God, took and ate the *Bread of the Presence, which only the *priests can *lawfully eat, and gave it to his companions.' ⁵He said to them, 'The *Son of Man is Lord of the Sabbath.'

⁶On another *Sabbath he went into the *synagogue and was teaching. A man was there whose right hand was withered. ⁷The teachers of the Law and the *Pharisees watched Jesus to see if he was healing on the Sabbath, in order that they might find a reason for accusing him. ⁸But he knew their thoughts, and said to the man with the withered hand, 'Get up and stand in the middle.' He got up and stood there. ⁹Jesus said to them, 'I ask you, is it *lawful on the Sabbath to do good or to do evil, to save a life or to destroy it?' ¹⁰He looked round on them all and said to the man, 'Stretch out your hand.' He did so, and his hand was restored. ¹¹But they were filled with fury, and discussed among themselves what they should do to Jesus.

¹²In those days he went out to the hillside to pray, and he passed the whole night in prayer to God. ¹³When it was day he called his disciples to him, and from among them he chose twelve whom he also named *apostles: ¹⁴Simon whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, ¹⁵Matthew and Thomas, James son of Alphaeus, Simon called the Zealot, ¹⁶Judas son of James, and Judas Iscariot who turned traitor.

¹⁷Jesus went down with them and stood on a level place. There was a great crowd of disciples and a great number of people from all Judaea and Jerusalem and the coastal region of Tyre and

Sidon, ¹⁸who had come to hear him and to be cured of their diseases; and those who were troubled by *unclean spirits were healed. ¹⁹All the crowd were seeking to touch him, because power was coming out from him and curing them all.

²⁰He looked up at his disciples and said,

‘*Happy are you poor; the *Kingdom of God is yours.

²¹Happy are you who hunger now; you will be satisfied.

Happy are you who weep now; you will laugh.

²²Happy are you when people hate you, when they raise barriers against you, abuse you and reject your *name as evil, for the sake of the *Son of Man. ²³Be glad in that day and leap for joy; for, believe me, your reward in heaven is great. Their fathers used to treat the *prophets in the same way.

²⁴‘But alas for you rich; †your times of prosperity are over.

²⁵Alas for you who are full now; you will hunger.

Alas for you who laugh now; you will mourn and weep.

²⁶Alas for you when all men speak well of you. Their fathers used to treat the false prophets in the same way.

²⁷‘But I tell you, my hearers: Love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for those who ill-treat you. ²⁹If anyone strikes you on one cheek offer the other to him also, and do not stop him who takes your cloak from taking your shirt also. ³⁰Give to everyone who asks you, and do not ask for your belongings back from him who takes them. ³¹Treat men just as you want them to treat you. ³²If you love those who love you, what thanks do you deserve? Even sinners love those who love them. ³³And if you do good to those who do good to you, what thanks do you deserve? Even sinners do the same. ³⁴And if you lend to those from whom you expect to receive, what thanks do you deserve? Even sinners lend to sinners, that they may receive as much back. ³⁵But love your enemies, do good to them, and lend expecting nothing back; and your reward will be great, and you will be sons of the Most High God, because he is kind to the ungrateful and the evil. ³⁶Be merciful just as your Father is merciful.

³⁷‘Do not judge, †and you will not be judged. Do not condemn, and you will not be condemned. Pardon, and you will be pardoned. ³⁸Give, and others will give to you; into the †fold of your garment they will pour out for you good measure, pressing it

down and shaking it together until it runs over; for the measure you use for others will be used for you in return.'

³⁹He then told them a *proverb: 'Can one blind man guide another? Will not both fall into a hole? ⁴⁰A disciple is not above his teacher; but every disciple, when he has been fully trained, will be like his teacher.

⁴¹'Why do you look at the speck in your brother's eye, and do not notice the plank of wood in your own eye? ⁴²How can you say to your brother, "Brother, let me take out that speck in your eye", while you do not see the plank in your own eye? Hypocrite, first take the plank out of your own eye, and then you will see clearly to take out the speck in your brother's eye.

⁴³'No good tree produces unsound fruit; no unsound tree produces good fruit. ⁴⁴Each tree is recognized by its own fruit; for men do not gather figs from thorn-trees, nor do they pick grapes from a thorn-bush. ⁴⁵A good man brings good out of the good treasure-house of his *mind, and an evil man brings evil out of his evil treasure-house. For what a man's mouth says overflows from his mind.

⁴⁶'Why do you address me, " *Lord, Lord ", and not do what I say? ⁴⁷I will show you who the man is like who comes to me and hears my words and acts on them. ⁴⁸He is like a man building a house, who dug deep, and laid a foundation upon rock. When a flood came the river broke in force upon that house, but could not shake it because it had been well built. ⁴⁹But he who hears and does nothing is like a man who built a house upon soil, without a foundation. The river broke in force upon it, and it collapsed at once, and great was the destruction of that house.'

7 When he had completed all that he had to say in the hearing of the people, he went into Capernaum.

²A *centurion had a slave whom he valued highly; he was sick and was going to die. ³The centurion heard about Jesus and sent *elders of the Jews to him, asking him to come and make his slave well. ⁴They came to Jesus and earnestly begged him, saying, 'You should do this for him, for he deserves it; ⁵he loves our race, and it was he who built us the *synagogue.' ⁶Jesus set off with them. He was already not far from the house when the centurion

sent friends to say to him, ‘*Sir, do not trouble yourself, for I am not worthy that you should come under my roof. ⁷That is why I did not count myself fit even to come to you; just say the word, and let my servant be cured. ⁸For I also am a man placed under authority and have soldiers under me. I say to this one, “Go”, and he goes; and to another, “Come”, and he comes; and to my slave, “Do this”, and he does it.’ ⁹When Jesus heard this, he was astonished at him. He turned to the crowd which was following him and said, ‘I tell you, not even in Israel have I found faith so great.’ ¹⁰When those who had been sent returned to the house they found the slave in good health.

¹¹After this he went into a town called Nain, and his disciples and a great crowd were going with him. ¹²As he drew near the gate of the town, a man who had died was just being carried out; he was the only son of his mother, and she was a widow. A large crowd from the town was with her. ¹³When the Lord saw her, he felt very sorry for her, and said to her, ‘Do not weep.’ ¹⁴He went forward and touched the †bier, and the bearers stood still. He said, ‘Young man, listen to me: get up.’ ¹⁵The dead man sat up and began to speak; and Jesus gave him to his mother. ¹⁶Everyone was filled with awe and gave *glory to God, saying, ‘A great prophet has arisen among us’, and, ‘God has visited his *people.’ ¹⁷This news about him went out through the whole of Judaea and through all the surrounding district.

¹⁸John’s disciples told him about all these things; and John called two of his disciples ¹⁹and sent them to the Lord to ask, ‘Are you *he who is coming, or are we to wait for someone else?’ ²⁰The men came up to him and said, ‘John the *Baptizer sent us to you to ask, “Are you he who is coming, or are we to wait for someone else?”’ ²¹At that time he healed many people of diseases, afflictions and evil spirits, and he gave sight to many who were blind. ²²He answered the men, ‘Go and tell John what you have seen and heard: the blind recover their sight, the lame walk, *lepers are made clean, the deaf hear, the dead are raised and the *Good News is *preached to the poor; ²³and *happy is that man who is not *shocked at me.’

²⁴When John’s messengers had gone, Jesus said to the crowds concerning him, ‘What did you go out into the *wilderness to see? A reed shaken by wind? ²⁵But what did you go out to see?

A man dressed in soft clothing? Those who wear magnificent clothes and live in luxury are in royal palaces. ²⁶But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷This is the one of whom *Scripture says,

“See, I am sending my messenger before you,
who will make your way ready in front of you.”

²⁸I tell you, among those born of women there is none greater than John; but the least in the *Kingdom of God is greater than he.’

²⁹(When they heard this, all the people together with the tax-collectors gave God due praise, for they had been *baptized with the baptism of John. ³⁰But the *Pharisees and the teachers of the *Law who would not be baptized by him had rejected God’s purpose for them.)

³¹‘To what then can I compare the people of today? What are they like? ³²They are like children who sit in the market-place and call to one another,

“We piped a merry tune to you, and you did not dance;
we sang a dirge to you, and you did not weep.”

³³For John the *Baptizer has come neither eating bread nor drinking wine, and you say, “He has a *demon.” ³⁴The *Son of Man has come eating and drinking, and you say, “Look, a gluttonous fellow, a wine-drinker, a friend of tax-collectors and †irreligious people.” ³⁵†Wisdom has been proved right by all her children.’

³⁶One of the *Pharisees invited him to a meal with him; and he entered the Pharisee’s house and *sat down. ³⁷There was a woman in the town who was of loose character. She knew that he was *sitting at table in the Pharisee’s house and brought an *alabaster vase of perfume. ³⁸She stood behind at his feet weeping, and began to wet his feet with her tears. She was wiping them with the hair of her head, and was kissing them, and anointing them with the perfume. ³⁹When the Pharisee who had invited him saw this, he said to himself, ‘If this man were a *prophet, he would know who and what kind of woman it is who is touching him. He would know that she is of loose character.’ ⁴⁰Jesus answered him, ‘Simon, I have something to say to you.’ He said, ‘Say it, Teacher.’ ⁴¹‘Two men were in debt to a money-

lender. The one owed five hundred denarii,^a the other fifty.
⁴²Because they were unable to pay he cancelled the debt for them both. Which of them will love him more?' ⁴³Simon answered, 'I suppose, the one who had had the larger debt.' Jesus said to him, 'That is right.' ⁴⁴Turning towards the woman he said to Simon, 'Do you see this woman? I entered your house. You did not provide water for my feet; but she has wetted my feet with her tears and wiped them with her hair. ⁴⁵You gave me no kiss; but, from the time I entered, she has not stopped kissing my feet. ⁴⁶You did not anoint my head with oil; but she has anointed my feet with perfume. ⁴⁷† This is why I tell you that though she was indeed a great sinner she has been forgiven, and that the greatness of her love is proof of it. One who knows forgiveness only in small measure shows love too only in small measure.' ⁴⁸Then he said to her, 'Your sins are forgiven.' ⁴⁹Those sitting at table with him said among themselves, 'Who is this who even forgives sins?' ⁵⁰He said to the woman, 'Your faith has saved you. Go in *peace.'

8 After this he travelled through one town and village after another, proclaiming and *preaching the *Good News of the *Kingdom of God. The Twelve were with him, ^{2,3}also some women who had been healed of evil spirits and illnesses. These were Mary, called Magdalene, from whom seven *demons had gone out; Joanna, the wife of Chuza, Herod's estate manager; Susanna, and many others. At their own expense these women made provision for them all.

⁴A great crowd was gathering, and people were coming to him from many towns. He said to them in a *parable, ⁵'A sower went out to sow his seed. As he was sowing, some seed fell by the road and was trodden down, and the birds of the air ate it up. ⁶Other seed fell on rock, and when it had grown it withered away because it had no moisture. ⁷Other seed fell among thorns, and the thorns grew up with it and choked it. ⁸Other seed fell on good soil, and grew, and produced a crop of a hundred grains for every seed sown.' As he said these things he cried out, 'If you have ears, use them.'

⁹His disciples asked him what this *parable meant. ¹⁰He said, 'To you it has been given to know the *secrets of the *Kingdom of God, but to the rest they are given in parables, in order that

^a See Appendix.

they may see without perceiving and hear without understanding.

¹¹‘The parable means this: The seed is the *message of God. ¹²The seed sown by the road represents those who have heard, but then the *devil comes and takes away the message from their *mind, that they may not believe and be saved. ¹³The seed sown on rock represents those who, when they hear, receive the message gladly, but they are without roots; they believe for a short time, and at the time of testing they fall away. ¹⁴The seeds that fell among the thorns represent those who have heard, but as they go on their way they are choked by anxieties, by wealth and by worldly pleasures, and bring no fruit to maturity. ¹⁵The seeds in the good soil represent those good and honest people who hear the message, hold it fast in their hearts and stand firm till the crop comes.

¹⁶‘No one lights a lamp and covers it with a vessel, or puts it under a bed. He puts it on a lamp-stand, that those who are coming in may see the light. ¹⁷For there is nothing hidden which will not be brought to light, nothing covered up which will not be known and revealed. ¹⁸Be careful then how you hear; for to him who has something, more will be given, and from him who has nothing, even what he thinks he has will be taken away.’

¹⁹His mother and his brothers came to him, but were unable to get to him because of the crowd. ²⁰It was reported to him, ‘Your mother and your brothers are standing outside, and they want to see you.’ ²¹He answered them, ‘My mother and my brothers are those who hear the *message of God and act upon it.’

²²One day he and his disciples got into a boat, and he said to them, ‘Let us cross to the other side of the lake.’ So they set sail. ²³As they were sailing he fell asleep. A squall of wind came down on the lake, the boat was filling with water and they were in danger. ²⁴They came and woke him up, saying, ‘Master, Master, we are sinking.’ He woke up and spoke sternly to the wind and the rough water. The storm ceased and there was a calm. ²⁵He said to them, ‘Where is your faith?’ They became afraid and were astonished, saying to one another, ‘Who is this? He gives orders even to the winds and to the water, and they obey him.’

²⁶They sailed to the district of the Gerasenes, which is on the

side opposite to Galilee. ²⁷When he went ashore a man from the town met him. He had *demons in him and for a long time had worn no clothes; and he did not live in a house but in the tombs. ²⁸When he saw Jesus, he shouted, fell down before him and said in a loud voice, 'Why are you interfering with me, Jesus, Son of the Most High God? I beg you, do not torture me.' ²⁹For he was commanding the *unclean spirit to come out of the man. Many times it had seized him, and he used to be bound with chains and fetters, and was guarded; but he used to break the bonds and be driven by the *demon into the *wilderness. ³⁰Jesus asked him, 'What is your name?' He said, '*Legion', because many demons had gone into him. ³¹They begged him not to order them to go into the †underworld. ³²A large herd of pigs was feeding there on the hill; and the demons begged him to give them permission to go into them. He did so. ³³The demons came out of the man and went into the pigs, and the herd rushed down the cliff into the lake and were drowned. ³⁴When the herdsmen saw what had happened they ran away and spread the news through the town and the countryside. ³⁵People came out to see what had happened. They came to Jesus and found the man from whom the demons had gone out, sitting clothed and sane at the feet of Jesus, and they were afraid. ³⁶Eyewitnesses told them how the *demoniac had been made well. ³⁷The whole population of the surrounding district of the Gerasenes asked him to go away from them, because they were seized with great fear. So he got into the boat and returned. ³⁸The man from whom the demons had gone out begged to be with him, but he sent him away, saying, ³⁹'Return to your home, and tell what God has done for you.' He went away and *proclaimed throughout the town what Jesus had done for him.

⁴⁰As Jesus was returning, the crowd welcomed him, for they were all expecting him. ⁴¹A man named Jairus came, who was president of the *synagogue. He fell at Jesus's feet and begged him to come to his home, ⁴²because he had an only child, a daughter about twelve years old, and she was dying.

As he went along, the crowds were crushing him. ⁴³A woman had been suffering from haemorrhages for twelve years, and she could not be healed by anyone, though she had spent all she had on doctors. ⁴⁴She came up behind and touched the fringe of his

garment, and at once her haemorrhage stopped. ⁴⁵Jesus said, 'Who touched me?' Everyone denied it, and Peter said, 'Master, the crowds are hemming you in, and pressing on you.' ⁴⁶But Jesus said, 'Someone did touch me; for I felt that power had gone out from me.' ⁴⁷When the woman saw that she had not escaped notice, she came trembling and fell down before him. In the presence of all the people she explained why she had touched him, and declared that she had been cured at once. ⁴⁸He said to her, 'Daughter, your faith has made you well. Go in *peace.'

⁴⁹While he was still speaking, someone came from the house of the officer of the *synagogue and said, 'Your daughter is dead. Do not worry the Teacher any more.' ⁵⁰Jesus heard it and said to him, 'Do not be afraid. Only believe, and she will be made well.' ⁵¹When he came into the house he allowed no one to go in with him but Peter, John and James, and the child's father and mother. ⁵²All the people were weeping and beating their breasts in mourning for her. He said, 'Do not weep. She has not died; she is asleep.' ⁵³They jeered at him, knowing that she had died. ⁵⁴He grasped her hand and cried, 'Get up, child.' ⁵⁵†Her spirit returned, and she got up at once. He gave orders that something be given her to eat. ⁵⁶Her parents were astounded, but he commanded them not to tell anyone what had happened.

9 Jesus called the Twelve together, and gave them power and authority over all *demons and power to heal diseases; ²and he sent them to *proclaim the *Kingdom of God and to heal the sick. ³He said to them, 'Take nothing for the road, no stick, no beggar's *bag, no bread, no money; do not have two shirts each. ⁴Whatever house you enter, stay there until you leave the place. ⁵As for those who do not welcome you, when you go out of that town †shake off the dust from your feet as evidence against them.' ⁶They departed and †went through village after village, *preaching the *Good News and healing sick people everywhere.

⁷Herod the *tetrarch heard of all the things that were being done. He was perplexed because some were saying that John had risen from the dead, ⁸some that Elijah had appeared, and others that one of the *prophets of old had risen again. ⁹Herod said, 'I beheaded John; who is this about whom I hear such things?' And he was eager to see him.

¹⁰The *apostles returned and told Jesus all that they had done. He took them and withdrew in private to a town called Bethsaida; ¹¹but the crowds found out and followed him. He welcomed them and spoke to them about the *Kingdom of God, and cured those who were in need of healing.

¹²Towards evening the Twelve came and said to him, 'Send the crowd away, that they may go to the surrounding villages and farms, and find lodging and food, because here we are in a solitary place.' ¹³He said to them, 'Give them something to eat, yourselves.' They said, 'We have no more than five loaves and two fishes. Are we to go ourselves and buy food for all these people?' ¹⁴For they were about five thousand men. He said to his disciples, 'Make them sit down in groups of about fifty.' ¹⁵They did so and seated them all. ¹⁶He took the five loaves and the two fishes, looked up to heaven, said a *blessing over them and broke them; and he gave them to the disciples to set before the crowd. ¹⁷They all ate till they were full. The pieces left over were collected, and they filled twelve baskets.

¹⁸When he was praying privately the disciples were with him, and he asked them, 'Who do the crowds say I am?' ¹⁹They answered, '"John the *Baptizer"; others say, "Elijah", and others that one of the *prophets of old has risen again.' ²⁰He said to them, 'But you, who do you say I am?' Peter answered, 'God's *Messiah.'

²¹He commanded them sternly not to tell this to anyone, ²²and said, 'The *Son of Man must suffer much, be rejected by the *elders, the chief *priests and the teachers of the Law, be put to death, and on the third day be raised.'

²³He said to everyone, 'If any man wants to come after me, he must renounce self, take up his cross each day and follow me. ²⁴For if a man wants to save his life he will lose it; but if a man loses his life for my sake he will save it. ²⁵For what does it benefit a man to gain the whole *world at the cost of his own ruination? ²⁶For if anyone is ashamed of me and of my words, the *Son of Man will be ashamed of him, when he comes in his *glory and in the glory of the Father and the holy *angels. ²⁷I tell you truly, there are some of those standing here who will not experience death until they see the *Kingdom of God.'

²⁸About eight days after these sayings he took Peter, John and

James, and went up the mountain to pray. ²⁹While he was praying, a change came over his face and his clothing became white and dazzling. ³⁰Two men, who were Moses and Elijah, were talking with him. ³¹They appeared in *glory and spoke of his †departure, by which he was to fulfil God's purpose at Jerusalem. ³²Peter and those with him were weighed down with sleep; but when they woke up they saw his glory and the two men who were standing with him. ³³While Moses and Elijah were parting from Jesus Peter said to him, 'Master, how †good it is that we are here! Let us make three shelters here, one for you, one for Moses and one for Elijah.' He did not know what he was saying. ³⁴As he was saying this a cloud came and overshadowed them; they were afraid when they entered the cloud. ³⁵A voice came from the cloud, 'This is my chosen Son; listen to him.' ³⁶When the voice had spoken, Jesus was found alone. They kept silence and at that time told no one anything of what they had seen.

³⁷The next day, when they had come down from the mountain, a great crowd met him. ³⁸A man from the crowd cried out, 'Teacher, please †look at my son, for he is my only child, ³⁹and a spirit takes him and suddenly shouts; it convulses him and he foams at the mouth; it is only with a struggle that it leaves him, and it is wearing him out. ⁴⁰I begged your disciples to drive it out, but they could not.' ⁴¹Jesus answered, 'You unbelieving and perverted generation! How long shall I be with you and have patience with you? Bring your son here.' ⁴²While he was still on the way the *demon threw him down and convulsed him. But Jesus spoke sternly to the *unclean spirit, cured the boy and gave him back to his father. ⁴³They were all amazed at God's majesty.

While everyone was astonished at all that he was doing, he said to his disciples, ⁴⁴'Pay attention to these words; they are for you: the *Son of Man is to be delivered into the hands of men.' ⁴⁵They did not understand this saying, and it was hidden from them that they might not see its meaning; and they were afraid to ask him about it.

⁴⁶A debate arose among them as to which of them was the greatest. ⁴⁷Jesus knew what they were debating in their *minds, and taking hold of a child he set †him by his side. ⁴⁸He said to them, 'Anyone who receives this child in my *name receives me;

and anyone who receives me receives him who sent me; for the least among you all is the greatest.'

⁴⁹John answered, 'Master, we saw someone driving out *demons in your *name, and we tried to stop him because he was not following you with us.' ⁵⁰Jesus said to him, 'Do not try to stop him; he who is not against you is for you.'

⁵¹When the time for him to be taken up to heaven was coming near, he set out, determined to go to Jerusalem, ⁵²and he sent messengers ahead of him. They went and entered a village of the Samaritans to prepare for him; ⁵³but they did not receive him because he was going in the direction of Jerusalem. ⁵⁴When the disciples James and John saw it they said, '*Lord, do you want us to order fire to come down from heaven and burn them up?' ⁵⁵Turning round he spoke sternly to them, [and said, 'You do not know to what spirit you belong, ⁵⁶for the *Son of Man did not come to destroy men's lives but to save them!'] And they went to another village.

⁵⁷As they were going along the road someone said to him, 'I will follow you wherever you go.' ⁵⁸Jesus said to him, 'Foxes have holes and birds of the air have resting-places, but the *Son of Man has nowhere to lay his head.' ⁵⁹He said to another, 'Follow me.' But he said, '*Sir, permit me first to go and bury my father.' ⁶⁰But he said to him, 'Leave the dead to bury their dead, but you, go and spread the news of the *Kingdom of God.' ⁶¹Another said, 'I will follow you, sir; but permit me first to bid farewell to those at home.' ⁶²Jesus said to him, 'No one who puts his hand to the plough and then looks back is useful for the Kingdom of God.'

10 After this the Lord appointed †seventy-two others and sent them ahead of him, two by two, to every town and place where he himself intended to go. ²He said to them, 'The harvest indeed is great, but the workers are few. So pray the Lord of the harvest to send workers out into his harvest. ³Go; I am sending you out as lambs among wolves. ⁴Do not take a †purse or a beggar's *bag or sandals; and do not greet anyone on the road. ⁵Whatever house you enter, first say, " *Peace be to this house." ⁶If a man of peace is there, your peace will rest on him; if not, †it will come back to you. ⁷Stay in that house, eating and drinking

what they provide, for a worker deserves his wages. Do not change from one house to another. ⁸If you enter a town and the people welcome you, eat what is set before you; ⁹heal the sick who are there; and say to them, "The *Kingdom of God †has drawn near to you." ¹⁰If you enter a town and the people do not welcome you, go out into its streets and say, ¹¹"In protest against you †we are wiping off even the dust of your town, which has stuck to our feet, but know this, that the Kingdom of God †has drawn near." ¹²I tell you, on that *Day it will be more tolerable for Sodom than for that town.

¹³"Alas for you, Chorazin! Alas for you, Bethsaida! For if the *works of power done in you had been done in Tyre and Sidon, their people would have repented long ago, sitting in *sackcloth and ashes. ¹⁴But it will be more tolerable for Tyre and Sidon in the judgement than for you. ¹⁵And you, Capernaum, will you be lifted up to heaven? You will be brought down to *Hades. ¹⁶He who listens to you, my disciples, listens to me, and he who rejects you rejects me; and he who rejects me rejects him who sent me.'

¹⁷The seventy-two returned with joy, saying, ' *Lord, even the *demons are made obedient to us in your *name.' ¹⁸He said to them, 'I watched *Satan fall like lightning from heaven. ¹⁹I have given you authority to tread on serpents and scorpions, and on all the power of the enemy, and he shall not do you any injury. ²⁰Yet do not be glad because the spirits are made obedient to you; be glad because your names have been written in heaven.'

²¹At that time the Holy Spirit filled Jesus with joy and he said, 'I thank you, Father, Lord of heaven and earth, because you hid these things from the wise and intelligent, and revealed them to infants. Yes, Father, I thank you because this was pleasing to you. ²²All things have been entrusted to me by my Father; no one knows who the Son is except the Father, and who the Father is except the Son and him to whom the Son chooses to reveal him.'

²³He turned to the disciples and said privately, ' *Happy are the eyes which see what you see. ²⁴I tell you, many *prophets and kings wanted to see what you see, and they did not see it, and to hear what you hear, and they did not hear it.'

²⁵A teacher of the *Law stood up and put him to the test. He said, 'Teacher, what am I to do to *possess *eternal life?' ²⁶Jesus said to him, 'What is written in the Law? What do you read

there?’ ²⁷He answered, ‘You must love the Lord your God with all your *heart, with all your *soul, with all your strength and with all your *mind, and your neighbour as yourself.’ ²⁸He said to him, ‘You have answered correctly; do this and you will live.’

²⁹But the man wanted to justify himself and he said to Jesus, ‘Who is my neighbour?’ ³⁰In reply Jesus said, ‘A man was going down from Jerusalem to Jericho and he fell into the hands of robbers, who stripped him and beat him, and went away leaving him half dead. ³¹By chance a *priest was going down that road, and when he saw him he passed by on the opposite side. ³²In the same way a *Levite came to the place, and when he saw him he passed by on the opposite side. ³³But a Samaritan as he was journeying came upon him, and when he saw him he felt very sorry for him. ³⁴He went to him and bandaged his wounds, pouring on oil and wine; and he put him on his own animal, brought him to an inn and took care of him. ³⁵Next day he took out two denarii^a and gave them to the innkeeper; and he said, “Take care of him, and if you spend any more, I will repay you when I come back.” ³⁶Which of these three seems to you to have been neighbour to him who fell into the hands of the robbers?’ ³⁷He said, ‘The one who was kind to him.’ Jesus said to him, ‘You go and do as he did.’

³⁸While they were on their way he came to a village, and a woman named Martha welcomed him into her home. ³⁹She had a sister called Mary, who seated herself at the Lord’s feet and listened to what he was saying. ⁴⁰But Martha was distracted with all the work she had to do. She came and said, ‘*Lord, do you not care that my sister has left me to do the work alone? Tell her to help me.’ ⁴¹The Lord answered her, ‘Martha, Martha, you are anxious and troubled about many things. ⁴²Only one thing is needed. Mary has chosen the good part, and it shall not be taken away from her.’

11 He was praying somewhere and, when he stopped, one of his disciples said to him, ‘*Lord, teach us to pray, just as John taught his disciples.’ ²He said to them, ‘When you pray, say:

^a See Appendix.

Father,
 May your name be held in reverence;
 May your *Kingdom come;
³Give us day by day our †bread for the day;
⁴And forgive us our sins,
 for we also forgive everyone who is in debt to us;
 And do not bring us to the test.'

⁵He also said to them, 'Suppose one of you has a friend and goes to him in the middle of the night and says to him, "Friend, lend me three loaves. ⁶A friend of mine on a journey has come to me and I have nothing to set before him", ⁷and he answers from within, "Do not trouble me. The door is now shut and my children and I are in bed; I cannot get up and give you any."
⁸I tell you, though he will not get up and give him any because he is his friend, yet because of the man's shameless persistence he will get up and give him as many as he needs.

⁹'I say to you, Ask and it will be given you; seek and you will find; knock and the door will be opened to you; ¹⁰for everyone who asks receives, he who seeks finds, and to him who knocks the door is opened. ¹¹What father among you, if his son asks for a fish, will give him a snake instead of a fish? ¹²Or will he give him a scorpion if he asks for an egg? ¹³If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!'

¹⁴He was driving out a *demon which was †dumb. When the demon went out the dumb man spoke, and the crowds were astonished. ¹⁵But some of them said, 'He uses *Beelzebul, the chief of demons, to drive out demons.' ¹⁶Others put him to the test and sought from him a *sign from heaven. ¹⁷He knew their thoughts and said to them, 'Every kingdom divided against itself is laid waste, and †house after house collapses. ¹⁸And if *Satan is divided against himself, how will his kingdom stand? I say this because you are saying that I use Beelzebul to drive out demons. ¹⁹If I use Beelzebul to drive out demons, whom do your own people use? Therefore they will be your judges. ²⁰But if I use †God's finger to drive out demons, the *Kingdom of God has indeed come to you. ²¹When a strong man who is armed guards his premises, his possessions are safe; ²²but when a stronger man

attacks and conquers him, he takes the armour on which the strong man has relied, and shares out the spoils. ²³If a man is not with me he is against me, and if a man does not help me to †gather my sheep he scatters them.

²⁴‘When an *unclean spirit goes out of a man, it goes through waterless places looking for rest. When it finds none it says, “I will return to my home from which I came out.” ²⁵It comes and finds it swept and put in order. ²⁶Then it goes and brings seven other spirits more evil than itself, and they go in and settle there; and the last state of that man becomes worse than the first.’

²⁷While he was saying this, a woman called out to him from the crowd, ‘*Happy is the womb that carried you, and the breasts that you sucked.’ ²⁸But he said, ‘It is better to say, “Happy are those who hear the *message of God and keep it.”’

²⁹While the crowds came thronging to him, he said, ‘This generation is an evil one. It is seeking a *sign, but no sign will be given to it except the sign of Jonah. ³⁰For as Jonah was †a sign to the Ninevites, so too will the *Son of Man be to this generation. ³¹The queen of the south will rise up at the judgement with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; but †something more than Solomon is here. ³²The men of Nineveh will stand up at the judgement with this generation and condemn it, because when Jonah preached to them they repented; but †something more than Jonah is here.

³³‘No one lights a lamp and puts it in a hidden place or under a measuring-vessel;^a they put it on the lamp-stand, that people may see the light as they come in. ³⁴Your eye is the lamp of your body. When your eye is in good condition your whole body also is full of light; but when it is in bad condition your body also is full of darkness. ³⁵Consider whether the light in you is darkness. ³⁶If your whole body is full of light, with no part in darkness, it will be as wholly light as when a brilliant lamp gives you light.’

³⁷When he had spoken, a *Pharisee invited him to a meal with him; he went in and sat at table. ³⁸The Pharisee was astonished to see that he had not †performed the ritual washing before the meal. ³⁹The Lord said to him, ‘The fact is, you Pharisees clean the outside of the cup and the dish, but the inside of you is full of

^a See Appendix.

rapacity and evil. ⁴⁰Fools, did not he who made the outside make the inside also? ⁴¹But give for alms the things which are within, and all things will be clean for you. ⁴²Alas for you Pharisees! You †tithe the mint, rue and every kind of herb, and you neglect justice and †love for God. It is these you should have practised without neglecting the other things. ⁴³Alas for you Pharisees! You love the chief seat in *synagogues and salutations in the market-places. ⁴⁴Alas for you! You are like tombs which are not obvious, and men walk over them without knowing.'

⁴⁵One of the teachers of the *Law answered him, 'Teacher, when you say these things you insult us also.' ⁴⁶He said, 'Alas for you also who are teachers of the Law! You load men with burdens which are hard to carry, and you yourselves do not touch the burdens with one of your fingers. ⁴⁷Alas for you! Your fathers killed the *prophets and you build their tombs. ⁴⁸You then are witnesses to, and approve of, the deeds of your fathers; they killed them and you build their tombs. ⁴⁹Because of this the †Wisdom of God said, "I will send *prophets and messengers among them, some of whom they will kill or persecute." ⁵⁰This was in order that the *blood of all the prophets shed since the creation of the *world might be avenged on this generation, ⁵¹from the blood of Abel to the blood of Zechariah who perished between the altar and the †holy place. Yes, I say to you, it will be avenged on this generation. ⁵²Alas for you teachers of the Law! You have taken away the key of knowledge; you have not yourselves gone in and you have stopped those who were going in.'

⁵³When he went out from there, the teachers of the Law and the *Pharisees became very hostile and questioned him closely on many matters; ⁵⁴they were lying in wait to pounce on something he might say.

12 About this time, when so many thousands of people had collected that they were treading one upon another, first he spoke to his disciples and said, 'Beware of the *leaven of the *Pharisees, which is hypocrisy. ²Nothing is covered that will not be revealed, and nothing hidden that will not become known; ³because what you have said in the darkness will be heard in the light, and what you have whispered in the inner rooms will be shouted from the house-tops.

⁴‘I say to you who are my friends, do not be afraid of those who kill the body and after that have nothing more that they can do. ⁵I will show you whom to fear: †fear God, who after the killing has the power to throw into *hell. Yes, I tell you, fear him. ⁶Are not five sparrows sold for two assaria?^a Yet in the presence of God not one sparrow is forgotten. ⁷Even the hairs of your head have all been counted. Do not be afraid; you are of more value than many sparrows.

⁸‘I tell you, everyone who acknowledges me before men the *Son of Man also will acknowledge before the *angels of God. ⁹Anyone who disowns me before men will be disowned before the angels of God. ¹⁰Everyone who speaks a word against the Son of Man will be forgiven, but anyone who *blasphemes against the Holy Spirit will not be forgiven. ¹¹When they bring you before *synagogues and before rulers and authorities, do not be anxious how or what you will answer in your defence, or what you will say, ¹²for the Holy Spirit will teach you at that time what you must say.’

¹³A man from the crowd said to him, ‘Teacher, tell my brother to divide our inheritance with me.’ ¹⁴He said to him, ‘Friend, who set me over you to judge or to divide?’ ¹⁵He said to them, ‘Take care, be on your guard against every form of greed, because abundance of possessions does not make a man’s life.’ ¹⁶He told them a *parable: ‘There was a rich man whose land was very productive. ¹⁷He debated with himself, “What shall I do? I have no place to store my crops.” ¹⁸He said, “This is what I will do: I will pull down my barns and build larger ones, and there I will store all my wheat and goods; ¹⁹and I will say to myself, ‘You have goods laid up in plenty for many years. Rest, eat, drink and enjoy yourself.’” ²⁰But God said to him, “Fool, this night your life will be demanded from you. Who will have those things which you have prepared?” ²¹This is what happens to the man who stores up treasure for himself and is not rich by the standards of God.’

²²He said to the disciples, ‘This is why I tell you not to be anxious about food to keep you alive or clothes to wear. ²³Life is more than food, and the body more than clothes. ²⁴Consider the crows: they neither sow nor reap; they have no store-room or barn; yet God feeds them. How much more valuable are you than

^a See Appendix.

the birds! ²⁵Which of you by being anxious can add to the †length of his life? ²⁶If then you are not able to do even the smallest thing, why are you anxious about the rest? ²⁷Consider how the lilies grow: they do not work, they do not spin, but I tell you that not even Solomon in all his *glory was dressed like one of these. ²⁸If God in this way clothes the grass, which is in a field today and is thrown into a furnace tomorrow, how much more will he clothe you, men of little faith! ²⁹You must not be constantly thinking about what you are to eat or what you are to drink; you must not be worried. ³⁰These things occupy the thoughts of heathen people; but as for you, your Father knows that you need them. ³¹Seek instead his *Kingdom, and they will be given you in addition. ³²Do not be afraid, little flock; it has pleased your Father to give you the Kingdom.

³³‘Sell your possessions and give alms. Provide for yourselves purses which do not wear out, an inexhaustible treasure in heaven where no thief comes near and no moth destroys. ³⁴For where your treasure is, there your *heart also will be.

³⁵‘Be ready for action, †your belts fastened and your lamps burning; ³⁶and be like men who are expecting their master’s return from the wedding-feast, in order that when he comes and knocks they may open the door for him at once. ³⁷*Happy are those slaves whom the master, when he comes, will find keeping watch. In truth I tell you, he will fasten his belt, make them sit at table, and come and serve them. ³⁸If he comes, whether late at night or in the early morning, and finds them alert, happy are those men. ³⁹You know quite well that if the householder had known at what time the thief was coming, he would not have let his house be broken into. ⁴⁰You also must be ready, because the *Son of Man will come at a time when you do not expect him.’

⁴¹Peter said, ‘*Lord, is it to us that you are addressing this *parable, or to all men?’ ⁴²The Lord said, ‘Tell me, who is the trustworthy and prudent manager, a man whom his master will set over his servants, to give them their ration of food at the proper *time? ⁴³*Happy is that slave if his master finds him at his work when he comes home. ⁴⁴I tell you truly that he will put him in charge of all his possessions. ⁴⁵But if that slave says to himself, “My master is a long time coming”, and begins to beat the men-servants and women-servants, to eat and drink and to

get drunk, ⁴⁶the master of that slave will come on a day that he does not expect, and at a time that he does not know, and will cut him in two and cause him to share the fate of the unfaithful.

⁴⁷‘A slave who knew his master’s wishes and did not make preparations or act according to them will be beaten with many strokes; ⁴⁸but he who, without knowing his master’s will, did what deserved a beating, will be beaten with few strokes. From everyone who has been given much, much will be required; from the one to whom much has been committed, all the more will be demanded.

⁴⁹‘It is fire that I came to bring to the earth, and how I wish it were already kindled! ⁵⁰I have a *baptism to be baptized with, and what stress I am under till it is completed! ⁵¹Do you think that I came to bring *peace on the earth? No, I tell you, but rather, division! ⁵²For from now a household of five will be divided, three against two and two against three; ⁵³father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.’

⁵⁴And to the crowds he said, ‘When you see a cloud coming up in the west, at once you say, “It will rain”, and so it does. ⁵⁵And when you see that the south wind is blowing, you say, “It will be hot”, and it is. ⁵⁶Hypocrites, you know how to interpret the appearance of the earth and the sky; how is it that you do not know how to interpret this present *time?

⁵⁷‘Why do you not make your own judgement of what is right? ⁵⁸While you are going with your opponent to a magistrate, on the way make an effort to come to terms with him. If you do not he may drag you before the judge, and the judge will hand you over to the official and the official throw you into prison. ⁵⁹I tell you, you shall not come out of it until you have paid the very last lepton.’^a

13 Just then some men came and told him about the Galileans whom Pilate had murdered while they were in the act of offering sacrifices. ²He answered them, ‘Do you think that those Galileans, because they suffered these things, were greater sinners than all other Galileans? ³No, I tell you; but if you

^a See Appendix.

do not repent you will all perish as they did. ⁴Or do you think that the eighteen, whom the tower in Siloam fell on and killed, were greater offenders than all other inhabitants of Jerusalem? ⁵No, I tell you; but if you do not repent you will all perish in the same way as they did.'

⁶He told them this *parable: 'A man had a fig tree which had been planted in his vineyard, and he came and looked for fruit on it, but found none. ⁷He said to the gardener, "For three years now I have come looking for fruit on this fig tree, but have found none. Cut it down. Why is it wasting space?" ⁸He answered him, "Leave it, sir, for this year also, till I have dug round it and put in manure; ⁹if it bears fruit in the future, well and good; if not, cut it down.'"

¹⁰He was teaching in one of the *synagogues on the *Sabbath day. ¹¹A woman was there who for eighteen years had had a spirit which made her weak; she was bent double and could not straighten herself at all. ¹²When Jesus saw her he called her to him and said to †her, 'You are released from your weakness'; ¹³and he laid his hands on her. She at once stood up straight and began to give *glory to God. ¹⁴At that the synagogue officer, angry because Jesus had healed on the Sabbath, said to the crowd, 'There are six days in which work ought to be done; come on those days and be healed, not on the Sabbath day.' ¹⁵In answer to him the Lord said, 'Hypocrites, does not every one of you release his ox or his ass from the stall on the Sabbath and lead it away to water it? ¹⁶Ought not this woman, a daughter of Abraham, bound by *Satan for eighteen years, to have been released from this bond on the Sabbath day?' ¹⁷As he said this, all his opponents were put to shame, and the whole crowd rejoiced at all the glorious things he was doing.

¹⁸He said, 'What is the *Kingdom of God like, and what am I to compare it with? ¹⁹It is like a mustard seed which a man took and put in his garden; it grew and became a tree, and the birds of the air roosted in its branches.'

²⁰Again he said, 'What am I to compare the *Kingdom of God with? ²¹It is like *leaven which a woman took and hid in three seahs^a of wheat flour till all of it was leavened.'

²²He passed through town after town and village after village,

^a See Appendix.

teaching as he went on his way to Jerusalem. ²³Someone said to him, ‘*Sir, is salvation coming only to a few?’ He said to them, ²⁴‘Strive to go in through the narrow door, for many, I tell you, will seek to go in and will not be able. ²⁵Once the householder has got up and shut the door, if you stand outside and knock, saying, “Sir, open to us”, he will answer, “I do not know you; where do you come from?” ²⁶Then you will say, “We ate and drank in your presence, and you taught in our streets.” ²⁷But he will say to you, “I do not know you; where do you come from? Leave me, all you workers of wickedness.” ²⁸There will be weeping and grinding of teeth there, when you see Abraham, Isaac and Jacob, and all the *prophets, in the *Kingdom of God, but yourselves put outside. ²⁹They will come from east and west, from north and south, and will be God’s guests in his Kingdom. ³⁰Indeed, some are last who will be first, some are first who will be last.’

³¹At that time some *Pharisees came to him and said, ‘Go away from here and continue your journey. Herod wants to kill you.’ ³²He said to them, ‘Go and tell that †fox, “Today and tomorrow I am driving out *demons and performing cures, and on the third day I shall finish my work.” ³³Yet I must continue my journey today and tomorrow and the next day, because it is impossible that a *prophet should perish outside Jerusalem.

³⁴‘Jerusalem, Jerusalem, you who kill the *prophets and stone those sent to you, how often I wanted to gather your children to me, as a bird gathers together her brood under her wings, but you did not want it! ³⁵See, your †house is abandoned to you. I tell you, you will not see me until the time comes when you say, “Blessed is *he who is coming in the *name of the Lord.”’

14 On the *Sabbath he went to the house of one of the leading *Pharisees to have a meal, and they were watching him. ²In front of him there was a man suffering from dropsy. ³Jesus said to the teachers of the *Law and to the Pharisees, ‘Is it *lawful to heal on the Sabbath or not?’ ⁴But they were silent. He took the man, cured him and sent him away. ⁵He said to them, ‘Will any of you whose †donkey or ox falls into a well on the Sabbath day not pull him out at once?’ ⁶They could not answer this.

⁷He spoke a *parable to those who had been invited, as he noticed how they were choosing the best places. He said to them, ⁸“When you are invited by anyone to a wedding-feast, do not sit in the best place. Perhaps your host has invited a more important person than you, ⁹and he who invited you both will come and say to you, “Give that place to this man”; and then to your confusion you will take the last place. ¹⁰But when you are invited, go and sit in the last place, so that when your host comes he will say to you, “Friend, come up higher.” Then you will have honour in the presence of all who sit with you; ¹¹for everyone who raises himself high will be humbled, and he who humbles himself will be raised high.’ ¹²He said also to his host, ‘When you give a dinner or a feast, do not ask your friends or your brothers or your relatives or rich neighbours. They may invite you back and you would be repaid. ¹³No, when you give a party invite the poor, the crippled, the lame, the blind; ¹⁴and you will be *happy, because they have not the means to repay you; for you will be repaid at the resurrection of all good men.’

¹⁵When one of those who were *sitting at table with him heard this he said to him, ‘*Happy is the man who will eat in the *Kingdom of God.’ ¹⁶Jesus said to him, ‘A man was giving a great feast and invited many guests. ¹⁷At the time of the feast he sent his slave to say to those who had been invited, “Come, everything is now ready.” ¹⁸They all with one accord began to send apologies. The first said to him, “I have bought a field and I must go out to see it. Please accept my apologies.” ¹⁹Another said, “I have bought five yoke of oxen and I am on my way to test them. Please accept my apologies.” ²⁰Another said, “I have just got married, and for this reason I cannot come.” ²¹The slave came and told his master these things. Then the householder became angry and said to his slave, “Go out quickly into the streets and alleys of the city, and bring in here the poor, the crippled, the blind and the lame.” ²²The slave said, “Sir, your instructions have been carried out, and still there is room.” ²³The master said to the slave, “Go out along the roads and hedges and make people come in, that my house may be filled. ²⁴I tell you all that none of those who were invited shall taste my feast.”’

²⁵Great crowds were accompanying him, and he turned and said to them, ²⁶‘If anyone comes to me and does not hate his

father, mother, wife, children, brothers and sisters, even his own self, he cannot be my disciple. ²⁷He who does not carry his cross and come after me cannot be my disciple. ²⁸Which of you, who wants to build a tower, does not first sit down and estimate the cost? He must see if he has enough to finish it, ²⁹for if he should lay a foundation and then not be able to finish the building, all the onlookers would mock him, ³⁰and say, "This fellow began to build but was not able to finish." ³¹Or if a king sets out to wage war with another king, will he not first sit down and consider whether with ten thousand men he can face a man who comes against him with twenty thousand? ³²If he cannot, he sends envoys, while the other king is still far off, to ask for terms of peace. ³³In the same way, none of you can be my disciple if he does not bid farewell to all his possessions.

³⁴'Salt is good; but if salt itself loses its taste, what can you use to flavour it? ³⁵It is useless both for the land and for the manure-heap. They throw it away. If you have ears, use them.'

15 All the tax-collectors and †irreligious people were drawing near to hear him. ²The *Pharisees and the teachers of the Law were muttering, 'This fellow welcomes sinners and eats with them.' ³But he told them this *parable: ⁴'Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the *wilderness and go after the lost one till he finds it? ⁵When he has found it he joyfully places it on his shoulders and returns home. ⁶Then he calls together his friends and neighbours, and says to them, "Rejoice with me! I have found my sheep which was lost." ⁷I tell you that in the same way there will be rejoicing in heaven over one sinner who repents rather than over ninety-nine *righteous people who do not need repentance.

⁸'Or, suppose a woman with ten drachmas^a loses one. Does she not light a lamp, sweep the house and search carefully till she finds it? ⁹When she has found it she calls together her friends and neighbours, and says, "Rejoice with me! I have found the drachma which I lost." ¹⁰I tell you, in the same way there is rejoicing among the *angels of God over one sinner who repents.'

¹¹He said, 'A man had two sons. ¹²The younger of them said to

^a See Appendix.

his father, "Father, give me my due share of the property"; and he divided his possessions between them. ¹³Not many days later the younger son gathered everything together and went abroad to a distant country; there he lived a dissolute life and squandered all he had. ¹⁴When he had spent everything a severe famine occurred throughout that country, and he was desperately in need. ¹⁵He went and attached himself to a citizen of that country, and he sent him to his field to feed pigs. ¹⁶He longed to satisfy his hunger with the pods which the pigs were eating, and no one gave him anything. ¹⁷He came to his senses and said, "How many of my father's hired men have more than enough food, while I am dying here of hunger! ¹⁸I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and against you, ¹⁹and I no longer deserve to be called your son. Use me as one of your hired men.'" ²⁰He got up and went to his father. While he was still a long way off his father saw him and was moved with pity; he ran and embraced and kissed him. ²¹The son said to him, "Father, I have sinned against heaven and against you, and I no longer deserve to be called your son." ²²The father said to his slaves, "Quick! Bring out the best garment and put it on him, and put a ring on his hand and shoes on his feet. ²³Bring the fatted calf, kill it, and let us eat and enjoy ourselves, ²⁴because this son of mine was dead and has come to life again, he was lost and has been found." And they began to enjoy themselves. ²⁵But his elder son was in the field, and as he came and drew near the house he heard music and dancing. ²⁶He called one of the servants and enquired what this meant. ²⁷He said to him, "Your brother has arrived, and your father has killed the fatted calf because he has received him back safe and sound." ²⁸But he was angry and would not go in. His father came out and pleaded with him. ²⁹He answered his father, "All these years I have slaved for you, and I have never disobeyed an order of yours; but you have never given me even a kid that I might enjoy myself with my friends. ³⁰But when this son of yours comes, who has squandered your possessions with prostitutes, you kill the fatted calf for him." ³¹His father said to him, "Son, you are always with me, and all I have is yours. ³²We had to enjoy ourselves and be glad, because this brother of yours was dead and has come to life, he was lost and has been found."

16 Jesus said to his disciples, 'There was a rich man who employed a manager to look after his wealth. It was reported to the rich man that his manager was wasting his employer's property. ²So he called him and said, "What is this I hear about you? Give an account of all your transactions. You can no longer look after my affairs." ³The manager said to himself, "What am I to do? My employer is dismissing me. I am not strong enough to dig and I am ashamed to beg. ⁴I know what I will do, so that when I lose my job people will welcome me into their homes." ⁵He called each one of his master's debtors, and he said to the first, "How much do you owe my master?" ⁶He said, "A hundred bats^a of oil." The manager said to him, "Take your bill; sit down quickly and write fifty." ⁷Then he said to another, "And you, how much do you owe?" He said, "A hundred kors^a of wheat." He said to him, "Take your bill and write eighty." ⁸The master praised the dishonest manager for his shrewdness; for in their dealings with those of their own kind worldly people are more shrewd than the unworldly.

⁹And I tell you, use your worldly wealth to make friends for yourselves, so that when you leave it behind †there will be a welcome for you in the eternal dwellings. ¹⁰He who is trustworthy in a very little matter is trustworthy also in a great one, and he who is dishonest in a very little matter is dishonest also in a great one. ¹¹If then you have not been trustworthy in the use of this world's dishonest wealth, who will trust you with real wealth? ¹²And if you have not been trustworthy in what is another's, who will give you what is yours? ¹³No house-slave can serve two masters; for either he will hate the one and love the other, or he will be attached to one and despise the other. You cannot serve God and Wealth.'

¹⁴The *Pharisees, who loved money, were listening to all this and were sneering at him. ¹⁵He said to them, 'You may justify yourselves in the sight of men, but God knows your *hearts; what is highly regarded by men is an abomination in the sight of God.

¹⁶Until the time of John there were the *Law and the *Prophets. Since then the *Good News of the *Kingdom of God is *preached, and everyone tries to force his way in. ¹⁷It is easier

^a See Appendix.

for heaven and earth to pass away than for one †part of a letter in the Law to be dropped. ¹⁸If a man divorces his wife and marries another, he commits adultery; and if a man marries a woman divorced from her husband, he commits adultery.

¹⁹There was a rich man. His clothes were of purple and fine linen, and he enjoyed himself in luxury every day. ²⁰A poor man named Lazarus was laid at his gate covered with sores, ²¹and he longed to satisfy his hunger with what fell from the rich man's table; still worse, the dogs came and licked his sores. ²²Then the poor man died and was carried by the *angels †to be with Abraham. The rich man also died, and was buried. ²³In *Hades, where he was in torment, he looked up and saw Abraham far away with Lazarus at his right hand. ²⁴He called to him and said, "Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this flame." ²⁵But Abraham said, "Son, remember that you received your good things in your lifetime, just as Lazarus received bad things; but now he is comforted here, and you are in agony. ²⁶Besides all this a great chasm is fixed between us and you, in order that those who want to pass from here to you may not be able, and that no one may cross over from there to us." ²⁷He said, "I beg you then, father, to send him to my father's home, ²⁸for I have five brothers, that he may give them a solemn warning, so that they too may not come to this place of torment." ²⁹Abraham said, "They have Moses and the *Prophets; let them listen to them." ³⁰But he said, "No, father Abraham; but if someone comes to them from the dead they will repent." ³¹Abraham replied, "If they do not listen to Moses and the Prophets, they will not be persuaded, even if someone rises from the dead."

17 He said to his disciples, 'It is inevitable that things should happen which cause men to *fall away, but alas for the man through whom they happen! ²It would be better for him if a millstone had been hung round his neck and he had been thrown into the sea, than that he should cause one of these little ones to fall away. ³Beware! If your brother sins, reprove him, and if he repents, forgive him. ⁴If he sins against you seven times in a day, and returns to you seven times and says that he is sorry, you must forgive him.'

⁵The *apostles said to the Lord, 'Give us more faith.' ⁶The Lord said, 'If you had faith like a mustard seed, you would say to this mulberry tree, "Be uprooted and be planted in the sea", and it would obey you.

⁷'Suppose one of you has a slave who ploughs or tends the sheep. Will he say to him when he comes in from the field, "Come along at once and sit down at table"? ⁸Will he not rather say to him, "Get my dinner ready and prepare to serve me while I eat and drink; after that, you shall eat and drink yourself"? ⁹Does he thank the slave because he did what he was told to do? ¹⁰In the same way, you also, when you have done all that you were told to do, you should say, "We are slaves; there is †no need to thank us. We have done what we had to do."'

¹¹On his way to Jerusalem he was passing between Samaria and Galilee. ¹²As he went into a village ten *lepers met him. They stopped some distance away ¹³and called out, 'Jesus, Master, have pity on us.' ¹⁴When he saw them he said to them, 'Go and show yourselves to the *priests.' As they were going they were made clean. ¹⁵One of them, seeing that he had been cured, returned, giving *glory to God with a loud voice; ¹⁶and he fell on his face at Jesus's feet and thanked him. He was a Samaritan! ¹⁷Jesus said, 'Were not all ten made clean? Where are the nine? ¹⁸Was this foreigner the only one found to have come back to give glory to God?' ¹⁹And he said to him, 'Get up and go. Your faith has made you well.'

²⁰When the *Pharisees asked him when the *Kingdom of God was coming, he answered them, 'The Kingdom of God does not come while you watch for it. ²¹They will not say, "Look, here it is", or "There it is." In fact, †the Kingdom of God is among you.'

²²He said to the disciples, 'A time will come when you will long to see one of †the days of the *Son of Man, but you will not see it. ²³They will say to you, "Look, there he is", "Look, here he is." Do not go, do not run after them; ²⁴for as the lightning lights up the sky from one horizon to the other, so the Son of Man will be in his day. ²⁵But first he must suffer much and be rejected by this generation. ²⁶And as it was in the days of Noah, so it will be also in †the days of the Son of Man: ²⁷they ate, they drank, they married, they were given in marriage, until the day when Noah entered the *ark and the flood came and destroyed them all. ²⁸In the same way, it will be as it was in the days of Lot: men ate and

drank, bought and sold, planted and built; ²⁹but on the day when Lot went out of Sodom, it rained fire and sulphur from heaven and destroyed them all. ³⁰It will be like this on the day when the Son of Man is revealed. ³¹On that day if a man is on the house-top and his goods are in the house, he must not go down to take them, and in the same way the man in the field must not turn back. ³²Remember Lot's wife. ³³If a man tries to preserve his life he will lose it, but if a man loses it he will keep it. ³⁴I tell you, on that night, two men will be on one bed; one will be taken, the other will be left. ³⁵Two women will be grinding corn together; one will be taken, the other will be left. [³⁶Two men will be in a field; one will be taken, the other will be left.]' ³⁷They answered him, 'Where, *Lord?' He said to them, 'Where the dead body is, there the vultures will gather.'

18 He told them a *parable about the need for them to pray continually and not to be discouraged. ²He said, 'In a town there was a judge who did not fear God and who had no respect for man. ³There was a widow in that town, and she kept coming to him, saying, "Give me a judgement against my opponent." ⁴For a while he refused, but afterwards he said to himself, "Even though I do not fear God and have no respect for man, ⁵I will give this widow a judgement just because she troubles me. In the end she will wear me out by her visits."'⁶The Lord said, 'Hear what the unrighteous judge says. ⁷And will not God see justice done to his chosen ones who cry to him day and night? Is he slow to help them? ⁸I tell you, he will see justice done to them without delay. Nevertheless, when the *Son of Man comes, will he find faith on the earth?'

⁹He also told this *parable to some who were confident of their own *righteousness and who treated everyone else with contempt: ¹⁰'Two men went up to the temple to pray, the one a *Pharisee, the other a tax-collector. ¹¹The Pharisee stood and prayed thus †with himself, "God, I thank you that I am not like the rest of men, swindlers, criminals, adulterers, or even like this tax-collector. ¹²I fast twice a week, I †tithed everything that I get."¹³But the tax-collector stood at a distance. He was unwilling even to look up to heaven, but kept beating his breast, saying, "God, be merciful to me, sinner that I am."¹⁴I tell you, this man went

down to his home made *right with God, rather than the other; for everyone who raises himself high will be humbled, but he who humbles himself will be raised high.'

¹⁵People were bringing even their babies to him in order that he might touch them; but when the disciples saw it they spoke sternly to those who brought them. ¹⁶Jesus called to them to bring the babies and said, 'Let the children come to me. Do not stop them, for the *Kingdom of God belongs to such as these. ¹⁷In truth I tell you, whoever does not receive the Kingdom of God as a child does, shall not enter it.'

¹⁸One of the leading men asked him, 'Good Teacher, what am I to do to *possess *eternal life?' ¹⁹Jesus said to him, 'Why do you call me good? No one is good except God alone. ²⁰You know the commandments: "Do not commit adultery, Do not murder, Do not steal, Do not give false evidence, Honour your father and mother."'²¹The man replied, 'I have kept all these things since my youth.' ²²When Jesus heard it he said to him, 'You still lack one thing; sell all you have and distribute the money to the poor, and you will have treasure in heaven; then come and follow me.' ²³But when he heard this he was deeply grieved, for he was very rich. ²⁴Jesus saw how grieved he was and said, 'How hard it is for those who have money to enter the *Kingdom of God! ²⁵It is easier for a camel to go through a needle's eye than for a rich man to go into the Kingdom of God.' ²⁶Those who heard it said, 'Then who can be saved?' ²⁷He said, 'Things which are impossible with men are possible with God.' ²⁸Peter said, 'What about us? We have left our homes and have followed you.' ²⁹He said to them, 'In truth I tell you, there is no one who has left house, wife, brothers, parents or children, for the sake of the Kingdom of God, ³⁰who will not be repaid over and over again in this present time, and in the coming *age receive *eternal life.'

³¹He took the Twelve aside and said to them, 'Listen, we are going up to Jerusalem, and all that has been written through the *prophets about the *Son of Man will be fulfilled, ³²for he will be delivered up to the *Gentiles, and he will be mocked, insulted and spat upon; ³³they will flog him and kill him, and on the third day he will rise.' ³⁴But they understood none of these things; they did not know what this saying meant and they did not realise what was being said.

³⁵As Jesus was drawing near to Jericho, a blind man was sitting by the road, begging. ³⁶When he heard a crowd going along he asked what was happening. ³⁷They told him that Jesus of Nazareth was passing by. ³⁸He cried out, 'Jesus, Son of David, have pity on me.' ³⁹Those who were walking in front told him sternly to be quiet, but he shouted even louder, 'Son of David, have pity on me.' ⁴⁰Jesus stood still and ordered the man to be brought to him. When he drew near he asked him, ⁴¹'What do you want me to do for you?' He said, '*Sir, let me see again.' ⁴²Jesus said to him, 'So be it. Your faith has made you well.' ⁴³He recovered his sight at once, and followed him, giving *glory to God. And all the people gave praise to God when they saw it.

19 He entered Jericho and was passing through it. ²There was a man there named Zacchaeus; he was a chief tax-collector, and he was rich. ³He was trying to see which was Jesus, but he could not because there was a crowd and he was a short man. ⁴So he ran on ahead and climbed into a fig-mulberry tree to see him, because Jesus was going to pass that way. ⁵When Jesus came to the place, he looked up and said to him, 'Zacchaeus, come down quickly; today I must stay at your home.' ⁶He came down quickly and welcomed him joyfully. ⁷When they saw this they all muttered, 'He has gone to be the guest of a †sinner!' ⁸Zacchaeus stood there and said to the Lord, '*Sir, I shall give half of my possessions to the poor, and if I have extorted anything from anyone I shall repay four times as much.' ⁹Jesus said to him, 'Today salvation has come to this man's home, for he too is a son of Abraham. ¹⁰For the *Son of Man came to seek and to save what was lost.'

¹¹While they were listening to these things, he told another *parable, because he was near Jerusalem, and they thought that the *Kingdom of God was going to appear at once. ¹²He said, 'A nobleman made a journey to a distant country to receive authority to be king, and then to return. ¹³He called ten of his slaves and gave them each a mina.^a He said to them, "Trade till I come back." ¹⁴But his countrymen hated him, and they sent envoys after him, saying, "We do not want this fellow to be king over us." ¹⁵When he came back after receiving authority to be

^a See Appendix.

king, he ordered the slaves to whom he had given the money to be called to him, that he might know what they had gained by trading. ¹⁶The first came and said, "Sir, your mina has produced ten more minas." ¹⁷He said to him, "Well done, good slave! Because you have been trustworthy in a very little matter, have authority over ten towns." ¹⁸The second came and said, "Sir, your mina has made five minas." ¹⁹He said to him too, "And you, be over five towns." ²⁰The other came and said, "Sir, here is your mina, which I put away in a cloth and kept. ²¹I was afraid of you, because you are an exacting man; you take out what you did not put in, and you reap what you did not sow." ²²The nobleman said to him, "Wicked slave, I shall judge you out of your own mouth. You knew, did you, that I am an exacting man, that I take out what I did not put in and reap what I did not sow? ²³Why then did you not put my money in the bank? Then on my return I should have reclaimed it with interest." ²⁴He said to those standing by, "Take the mina from him and give it to him who has the ten minas." ²⁵They said to him, "Sir, he has ten minas." ²⁶"I tell you, to everyone who has something, more will be given, and from him who has nothing, even what he has will be taken away. ²⁷But as for these enemies of mine who did not want me to be king over them, bring them here and slaughter them in my presence."'

²⁸When Jesus had said this he went on ahead, on his way up to Jerusalem. ²⁹When he drew near Bethphage and Bethany, by the hill known as the Olive-grove, he sent two of the disciples, ³⁰saying, 'Go into the village facing you. As you enter it you will find a colt tethered, on which no one has ever sat. Untie it and bring it; ³¹and if anyone asks you, "Why are you untying it?" you must say: "†The Master needs it."'

³²The messengers went and found everything just as he had told them. ³³As they were untying the colt its owners said to them, 'Why are you untying it?' ³⁴They said, 'The Master needs it.' ³⁵They brought it to Jesus, and when they had thrown their garments on the colt they put Jesus on it. ³⁶As he went along they spread their garments on the road. ³⁷When he was drawing near the city, at the descent from the Mount of Olives, the whole company of disciples began to praise God joyfully with a loud voice for all the *works of power which they had seen, ³⁸saying,

“Blessed is *he who is coming
as King in the *name of the Lord;
*peace in heaven,
and *glory in the heights of heaven.”

³⁹Some of the *Pharisees from the crowd said to him, ‘Teacher, reprove your disciples.’ ⁴⁰He answered, ‘I tell you, if they are silent the stones will shout out.’

⁴¹When he drew near and saw the city he wept over it, ⁴²saying, ‘If you, even you, had only realized this day the things which lead to *peace! But as it is they are hidden from your eyes. ⁴³For the days will come upon you when your enemies will besiege you, encircle you and hem you in from all sides; ⁴⁴they will dash you to the ground and your children within you, and will not leave you with one stone upon another, because you did not recognize the †*time when God came to visit you.’

⁴⁵He went into the temple, and drove out those who were selling, ⁴⁶saying to them, ‘*Scripture says, “My house shall be a house of prayer”; but you have made it a robbers’ den.’

⁴⁷He taught every day in the temple; but the chief *priests and the teachers of the Law and the chief men of the *people were determined to find a way to destroy him. ⁴⁸However, they could not discover what to do, for all the people were listening to him with close attention.

20 One day, while Jesus was teaching the people in the temple and *preaching the *Good News, the chief *priests and the teachers of the Law together with the *elders came up, ²and said to him, ‘Tell us by what authority you are doing these things. Who gave you this authority?’ ³He answered them, ‘I too will ask you a question: Tell me, ⁴was John’s *baptism from heaven or from men?’ ⁵They discussed among themselves, saying, ‘If we say, “From heaven”, he will say, “Why did you not believe him?”’ ⁶But if we say, “From men”, all the people will stone us; for they are convinced that John was a *prophet.’ ⁷They answered that they did not know where it was from. ⁸Jesus said to them, ‘And I am not telling you by what authority I do these things.’

⁹He told the people this *parable: ‘A man planted a vineyard, let it to farmers and went abroad for a long while. ¹⁰At the proper

*time he sent a slave to the farmers, in order that they might give him some of the fruit of the vineyard; but the farmers beat him and sent him away empty-handed. ¹¹Again he sent another slave; but they beat and humiliated him too and sent him away empty-handed. ¹²Again he sent a third slave; but they wounded him too and threw him out. ¹³The owner of the vineyard said, "What am I to do? I shall send my dear and *only son. Perhaps they will respect him." ¹⁴But when the farmers saw him they debated among themselves, saying, "This is the heir; let us kill him, that the inheritance may be ours." ¹⁵And they threw him out of the vineyard and killed him. So what will the owner of the vineyard do to them? ¹⁶He will come and destroy those farmers, and give the vineyard to others.' When they heard it they said, 'Heaven forbid!' ¹⁷He looked at them and said, 'What then does this scripture mean:

"The stone which the builders rejected
has become the *corner-stone"?

¹⁸If anyone falls on that stone he will be dashed to pieces, and it will crush him on whom it falls.'

¹⁹The teachers of the Law and the chief *priests looked for a way to lay hands on him at that time, but they were afraid of the people; for they knew that he had spoken this *parable against themselves. ²⁰They watched for an opportunity and sent spies who pretended to be honest, in order that they might catch him in his speech, so as to deliver him up to the jurisdiction and authority of the governor. ²¹They asked him, 'Teacher, we know that what you say and teach is right, and you do not show favouritism, but teach God's way in truth; ²²is it *lawful for us to pay taxes to Caesar or not?' ²³He perceived their trickery and said to them, ²⁴'Show me a denarius.^a Whose likeness and inscription does it bear?' They said, 'Caesar's.' ²⁵He said to them, 'Then pay what is Caesar's to Caesar, and what is God's to God.' ²⁶They were unable to catch him in his words in the presence of the people; they were astonished at his answer and became silent.

²⁷Some of the *Sadducees, who deny that there is a resurrection, came and asked him, ²⁸'Teacher, Moses wrote for us, that if there are two brothers and one dies childless, the other brother

^a See Appendix.

should take the widow and raise up a family for his brother. ²⁹Now there were seven brothers. The first took a wife and died childless. ³⁰The second ³¹and the third took her. So did all the seven; they had no children and died. ³²Last of all the woman also died. ³³In the resurrection, whose wife will she be? For the seven had her as wife.' ³⁴Jesus said to them, 'Those who belong to this present *age marry and are given in marriage, ³⁵but those who are counted worthy to gain the age to come and the resurrection from the dead do not marry nor are they given in marriage. ³⁶Indeed, it is no longer possible for them to die, for they are like *angels, and are the sons of God, being sharers in the resurrection. ³⁷But that the dead are raised Moses himself made known in the passage about the Bush,^a when he speaks of the Lord as the God of Abraham, the God of Isaac and the God of Jacob. ³⁸God is not the God of the dead, but of the living; to him all men are alive.' ³⁹Some of the teachers of the Law answered, 'Teacher, you have said well'; ⁴⁰for they dared not question him any more. ⁴¹He said to them, 'How is it that they say the *Messiah is David's son? ⁴²David himself says in the book of Psalms,

"The Lord said to my Lord, Sit at my *right hand
⁴³until I make your enemies your footstool."

⁴⁴So David calls him "Lord"; how is he his son?'

⁴⁵He said to his disciples in the hearing of all the people, ⁴⁶'Beware of the teachers of the Law who like to walk about in long robes and love salutations in the market-places, the chief seats in *synagogues and the best places at feasts, ⁴⁷who devour widows' property and for show offer long prayers; they will receive greater condemnation.'

21 He looked up and saw the rich putting their gifts into the temple treasury. ²He saw a needy widow putting in two lepta,^b ³and he said, 'I tell you truly, this poor widow has put in more than all of them, ⁴for these all contributed out of their abundance, but this woman out of her destitution has put in all her means of living.'

⁵Some of them were talking about the temple and the beautiful stones and votive offerings which adorned it. He said, ⁶'As for

^a See Ex 3: 2, 6.

^b See Appendix.

these things which you are looking at, a time will come when not one stone shall be left upon another that will not be destroyed.'

⁷They asked him, 'Teacher, when will these things be? And what will be the *sign when these things are to happen?' ⁸He said, 'Take care that you are not led astray. For many will come in my *name, saying, "I am he", and "The appointed *time has drawn near." Do not go after them. ⁹But when you hear of wars and disorders do not be frightened. These things must happen first, but the end will not come immediately.' ¹⁰Then he said to them, 'Nation will rise against nation, and kingdom against kingdom; ¹¹there will be great earthquakes, and in various places famines and plagues; there will be great terrors and signs from the sky. ¹²But before all these events men will seize you and persecute you; they will deliver you up to *synagogues and imprison you; you will be brought before kings and governors for the sake of my name. ¹³This will be your opportunity to bear witness. ¹⁴Determine therefore not to prepare your defence beforehand, ¹⁵for I will give you words, and a wisdom which none of your opponents will be able to resist or speak against. ¹⁶You will be delivered up by parents, brothers, relatives and friends, and they will put some of you to death. ¹⁷Everyone will hate you because of your *loyalty to me. ¹⁸But not a hair of your head will perish. ¹⁹You will gain your true selves by holding out to the end.

²⁰When you see Jerusalem surrounded by armies, then know that the time has come for her to be laid waste. ²¹Let those in Judaea then flee into the mountains; let those inside the city leave, and let those in the country not enter it, ²²because these are days of punishment; they have come that all the scriptures may be fulfilled. ²³Alas for women who in those days are pregnant or are breast-feeding! For there will be great distress on the land and *wrath upon this *people. ²⁴They will fall by the edge of the sword, they will be taken to all the nations as captives, and Jerusalem will be trampled on by *Gentiles, until the appointed *times of the Gentiles have been fulfilled.

²⁵There will be *signs in the sun, the moon and the stars, and on the earth anguish of nations at their wits' end on account of the roar of the sea and the waves; ²⁶men's hearts will fail them as they wait in dread of what is coming upon the world, for the

powers of the heavens will be shaken. ²⁷Then they will see the *Son of Man coming in a cloud with power and great *glory. ²⁸When these things begin to happen, look up, lift up your heads, because the time for your deliverance is drawing near.'

²⁹He told them a *parable: 'Look at the fig tree and all the trees. ³⁰As soon as they are putting out leaves you look and know, without being told, that already summer is near. ³¹So also, when you see these things happening, know that the *Kingdom of God is near. ³²In truth I tell you, this generation shall not pass away, till it has all happened. ³³Heaven and earth will pass away, but my words shall not pass away.

³⁴'Take care not to let your *minds become dulled with carousing, drunkenness and this life's anxieties. Take care that that *Day does not come upon you suddenly, ³⁵for it will come like a trap upon all who are on the face of the whole earth. ³⁶Keep awake, and pray at every †crisis that you may have strength to escape all these things which are to happen, and to stand before the *Son of Man.'

³⁷During the day he taught in the temple, and at night he went out and lodged on the hill known as the Olive-grove. ³⁸All the people got up early to come to him in the temple and hear him.

22 The *Feast of Unleavened Bread, called the *Passover, was drawing near. ²The chief *priests and the teachers of the Law were trying to find a way of putting Jesus to death; for they were afraid of the people.

³*Satan entered into Judas, called Iscariot, who was numbered among the Twelve; ⁴and Judas went off and discussed with the chief *priests and the captains of the temple guard how he might deliver Jesus up to them. ⁵They were glad and undertook to give him money. ⁶He agreed, and he sought an opportunity to deliver Jesus up to them when a crowd was not present.

⁷The day of the *Feast of Unleavened Bread came, on which the *Passover lamb had to be sacrificed. ⁸Jesus sent Peter and John, saying, 'Go and prepare the Passover supper for us that we may eat it.' ⁹They said to him, 'Where do you want us to prepare it?' ¹⁰He said to them, 'When you have entered the city a man will meet you, carrying an earthen pot of water. Follow him into the house which he enters, ¹¹and say to the master of the house, "The

Teacher says to you, 'Where is the room where I may eat the Passover supper with my disciples?'" ¹²He will show you a large upper room furnished. There make preparation.' ¹³They went and found everything just as he had told them and they prepared the Passover.

¹⁴When the hour came he *sat down, and the *apostles with him, ¹⁵and he said to them, 'I have earnestly desired to eat this *Passover with you before I suffer, ¹⁶for I tell you, I shall not eat it again till its purpose is fulfilled in the *Kingdom of God.' ¹⁷†Then he took a cup from them, gave thanks to God and said, 'Take this and share it among yourselves; ¹⁸for I tell you, from now I shall not drink of the fruit of the vine till the Kingdom of God has come.' ¹⁹He took *bread, gave thanks, broke it and gave it to them, saying, 'This †is my body which is given for you. [Do this in remembrance of me.]' ²⁰And in the same way he took the cup after supper, saying, 'This cup is the new *covenant made by my *blood; it is being poured out for you.]' ²¹But see, the hand of the one who delivers me up is with mine on the table; ²²for the *Son of Man indeed goes in accordance with what has been determined, but alas for that man through whom he is delivered up!' ²³They began to argue with one another as to which of them might be the one to do this.

²⁴A dispute also arose among them as to which of them was accounted the greatest. ²⁵Jesus said to them, 'The kings of the nations lord it over them, and those who exercise authority over them are called benefactors. ²⁶But with you it is not so; let the greater among you be as the younger, and the one who leads as the one who serves. ²⁷Who is greater, he who *sits at table or he who serves? Is it not he who sits at table? But I am among you as one who serves. ²⁸You are those who have remained with me throughout my trials; ²⁹and just as my Father has assigned a *Kingdom to me, so I assign to you ³⁰the right to eat and drink at my table in my Kingdom; and you shall sit on thrones judging the twelve tribes of Israel.

³¹'Simon, Simon, *Satan has demanded the right to sift you all like wheat; ³²but I have prayed for you, Simon, that your faith may not fail. When once you have turned back, strengthen your brothers.' ³³'*Lord', he replied, 'with you I am ready to go to prison and to death.' ³⁴He said, 'I tell you, Peter, the cock will

not crow today till you have three times denied that you know me.'

³⁵He said to them, 'When I sent you out without purse, *bag or sandals, did you lack anything?' They said, 'Nothing.' ³⁶He said to them, 'But now let him who has a purse take it, and a bag also, and let him who has no sword sell his cloak and buy one. ³⁷I tell you, the scripture which says "And he was reckoned with the law-breakers" has to be fulfilled in me, for that which concerns me is already being fulfilled.' ³⁸They said, 'Look, *Lord, here are two swords.' He said to them, †'Enough!'

³⁹He left and according to his custom went to the Mount of Olives; and the disciples followed him. ⁴⁰When he reached the place he said to them, 'Pray that you may not come to the test.' ⁴¹He himself withdrew from them about a stone's throw, and kneeling down he prayed, ⁴²'Father, if you are willing, remove this *cup from me; yet not my will but yours be done.' [⁴³An *angel appeared to him from heaven, strengthening him. ⁴⁴He became greatly distressed and prayed more strenuously, and his sweat became like drops of blood falling on the ground.] ⁴⁵He rose up from prayer, came to the disciples and found them sleeping because of grief. ⁴⁶He said to them, 'Why are you sleeping? Get up and pray, in order that you may not come to the test.'

⁴⁷While he was still speaking a crowd appeared, and the man called Judas, one of the Twelve, was at their head. He drew near to Jesus to kiss him. ⁴⁸Jesus said to him, 'Judas, is it with a kiss that you are delivering up the *Son of Man?' ⁴⁹When his followers saw what was coming they said, '*Lord, shall we strike with our swords?' ⁵⁰One of them struck the high *priest's slave and cut off his right ear. ⁵¹Whereupon Jesus said, '†Stop! No more!' And he touched the man's ear and healed him. ⁵²Jesus said to the chief priests, the captains of the temple guard and the *elders, who had come against him, 'Have you come out, as if against a robber, with swords and clubs? ⁵³When I was with you daily in the temple you did not raise a hand against me. But this is your hour; now darkness reigns.'

⁵⁴They arrested him, led him away and brought him into the house of the high *priest. Peter followed at a distance. ⁵⁵When they had lit a fire in the middle of the courtyard they sat down together and Peter took a seat among them. ⁵⁶A servant-girl saw

him sitting in the fire-light and looked intently at him. She said, 'This man too was with him.' ⁵⁷But Peter disowned him and said to her, '†Woman, I do not know him.' ⁵⁸A little later a man saw him and said, 'You too are one of them.' But Peter said, 'No, I am not.' ⁵⁹After about an hour another man affirmed confidently, 'Without doubt this man also was with him, for he is indeed a Galilean.' ⁶⁰But Peter said, 'I do not know what you are saying.' At once, while he was still speaking, the cock crowed. ⁶¹The Lord turned and looked at Peter, and Peter remembered the Lord's word, how he had said to him, 'Before the cock crows today you will disown me three times.' ⁶²He went out and wept bitterly.

⁶³The men who held him in charge were mocking him and beating him. ⁶⁴They covered his face and asked him, 'Who is it that struck you? Prophecy!' ⁶⁵and they spoke many other *blasphemies against him.

⁶⁶When day came the body of *elders of the *people, both chief *priests and teachers of the Law, met, and they led him away into their Supreme *Council, ⁶⁷saying, 'If you are the *Messiah, tell us.' He said to them, 'If I tell you, you will not believe; ⁶⁸and if I question you, you will not answer. ⁶⁹From now the *Son of Man will be seated at the *right hand of the power of God.' ⁷⁰They all said, 'Then you are God's Son?' He said to them, 'You say that I am.' ⁷¹They said, 'Why do we still need evidence? We have ourselves heard it from his own mouth.'

23 The whole company of them rose and brought Jesus before Pilate. ²And they began to accuse him, saying, 'We found this fellow perverting our nation, stopping them from paying taxes to Caesar, and saying that he himself is the *Messiah, a king!' ³Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' ⁴Pilate said to the chief *priests and the crowds, 'I find in this man no ground for a charge'; ⁵but they insisted, saying, 'He stirs up the people, teaching throughout Judaea; he began in Galilee and now he is here.'

⁶When Pilate heard this he asked if the man was a Galilean, ⁷and when he realized that Jesus came under Herod's jurisdiction, he sent him up to Herod, as he too was in Jerusalem at that time. ⁸When Herod saw Jesus, he was very pleased; he had long been wanting to see him, because he had heard about him, and he was

hoping to see some *sign being performed by him. ⁹He put many questions to him, but Jesus gave him no answer. ¹⁰The chief *priests and the teachers of the Law stood there, accusing him vehemently. ¹¹Herod also, together with his soldiers, treated him with contempt and mocked him; then he put a splendid robe on him and sent him back to Pilate. ¹²That day Herod and Pilate became friends with one another; previously they were at enmity.

¹³Pilate called together the chief *priests, the leaders and the people, ¹⁴and said to them, 'You brought this man before me as one who is turning the people away from their loyalty. I have examined him in your presence and I have found in him no ground for any of the charges you are bringing against him; ¹⁵nor indeed has Herod, for he has sent him back to us. He has done nothing deserving death. ¹⁶So I shall have him whipped and release him.' [¹⁷He was obliged to release one man to them at the *Feast.] ¹⁸But the whole crowd shouted, 'Kill this fellow; release Barabbas to us.' ¹⁹Barabbas had been thrown into prison on account of a rebellion in the city, and on account of murder. ²⁰Pilate called out to them once more, wanting to release Jesus; ²¹but they kept on crying out, 'Crucify, crucify him!' ²²He said to them for the third time, 'Why, what evil has he done? I have found in him no ground for the death penalty. So I shall have him whipped and release him.' ²³But with loud clamour they pressed their demand that he should be crucified, and their clamour prevailed. ²⁴Pilate gave sentence that what they demanded should be done. ²⁵He released the man whom they were demanding, the one who had been thrown into prison on account of rebellion and murder; but Jesus he delivered up to their will.

²⁶As they led him away they took hold of Simon, a Cyrenaeon, who was coming from the countryside, and they laid the cross on him, to carry it after Jesus. ²⁷He was followed by a great company of the people, and of women who beat their breasts and mourned for him. ²⁸Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, weep rather for yourselves and for your children, ²⁹for a time is coming when it will be said, " *Happy are the barren, and the wombs that never bore, and the breasts that never nursed." ³⁰Then they will say to the mountains, "Fall on us", and to the hills, "Cover us." ³¹For if people do this when the tree is green, what will be done when it is withered?'

³²Two other men, criminals, were led out to be put to death with him. ³³And when they came to the place called 'Skull', they crucified him there together with the criminals, one on the right, and the other on the left. ³⁴Jesus said, 'Father, forgive them; they do not know what they are doing.' They shared out his garments among themselves, casting lots for them. ³⁵The people stood there looking on. The leaders also sneered, saying, 'He saved others; if this fellow is God's chosen *Messiah, let him save himself.' ³⁶The soldiers also mocked him. They came to him and offered him sour wine, ³⁷saying, 'If you are the King of the Jews, save yourself.' ³⁸There was also an inscription above him: 'THIS IS THE KING OF THE JEWS.'

³⁹One of the criminals hanging there began to *blaspheme against him, saying, 'You are the *Messiah, are you not? Save yourself, and us.' ⁴⁰But the other answered him sternly, 'Have you even lost all fear for God? You are under the same sentence as he is. ⁴¹For us it is just, for we are getting back what our deeds deserve, but this man has done nothing wrong.' ⁴²And he said, 'Jesus, remember me when you come into your *Kingdom.' ⁴³Jesus said to him, 'In truth I tell you, today you shall be with me in *Paradise.'

⁴⁴By now it was about noon. Darkness came over the whole land till three o'clock, ⁴⁵and the sun's light failed; and the curtain of the temple was torn down the middle. ⁴⁶Jesus called out in a loud voice, 'Father, into your hands I commit my spirit'; and when he had said this, he died. ⁴⁷When the *centurion saw what had happened he gave *glory to God, saying, 'Certainly, this man was innocent.' ⁴⁸All the crowds who had gathered at this spectacle watched what happened, and returned, beating their breasts in mourning. ⁴⁹But all who knew him stood at a distance. So did the women who accompanied him from Galilee, and they watched these things.

⁵⁰There was a man named Joseph, a councillor, a good and just man. ⁵¹This man had not supported either their purpose or their action. He was from Arimathaea, a town of the Jews, and he was expecting the *Kingdom of God. ⁵²He went to Pilate and asked for the body of Jesus. ⁵³He took it down, wrapped it in a linen cloth, and placed it in a rock-hewn tomb where no one had yet been laid. ⁵⁴It was the day of the *Preparation, and the

*Sabbath was drawing on. ⁵⁵The women who had come with him from Galilee followed, and they saw the tomb, and how his body was placed. ⁵⁶They returned and prepared spices and perfumes.

During the *Sabbath they rested according to the command-
24 ment, ¹but on the first day of the week, very early in the morning, they came to the tomb, bringing spices which they had prepared. ²They found the stone rolled away from the tomb, ³but when they went in they did not find the body of the Lord Jesus. ⁴While they were puzzling about this, two men in gleaming clothes came and stood by them. ⁵The women were terrified and kept their faces bowed to the ground, but the men said to them, 'Why are you looking among the dead for him who is alive? [⁶He is not here; he has risen.] Remember how he said to you while he was still in Galilee ⁷that the *Son of Man must be delivered into the hands of sinful men, be crucified and on the third day rise again.' ⁸They remembered his words, ⁹and when they returned from the tomb they told everything to the Eleven and to all the rest. ¹⁰They were Mary of Magdala, Joanna, and Mary the mother of James; together with the other women they told the *apostles everything. ¹¹What the women said seemed to them nonsense and the apostles did not believe them. [¹²But Peter rose up and ran to the tomb, and he stooped down and saw nothing but the linen clothes; he went home, astonished at what had happened.]

¹³Two of the disciples were going that same day to a village named Emmaus, sixty stades^a from Jerusalem; ¹⁴and they were talking about all the things that had happened. ¹⁵While they were talking and discussing, Jesus himself drew near and went with them; ¹⁶but they were prevented from recognizing him. ¹⁷He said to them, 'What are these matters which you are arguing about as you walk?' They stood there, downcast. ¹⁸One of them named Cleopas answered him, 'Are you the only visitor to Jerusalem who does not know what has happened there in these days?' ¹⁹He said to them, 'What has happened?' They said to him, 'Jesus of Nazareth was a *prophet, powerful in deed and word before God and all the people, ²⁰and our chief *priests and

^a See Appendix.

*leaders delivered him up to be sentenced to death, and crucified him. ²¹But we were hoping that he was the one who was to liberate Israel. But not so, for, to add to it all, three days have gone since it happened. ²²Some women of our company, however, astounded us. They went early to the tomb; ²³they did not find his body but came back saying that they had seen a vision of *angels who told them that he was alive. ²⁴And some of those who were with us went to the tomb, and found as the women had said, but him they did not see.' ²⁵He said to them, 'You foolish men! How slow you are to believe all that the prophets said! ²⁶Was it not necessary for the *Messiah to suffer these things before entering into his *glory?' ²⁷And beginning with Moses and all the *prophets he explained to them in all the Scriptures the passages about himself.

²⁸They drew near to the village to which they were going, and he gave the impression that he was going further; ²⁹but they urged him to stay with them, saying, 'It is nearly evening and the day is now almost over.' So he went in to stay with them. ³⁰When he had sat down with them he took the *bread and said the *blessing, broke it and gave it to them. ³¹Their eyes were opened, and they recognized him; and he vanished from them. ³²They said to one another, †'Were not our hearts burning within us while he was speaking to us on the road and explaining the meaning of the Scriptures to us?' ³³They rose up at once and returned to Jerusalem; there they found the Eleven and those with them gathered together. ³⁴They were saying that the Lord really had risen, and had appeared to Simon. ³⁵So the two from Emmaus made known what had happened on the road and how they had recognized him in the breaking of the bread.

³⁶While they were speaking about these things he himself stood among them [and said to them, ' *Peace be to you.'] ³⁷They were startled and terrified, thinking that they were looking at a spirit. ³⁸He said to them, 'Why are you so distressed? Why these questionings in your *minds? ³⁹Look at my hands and feet; it is I myself. Feel me and look; a spirit has not flesh and bones as you see that I have.' ⁴⁰[When he had said this, he showed them his hands and his feet.] ⁴¹They still could not believe it, so while they were full of mingled joy and astonishment he said to them,

‘Have you anything to eat here?’ ⁴²They gave him a piece of cooked fish. ⁴³He took it and ate it in their presence.

⁴⁴He said to them, ‘This is what I told you while I was still with you, when I said that all that is written concerning me in the *Law of Moses, the *Prophets and the Psalms must be fulfilled.’

⁴⁵Then he opened their minds to understand the Scriptures;

⁴⁶and he said to them, ‘This is what *Scripture says: the *Messiah must suffer, and rise from the dead on the third day, ⁴⁷and repentance and forgiveness of sins must be *proclaimed in his *name among all the nations, beginning from Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹And I am about to send upon you what my Father promised; but you must stay in the city till you are clothed with power from above.’

⁵⁰He led them out near to Bethany, lifted up his hands and blessed them. ⁵¹While he was blessing them he parted from them, and was carried up to heaven. ⁵²They worshipped him and returned to Jerusalem with great joy; ⁵³and they spent their whole time in the temple, praising God.

THE GOSPEL ACCORDING TO

JOHN

1 When everything began the †Word already existed. †The Word was with God and shared his nature. ²He was with God in the beginning. ³†All things came into being through him, and apart from him not even one thing came into being. Everything that came into being ⁴derived its life from him, and his life was the light of men. ⁵The light shines in the darkness, and the darkness has never overcome it.

⁶There was a man, sent from God; his name was John. ⁷He came for witness, to bear witness about the light, that all might

believe through him. ⁸He was not the light, but he came to bear witness about the light.

⁹The true light, which enlightens every man, was indeed coming into the *world. ¹⁰He was in the world, and the world came into being through him, yet the world did not know him. ¹¹He came †to his own home, but his own people did not receive him. ¹²But to those who did receive him he gave authority to become children of God, to those who believe †in him. ¹³They were born, not from human stock, nor from physical desire, nor from the will of a man, but from God.

¹⁴The Word became a *human being and †lived among us, and we saw his *glory, glory such as belongs to †the Father's only Son, full of *grace and truth. ¹⁵John bore witness about him and cried out, 'This was he of whom I said, " *He who is coming after me takes rank above me because he existed before me." ' ¹⁶Out of his infinite riches we have all received †one gift of grace after another; ¹⁷for the *Law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God; †the unique one, who is divine, †who is closest to the Father, has shown us who he is.

¹⁹When the Jews from Jerusalem sent *priests and *Levites to John to ask, 'Who are you?' this was his testimony: ²⁰'I am not the *Messiah.' This he declared with the utmost emphasis. ²¹They asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you †the Prophet?' He answered, 'No.' ²²They said to him, 'Who are you? We have to give an answer to those who sent us. What do you say about yourself?' ²³He said, 'I am the voice of someone crying out in the *wilderness, "Make straight the way of the Lord"', as the prophet Isaiah said. ²⁴Some *Pharisees had also been sent, ²⁵and they asked him, 'Why then do you *baptize, if you are not the Messiah, nor Elijah, nor the Prophet?' ²⁶John answered them, 'I baptize with water. One stands among you whom you do not know; ²⁷he is the one who is to come after me. I am not fit to untie the strap of his sandal.' ²⁸These things took place in Bethany, beyond the Jordan, where John was baptizing.

²⁹On the next day he saw Jesus coming towards him, and said, 'Look! The Lamb of God, who takes away the sin of the *world. ³⁰This is the one of whom I spoke when I said, "After me there will come a man who ranks above me, because he existed before

me.” ³¹I myself did not know him, but I came *baptizing with water that he might be shown to Israel.’ ³²And John bore witness, saying, ‘I saw the Spirit descend and rest on him like a dove from heaven. ³³I did not know him, but he who sent me to baptize with water said to me, “He on whom you see the Spirit descending and resting is the one who baptizes with the Holy Spirit.” ³⁴I have seen it and have borne witness that he is the Son of God.’

³⁵Again, on the next day, John was standing with two of his disciples. ³⁶He looked at Jesus walking by, and said, ‘Look, the Lamb of God.’ ³⁷His two disciples heard him speaking and they followed Jesus. ³⁸Jesus turned round and, when he saw them following, he said to them, ‘What are you seeking?’ They said to him, ‘Where are you staying, *Rabbi?’ (This means teacher.) ³⁹He said to them, ‘Come and you will see.’ So they went and saw where he was staying, and they stayed with him that day. It was about four o’clock in the afternoon. ⁴⁰Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. ⁴¹He at once found his brother Simon, and said to him, ‘We have found the *Messiah’ (which means the Anointed One). ⁴²He brought him to Jesus. Jesus looked at him and said, ‘You are Simon, the son of John; you will be called Cephas’ (which is translated Peter, meaning Rock).

⁴³On the next day †Peter wanted to go to Galilee, and he found Philip. Jesus said to him, ‘Follow me.’ ⁴⁴Philip was from Bethsaida, from the town of Andrew and Peter. ⁴⁵Philip found Nathanael and said to him, ‘We have found him of whom Moses, in the *Law, and the *prophets wrote, Jesus, Joseph’s son from Nazareth.’ ⁴⁶Nathanael said to him, ‘Can there be anything good from Nazareth?’ Philip said to him, ‘Come and see.’ ⁴⁷Jesus saw Nathanael coming towards him, and said about him, ‘Look, there is a true Israelite, a completely honest man.’ ⁴⁸Nathanael said to him, ‘How do you know me?’ Jesus answered, ‘Before Philip called you, when you were under the fig tree, I saw you.’ ⁴⁹Nathanael answered, ‘*Rabbi, you are the Son of God; you are King of Israel.’ ⁵⁰Jesus answered, ‘Do you believe because I told you I saw you under the fig tree? You will see greater things than these.’ ⁵¹And he said to him, ‘In very truth I tell you all, you will see heaven opened and the *angels of God ascending and descending on the *Son of Man.’

2 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ²Both Jesus and his disciples were invited to the wedding. ³When the wine was finished Jesus's mother said to him, 'They have no wine.' ⁴Jesus said to her, '†Mother, why are you interfering with me? My *hour has not yet come.' ⁵His mother said to the servants, 'Do whatever he tells you.' ⁶Now six stone water-jars, each holding two or three measures,^a had been set there in accordance with the Jews' †practice of purification. ⁷Jesus said to them, 'Fill the jars with water.' They filled them to the brim. ⁸Then he said to them, 'Now draw some, and take it to the master of the feast.' And they took it. ⁹The master of the feast tasted the water, which had been made wine, and did not know where it was from, though the servants who had drawn the water knew. He called the bridegroom ¹⁰and said to him, 'Everyone serves the good wine first, and the less good when people are drunk; you have kept the good wine until now.' ¹¹Jesus did this at Cana in Galilee as the beginning of his *signs, and showed his *glory; and his disciples believed in him.

¹²After this he, his mother, his brothers and his disciples went down to Capernaum, and they stayed there for a few days.

¹³The Jewish *Passover was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found the sellers of cattle, sheep and doves, and the money-changers seated there. ¹⁵He made a whip of cords and drove them all out of the temple with their sheep and cattle. He scattered the small change of the money-changers, overturned their tables, ¹⁶and said to the sellers of doves, 'Take away these things from here; do not make my Father's house a market.' ¹⁷His disciples remembered that *Scripture says, 'Zeal for your house will devour me.' ¹⁸The Jews said to him, 'What *sign can you show us to support these actions?' ¹⁹Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' ²⁰The Jews then said, 'This temple has taken forty-six years to build. Will you raise it up in three days?' ²¹But he was speaking about the temple of his body. ²²When he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had spoken.

^a See Appendix.

²³When he was in Jerusalem at the Feast of the *Passover many believed †in him when they saw the *signs which he was doing. ²⁴Jesus, however, did not trust himself to them, for he knew all men ²⁵and did not need anyone to bear witness about man, for he himself knew what was in man.

3 One of the *Pharisees, Nicodemus by name, a leader of the Jews, ²came to Jesus at night, and said to him, ‘*Rabbi, we know that you have come from God as a teacher, for no one is able to do these *signs which you do unless God is with him.’ ³Jesus answered him, ‘In very truth I tell you, unless a man is reborn from above he cannot see the *Kingdom of God.’ ⁴Nicodemus said to him, ‘How can a man be born when he is old? Can he enter his mother’s womb a second time, and be born?’ ⁵Jesus answered, ‘In very truth I tell you, unless a man is born from water and the Spirit, he cannot enter the Kingdom of God. ⁶What is born from the human body is human and what is born from the Spirit is spirit. ⁷Do not be astonished because I said to you, “You must all be reborn from above.” ⁸†The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from, or where it goes. So it is with everyone who is born from the Spirit.’ ⁹Nicodemus answered him, ‘How can these things happen?’ ¹⁰Jesus said, ‘Are you a teacher of Israel, and you do not know these things? ¹¹In very truth I tell you, we speak about what we know, and bear witness about what we have seen; yet none of you accepts our witness. ¹²If I have spoken to you about earthly things, and you do not believe, how will you believe if I speak to you about heavenly things? ¹³No one has ascended to heaven except the One who descended from heaven, the *Son of Man.

¹⁴‘As Moses lifted up the snake in the *wilderness, so must the *Son of Man be lifted up, ¹⁵in order that everyone who believes may have *eternal life in him. ¹⁶For God loved the *world in such a way that he gave his only Son, in order that everyone who believes in him should not die, but have eternal life. ¹⁷For God did not send the Son into the world to judge the world, but that the world should be saved through him. ¹⁸He who believes in him is not judged; he who does not believe has been judged already, because he has not believed †in God’s only Son.

¹⁹This is how judgement works: the light has come into the world, but men loved the darkness rather than the light, for their deeds were evil. ²⁰Every wrong-doer hates the light, and does not come to the light, so that his deeds may not be exposed; ²¹but he who practises the truth comes to the light, so that his deeds may be shown to have been done in dependence on God.'

²²After this Jesus and his disciples came to the land of Judaea; and he remained there with them and *baptized. ²³John also was baptizing at Aenon, near Salim, because there was much water in that place; and people were coming and were being baptized; ²⁴for John had not yet been thrown into prison.

²⁵There arose an argument between some of John's disciples and a Jew about ceremonial cleanliness. ²⁶They came to John and said to him, '*Rabbi, look! He who was with you beyond the Jordan, about whom you bore witness, is *baptizing, and everyone is going to him.' ²⁷John answered, 'A man can receive nothing unless it has been given him from heaven. ²⁸You yourselves are my witnesses, that I said, "I am not the *Messiah, but I have been sent before him." ²⁹He who has the bride is the bridegroom; but the bridegroom's friend, who stands and listens to him, rejoices greatly at the bridegroom's voice. So my joy is now complete. ³⁰He must increase, and I must decrease.'

³¹*He who comes from above is over all; he who is from the earth is of the earth, and he speaks in an earthly way. He who comes from heaven is over all. ³²He bears witness about what he has seen and heard; but no one accepts his witness. ³³The man who has accepted his witness has confirmed that God is true. ³⁴He whom God sent speaks God's words, for God does not limit the gift of the Spirit. ³⁵The Father loves the Son, and has given everything into his hand. ³⁶He who believes in the Son has *eternal life; he who disobeys the Son will not experience eternal life, but the *wrath of God remains on him.

4 When Jesus knew that the *Pharisees had heard that he was making and *baptizing more disciples than John ^{2,3}he left Judaea, and went back again to Galilee. In fact it was his disciples, not Jesus himself, who baptized. ⁴It was necessary for him to go through Samaria; ⁵so he came to a town in Samaria called Sychar, near the piece of land which Jacob gave to his son Joseph.

⁶Jacob's spring was there. Wearied by the journey, Jesus sat by the spring just as he was. It was about noon.

⁷A woman of Samaria came to draw water. Jesus said to her, 'Give me a drink.'⁸(His disciples had gone off to the town to buy food.) ⁹The Samaritan woman said to him, 'How is it that you, a Jew, ask for a drink from me, a Samaritan woman?' (For Jews and Samaritans †do not associate.) ¹⁰Jesus answered her, 'If you had known God's gift and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.'¹¹The woman said to him, '*Sir, you have no bucket, and the well is deep; where will you get the living water from? ¹²Are you greater than our father Jacob, who gave us the well and drank from it himself, with his sons and his cattle?' ¹³Jesus answered her, 'Everyone who drinks this water will thirst again, ¹⁴but anyone who drinks the water which I shall give him will never thirst; but the water which I shall give him will become in him a spring of water, springing up for *eternal life.'¹⁵The woman said to him, 'Sir, give me this water, that I may neither thirst, nor have to come all this way here to draw water.'¹⁶He said to her, 'Go and call your husband, and come here.'¹⁷The woman answered, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; ¹⁸for you have had five husbands, and the man whom you are now living with is not your husband. In this you have told the truth.'¹⁹The woman said to him, 'Sir, I see that you are a prophet. ²⁰Our fathers worshipped on this mountain, and you Jews say that the place where men ought to worship is in Jerusalem.'²¹Jesus said to her, '†Believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²²You worship what you do not know; we worship what we know, because salvation is from the Jews. ²³But a time is coming, and is now here, when the true worshippers will worship the Father in spirit and truth; for the Father seeks such people as his worshippers. ²⁴God is Spirit, and those who worship him must worship in spirit and truth.'²⁵The woman said to him, 'I know that the *Messiah' (who is called the Anointed One) 'is coming. When he comes, he will tell us everything.'²⁶Jesus said to her, 'I am he, I who am speaking to you.'

²⁷At this moment his disciples came, and they were astonished that he was talking with a woman; yet no one said, '†What do

you want?’ or ‘Why are you talking with her?’ ²⁸The woman left her water-jar, went off to the town and said to the men, ²⁹‘Come and see a man who has told me all I have ever done; can this be the Messiah?’ ³⁰They went out of the town and came to him.

³¹Meanwhile the disciples pleaded with him, saying, ‘*Rabbi, you must eat.’ ³²He said to them, ‘I have food to eat of which you do not know.’ ³³The disciples said to one another, ‘Has anyone brought him food?’ ³⁴Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work. ³⁵Do you not say, “Four more months, and harvest comes”? Raise your eyes, I tell you, look at the fields; they are ripe for harvest. Already ³⁶the reaper is receiving wages and is gathering a crop for *eternal life, that sower and reaper may rejoice together. ³⁷Thus the saying is true that one sows and another reaps. ³⁸I sent you to reap a crop for which you did not toil; others have toiled, and you have shared in the results of their toil.’

³⁹Many of the Samaritans of that town believed in him because of the saying of the woman when she bore witness: ‘He has told me all I have ever done.’ ⁴⁰When the Samaritans came to him they asked him to stay with them; and he stayed there two days. ⁴¹Many more believed because of his word, ⁴²and they said to the woman, ‘It is no longer because of the tale you told that we believe, for we ourselves have heard, and we know that this is truly the Saviour of the *world.’

⁴³After the two days he went from there to Galilee. ⁴⁴For Jesus himself bore witness that a prophet has no honour in his native place. ⁴⁵When he came to Galilee, the Galileans welcomed him; they had seen everything he did in Jerusalem at the *Feast, for they also had gone to the Feast.

⁴⁶He came again to Cana in Galilee, where he had made the water wine. There was a king’s officer, whose son was ill at Capernaum. ⁴⁷When this man heard that Jesus had come from Judaea to Galilee, he went to him and asked him to come down and cure his son who was about to die. ⁴⁸Jesus said to him, ‘Unless you people see *signs and wonders, you will not believe.’ ⁴⁹The king’s officer said to him, ‘*Sir, come down before my child dies.’ ⁵⁰Jesus said to him, ‘Go, your son is going to live.’ The man believed the word which Jesus spoke to him, and he went. ⁵¹While he was still on the way down, his slaves met him and told him that

his boy was going to live. ⁵²He asked them at what hour he became better. They said to him, 'Yesterday, at one o'clock in the afternoon, the fever left him.' ⁵³The father then knew that it was at the very time when Jesus told him, 'Your son is going to live'; and he himself, and his whole household, believed. ⁵⁴This, then, is the second sign which Jesus did when he had come from Judaea to Galilee.

5 After this there was a *feast of the Jews, and Jesus went up to Jerusalem. ²In Jerusalem, by the Sheep Gate, there is a pool which is called, in the Jewish language, Bethzatha; it has five colonnades. ³In these lay a great number of sick people, blind, lame, or with paralysed limbs, [waiting for the moving of the water. ⁴For an *angel came down into the pool at certain times, and disturbed the water. Then the first man who went in after the disturbance of the water was made well from whatever disease he had.] ⁵A man was there who had been ill for thirty-eight years. ⁶When Jesus saw him lying there and knew that he had already been there a long time, he said to him, 'Do you want to be made well?' ⁷The sick man answered him, '*Sir, I have no one to put me into the pool when the water is disturbed; but, while I am on the way, another goes down ahead of me.' ⁸Jesus said to him, 'Get up, take up your *bed and walk.' ⁹At once the man was made well, took up his bed and walked.

That day was a *Sabbath. ¹⁰So the Jews said to the man who had been healed, 'It is the Sabbath; it is not *lawful for you to take up your bed.' ¹¹He answered them, 'The man who made me well said to me, "Take up your bed and walk."' ¹²They asked him, 'Who is it who said to you, "Take it up and walk"?' ¹³But the man who had been cured did not know who he was. Jesus had withdrawn because there was a crowd in the place.

¹⁴After this Jesus found him in the temple, and said to him, 'Look, you have been made well; stop sinning, if you don't want something worse to happen to you.' ¹⁵The man went and told the Jews that it was Jesus who had made him well. ¹⁶For this reason the Jews began to persecute Jesus, because he did these things on a *Sabbath. ¹⁷Jesus answered them, 'Up to this very moment my Father has never ceased to work, and I am working as he does.' ¹⁸For this reason the Jews sought all the more to kill him, because

he not only broke the Sabbath, but called God his own Father, making himself equal with God.

¹⁹Jesus said to them, 'In very truth I tell you, the Son cannot do anything by himself, he can do only what he sees the Father doing; for whatever the Father does, the Son does also. ²⁰For the Father loves the Son, and shows him all that he does, and he will show him greater deeds than these, so that you will be astonished. ²¹As the Father raises the dead and gives them life, so also the Son gives life to those whom he chooses. ²²The Father indeed judges no one, but he has given the whole process of judgement to the Son, ²³that all may honour the Son, as they honour the Father. Anyone who does not honour the Son, does not honour the Father who sent him.

²⁴In very truth I tell you, he who listens to my word, and believes him who sent me, has *eternal life, and does not come to judgement, but has passed from death to life. ²⁵In very truth I tell you, a time is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶For as the Father is himself the source of life, so he has granted to the Son also to be the source of life. ²⁷Moreover he has given him authority to carry out the process of judgement, because he is the *Son of Man. ²⁸Do not be astonished at this, because a time is coming in which all who are in the tombs will hear his voice, ²⁹and will come out: those whose actions were good will be raised for eternal life; wrong-doers will be raised for judgement. ³⁰I can do nothing on my own authority; I judge as the Father tells me, and my judging is just, because I am not seeking my will, but the will of him who sent me.

³¹If I bear witness about myself, my witness is not true. ³²There is another who bears witness about me, and I know that the witness which he bears about me is true. ³³You sent to John, and he bore witness to the truth. ³⁴I do not depend on human witness, but I say these things that you may be saved. ³⁵He was a burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But the witness which I have is greater than that of John, for the works which my Father gave me to complete, the very works which I do, they bear witness about me, that the Father has sent me. ³⁷And the Father who sent me has himself borne witness about me. You have never heard his voice, nor seen

his form. ³⁸His word does not remain in you, because you do not believe the One whom he sent. ³⁹You search through the Scriptures, because you think that in them you have *eternal life, yet it is they which bear witness about me, ⁴⁰and you are not willing to come to me, that you may have life. ⁴¹I do not depend on honour from man, ⁴²but I know you, that you have no love for God in you. ⁴³I have come in my Father's *name, and you do not accept me. If another comes in his own name, you will accept him. ⁴⁴How can you believe, when you accept honour from one another, and do not seek the honour which is from the only God? ⁴⁵Do not think that I shall accuse you to the Father. The one who accuses you is Moses, on whom you have set your hope. ⁴⁶If you believed Moses, you would believe me, for it was about me he wrote. ⁴⁷If you do not believe his writings, how will you believe my words?'

6 After this Jesus went away across Lake Galilee, that is, the Lake of Tiberias; ²there was a great crowd following him, because they saw the *signs which he was performing by healing sick people. ³Jesus went up the hill and sat there with his disciples. ⁴The *Passover, the Feast of the Jews, was near. ⁵When Jesus looked up and saw that a great crowd was coming towards him, he said to Philip, 'Where are we to buy bread that these may eat?' ⁶He said this to test him; for he himself knew what he was going to do. ⁷Philip answered him, 'Two hundred denarii^a worth of bread is not enough for them each to receive only a little.' ⁸One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹'There is a little boy here who has five barley loaves and two fishes; but what use are they for so many?' ¹⁰Jesus said, 'Make the people sit down.' There was much grass in the place. So the men sat down; they were about five thousand in number. ¹¹Jesus then took the loaves, and after giving thanks to God distributed them to the people as they sat, and did the same with the fishes. Everyone had as much as he wanted. ¹²When they were satisfied he said to his disciples, 'Gather the pieces left over, that nothing may be lost.' ¹³So they gathered them, and filled twelve baskets with pieces of the five barley loaves left over by those who had eaten. ¹⁴The people who saw the sign which he did said, 'Truly this is †the Prophet who is to come into the *world.' ¹⁵So Jesus,

^a See Appendix.

knowing that they intended to come and seize him to make him king, withdrew again to the hill by himself alone.

¹⁶When evening came his disciples went down to the lake. ¹⁷They got into a boat and were crossing to Capernaum. It had already become dark, and Jesus had not yet come to them; ¹⁸and the water was becoming rough, for a strong wind was blowing. ¹⁹When they had rowed about twenty-five or thirty stades^a they saw Jesus walking on the water and coming near the boat; and they were afraid. ²⁰He said to them, †‘It is I; do not be afraid.’ ²¹Then they wanted to take him into the boat, but at once the boat came to the land to which they were going.

²²On the next day the crowd which had stayed on the other side of the lake realized that there had been only one boat there, and that Jesus had not got into the boat with his disciples but that his disciples had gone away alone. ²³Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. ²⁴So, when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and came to Capernaum, seeking Jesus. ²⁵When they found him on the other side of the lake, they said to him, ‘*Rabbi, when did you come here?’ ²⁶Jesus answered them, ‘In very truth I tell you, you are seeking me, not because you saw *signs, but because you had your share of the loaves and were satisfied. ²⁷Do not work for food which perishes; work for that food which lasts and brings *eternal life, which the *Son of Man will give you; for upon him God the Father has set the seal of his authority.’ ²⁸They said to him, ‘What are we to do, that we may do the works of God?’ ²⁹Jesus answered them, ‘The work of God is this, that you should believe in him whom he has sent.’ ³⁰So they said to him, ‘What sign then do you do, that we may see it and believe you? What is it you are doing?’ ³¹Our fathers ate the *manna in the *wilderness, in accordance with the scripture which says, “He gave them bread from heaven to eat.”’ ³²Jesus said to them, ‘I am telling you the solemn truth: it is not that Moses gave you the bread from heaven; but that my Father is giving you the true bread from heaven. ³³For the bread of God is that which descends from heaven and gives life to the *world.’

³⁴They said to him, ‘*Sir, always give us this bread.’ ³⁵Jesus

^a See Appendix.

said to them, 'I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty again. ³⁶But I told you that, though you have seen me, yet you do not believe. ³⁷†All whom the Father gives me will come to me, and I will not drive away anyone who comes to me, ³⁸because I have come down from heaven not to do my own will, but the will of him who sent me. ³⁹This is the will of him who sent me, that I should not lose even one of all those he has given me, but should raise them up at the last *Day. ⁴⁰For this is the will of my Father, that everyone who sees the Son and believes in him should have *eternal life; and I will raise him up at the last Day.'

⁴¹The Jews then muttered about him because he said, 'I am the bread which came down from heaven.' ⁴²They said, 'Is this not Jesus, Joseph's son, whose father and mother we know? How does he now say, "I have come down from heaven"?' ⁴³Jesus answered them, 'Do not mutter among yourselves. ⁴⁴No one can come to me unless the Father who sent me draws him to me; and I will raise him up at the last *Day. ⁴⁵It is written in the *Prophets, "And they will all be taught by God." Everyone who has heard the Father and learned from him, comes to me. ⁴⁶I am not saying that anyone has seen the Father, except the One who is from God; he has seen the Father. ⁴⁷In very truth I tell you, he who believes has *eternal life. ⁴⁸I am the bread of life. ⁴⁹Your fathers ate the *manna in the *wilderness, yet they died. ⁵⁰This is the bread which comes down from heaven, that a man may eat of it and not die. ⁵¹I am the living bread which came down from heaven. If anyone eats of this bread he will live for ever; and the bread which I will give is my *flesh; I give it for the life of the *world.'

⁵²The Jews then argued hotly with each other, saying, 'How can this fellow give us his *flesh to eat?' ⁵³Jesus said to them, 'In very truth I tell you, if you do not eat the flesh of the *Son of Man and drink his blood, you do not have life within you. ⁵⁴He who eats my flesh and drinks my blood has *eternal life, and I will raise him up at the last *Day. ⁵⁵For my flesh is true food, and my blood is true drink. ⁵⁶He who eats my flesh and drinks my blood remains in me and I in him. ⁵⁷As the living Father sent me, and I live because of the Father, so he who eats me will also live because of me. ⁵⁸This is the bread which came down from heaven; it is not like that which the fathers ate, for that bread did not pre-

vent them from dying; he who eats this bread will live for ever.’
⁵⁹He said these things while teaching in the *synagogue in Capernaum.

⁶⁰Many of his disciples, when they heard this, said, ‘This is a harsh saying. Who can listen to it?’ ⁶¹Jesus knew in himself that his disciples were muttering about this, and said to them, ‘Does this *shock you? ⁶²What then if you should see the *Son of Man ascending where he was before? ⁶³It is the spirit that is life-giving; the *flesh does not help. The words which I have spoken to you are spirit and are life. ⁶⁴Yet there are some of you that do not believe.’ For Jesus knew from the beginning who they were that did not believe, and who it was that would deliver him up. ⁶⁵And he said, ‘This is why I told you that no one can come to me unless the Father has granted it to him.’

⁶⁶From this time many of his disciples turned back and no longer walked with him. ⁶⁷Then Jesus said to the Twelve, ‘Do you too want to go away?’ ⁶⁸Simon Peter answered him, ‘*Lord, to whom shall we turn? You have words of *eternal life; ⁶⁹and we have believed and have come to know that you are the Holy One of God.’ ⁷⁰Jesus answered them, ‘Did I not choose you, the Twelve? Yet one of you is a devil.’ ⁷¹He was speaking of Judas, son of Simon Iscariot; for he, though one of the Twelve, was to deliver him up.

7 After these things Jesus moved about in Galilee. He avoided Judaea because the Jews were seeking to kill him. ²The *Feast of the Jews was near, the Feast of Tabernacles. ³So his brothers said to him, ‘Leave this place and go to Judaea, that your disciples also may see the great works which you are doing. ⁴For no one does anything in secret if he wants to be widely known. If these are the things you are doing show yourself to the *world.’ ⁵For not even his brothers believed in him. ⁶Jesus said to them, ‘The right *time for me has not yet come; the time is always right for you. ⁷The world cannot hate you, but it hates me, because I bear witness about it that its deeds are evil. ⁸Go up to the Feast yourselves. I am not going up to this Feast because my time has not yet come.’ ⁹When he had said this, he himself remained in Galilee.

¹⁰But when his brothers had gone up to the *Feast, then he also

went up, not openly, but in secret. ¹¹The Jews were searching for him at the Feast, and saying, 'Where is he?' ¹²There was much muttering about him in the crowd, some saying, 'He is a good man', others, 'No, he is leading the crowd astray.' ¹³No one, however, spoke openly about him through fear of the Jews.

¹⁴When the *Feast was half over, Jesus went up to the temple and began to teach. ¹⁵The Jews were astonished and said, 'How does this man possess learning, when he has had no training?' ¹⁶Jesus answered them, 'My teaching is not mine, but his who sent me. ¹⁷If anyone is willing to do his will, he will know about the teaching, whether it is from God, or whether I speak on my own authority. ¹⁸He who speaks on his own authority seeks his own *glory; but he who seeks the glory of him who sent him is true; there is no unrighteousness in him. ¹⁹Did not Moses give you the *Law? Yet not one of you obeys the Law. Why are you seeking to kill me?' ²⁰The crowd answered, 'You have a *demon. Who is seeking to kill you?' ²¹Jesus answered them, 'There was one work which I did on a *Sabbath, and you are all still shocked ²²†by it. Now it was Moses who gave you the rite of *circumcision – not that it is from Moses, but from the fathers – which you practise even on a *Sabbath. ²³If a man receives circumcision on a Sabbath in order that the Law of Moses may not be broken, are you angry with me because on a Sabbath I completely restored a man to health? ²⁴Do not judge according to appearance but be just in your judgements.'

²⁵Some of the people of Jerusalem said, 'Is not this the one whom they are seeking to kill? ²⁶Yet look, he is speaking openly and they say nothing to him. Can it be that our leaders have really come to know that this is the *Messiah? ²⁷We know where this fellow is from; but when the Messiah comes, no one will know where he is from.' ²⁸As Jesus was teaching in the temple he cried, 'You know me and you know where I am from. Yet it is not on my own authority that I have come, but he who sent me is †truth itself, and him you do not know. ²⁹I know him, because I am from him, and he sent me.' ³⁰They tried to arrest him, yet no one laid a hand on him, because his *hour had not yet come. ³¹Many of the crowd believed in him, and said, 'When the *Messiah comes, will he do more *signs than this man has done?'

³²The *Pharisees heard the crowd muttering these things about

him, and the chief *priests and the Pharisees sent attendants to arrest him. ³³Jesus said, 'I shall be with you a little while longer, and then I shall go to him who sent me. ³⁴You will look for me, but you will not find me, and where I am you cannot come.' ³⁵The Jews said to themselves, 'Where does he intend to go, that we shall not find him? Does he intend to go to the Jews dispersed among the Greeks, and to teach the Greeks? ³⁶What does this word of his mean, "You will look for me, but you will not find me, and where I am you cannot come"?''

³⁷On the last day, the great day of the *Feast, Jesus stood up and said, 'If anyone thirsts, let him come to me †and drink. ³⁸As the scripture has said, "Rivers of living water shall flow from him who believes in me."'

³⁹He said this about the Spirit whom those who believed in him were going to receive, for the Spirit had not yet been †given, because Jesus had not yet been †glorified. ⁴⁰When some of the crowd heard these sayings they said, 'Truly this is †the Prophet.' ⁴¹Others said, 'This is the *Messiah'; but some said, 'Will the Messiah come from Galilee? ⁴²Has not the Scripture said that the Messiah is to come from the seed of David, and from Bethlehem, the village where David was?' ⁴³So there arose a division among the crowd because of him. ⁴⁴Some of them wanted to arrest him, but no one laid hands on him.

⁴⁵The attendants then came to the chief *priests and the *Pharisees, who said to them, 'Why have you not brought him?' ⁴⁶The attendants answered, 'No one has ever spoken as this man speaks.' ⁴⁷The Pharisees answered them, 'Have you too been led astray? ⁴⁸Has any one of our leaders or any of the Pharisees believed in him? ⁴⁹But as for this crowd which does not know the *Law, they are accursed.' ⁵⁰Nicodemus, who had come to Jesus previously and was one of them, said to them, ⁵¹'Does our Law pass judgement on a man without first giving him a hearing and finding out what he is doing?' ⁵²They answered him, 'Are you too from Galilee? †Search the Scriptures and you will see that no *prophet arises from Galilee.'

8 ^{[53]†}And they went each one to his home; ¹but Jesus went to the Mount of Olives. ²Early in the morning he went again into the temple. All the people came to him; and he sat down and

began to teach them. ³The teachers of the Law and the *Pharisees brought a woman who had been caught committing adultery. They stood her between themselves and Jesus, ⁴and said to him, 'Teacher, this woman has been caught in the very act of adultery. ⁵In the *Law Moses laid down that we should stone such women. What do you say?' ⁶They said this to test him, that they might have a charge to bring against him. But Jesus bent down and wrote on the ground with his finger. ⁷When they kept on questioning him, he straightened himself and said to them, 'Let one of you who is without sin be the first to throw a stone at her.' ⁸Once more he bent down and wrote on the ground. ⁹When they heard this they went out one by one beginning with the older men, and he was left alone with the woman where she was. ¹⁰Jesus straightened himself and said to her, '†Woman, where are they? Has no one condemned you?' ¹¹She said, 'No one, *Sir.' And Jesus said, 'Neither do I condemn you. Go; never sin again.']

¹²Again Jesus spoke to them and said, 'I am the light of the *world. He who follows me will never walk in the dark, but will have the light of life.' ¹³The *Pharisees said to him, 'You are bearing witness about yourself; your witness is not true.' ¹⁴Jesus answered them, 'Even if I do bear witness about myself, my witness is true, because I know where I have come from and where I am going; but you do not know where I come from, nor where I am going. ¹⁵You judge according to human standards; I judge no one. ¹⁶Even if I do judge, my judging is true, because I am not alone. The Father who sent me is with me. ¹⁷In your *Law it is written that the witness of two men is true. ¹⁸I am he who bears witness about myself, and the Father who sent me bears witness about me.' ¹⁹They said to him, 'Where is your father?' Jesus answered, 'You know neither me nor my Father. If you knew me, you would know my Father too.' ²⁰He spoke these words in the treasury, while teaching in the temple. No one arrested him, because his *hour had not yet come.

²¹He said to them again, 'I am going away and you will look for me, but you will die in your sin. Where I am going, you cannot come.' ²²The Jews said, 'Will he kill himself, because he says, "Where I am going, you cannot come"?' ²³He said to them, 'You are from below; I am from above. You belong to this *world; I do not belong to this world. ²⁴This is why I told you that you will

die in your sins; for if you do not believe that †“I am he”, you will die in your sins.’ ²⁵So they said to him, ‘Who are you?’ Jesus said to them, †‘Why do I speak to you at all? ²⁶I have many things to say about you, many judgements to pass; but he who sent me is himself the †truth, and what I have heard from him I tell to the world.’ ²⁷They did not know that he was speaking to them about the Father. ²⁸Jesus said, ‘When you lift up the *Son of Man, then you will know that †“I am he”, and that I do nothing on my own authority, but I say these things as the Father has taught me. ²⁹And he who sent me is with me. He has not left me alone, because I always do what is pleasing to him.’ ³⁰Even while he was speaking many believed in him.

³¹Jesus said to those Jews who had believed him, ‘If you continue in my word, you are truly my disciples; ³²and you will know the truth, and the truth will make you free.’ ³³They answered him, ‘We are Abraham’s descendants, and have never been slaves to anyone. How is it that you say, “You will become free”?’ ³⁴Jesus answered them, ‘In very truth I tell you, everyone who commits sin is a slave of sin. ³⁵The slave does not remain in the house for ever; the son remains for ever. ³⁶If then the Son makes you free, you will be really free. ³⁷I know that you are Abraham’s descendants; but you are seeking to kill me, because you have no room for my word. ³⁸I am telling you what I saw in my Father’s presence; but you are doing what you have heard from your father.’

³⁹They answered him, ‘Our father is Abraham.’ Jesus said to them, ‘If you were children of Abraham you would do the works of Abraham. ⁴⁰As it is, you are seeking to kill me, a man who has told you the truth which I heard from God. Abraham did not do this. ⁴¹You do the works of your father.’ They said to him, ‘We are not bastards; God alone is our Father.’ ⁴²Jesus said to them, ‘If God were your Father, you would love me, for I came from God, and now am here. For I have not come on my own authority, but he sent me. ⁴³Why do you not understand what I am saying? Because you are not able to listen to my *message. ⁴⁴You are from your father, the *devil, and you want to carry out the desires which come from your father. He was a murderer from the beginning. He is not grounded on the truth, because there is no truth in him. When he utters falsehood he speaks out of his own

nature, because he is a liar and the father of falsehood. ⁴⁵But I speak the truth, and that is why you do not believe me. ⁴⁶Which of you convicts me of sin? If I speak the truth why do you not believe me? ⁴⁷He who is from God listens to the words of God. The reason why you do not listen is that you are not from God.'

⁴⁸The Jews answered him, 'Are we not right in saying that you are a Samaritan and that you have a *demon?' ⁴⁹Jesus answered, 'I have not a demon, but I honour my Father, and you dishonour me. ⁵⁰I do not seek my *glory; there is one who seeks it and judges. ⁵¹In very truth I tell you, if anyone keeps my word he will never experience death.' ⁵²The Jews said to him, 'Now we know that you have a demon. Abraham died, and so did the *prophets, and you say, "If anyone keeps my word he will never experience death." ⁵³Are you greater than Abraham our father who died? The prophets also died. Who do you make yourself out to be?' ⁵⁴Jesus answered, 'If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, "He is our God." ⁵⁵Yet you do not know him, but I know him; and if I say that I do not know him I shall be a liar, like you; but I do know him and I keep his word. ⁵⁶Abraham, your father, rejoiced to see my day; he saw it and was glad.' ⁵⁷The Jews said to him, 'You are not yet fifty years old, and have you seen Abraham?' ⁵⁸Jesus said to them, 'In very truth I tell you, before Abraham was born, the †"I am" existed, and I am he.' ⁵⁹They picked up stones to throw at him, but Jesus hid himself, and went out of the temple.

9 As Jesus went along he saw a man blind from birth. ²His disciples asked him, '*Rabbi, who sinned, this man or his parents, that he was born blind?' ³Jesus answered, 'This was not due either to his or to his parents' sins; he was born blind that through him God might be seen at work. ⁴We must do the works of him who sent me while it is day. Night is coming, when no one can work. ⁵While I am in the world I am the light of the *world.' ⁶When he had said this, he spat on the ground and made a clay-paste of the spittle; he put the paste on the man's eyes, ⁷and said to him, 'Go and wash in the Pool of Siloam.' (Siloam means Sent.) So he went and washed, and when he returned he could see.

⁸The neighbours and those who had previously taken notice of him as a beggar said, 'Is not this the man who used to sit and

beg?’ ⁹Some said, ‘Yes’; others said, ‘No, but he is like him.’ The man himself said, ‘I am he.’ ¹⁰They said to him, ‘How then were your eyes opened?’ ¹¹He answered, ‘The man called Jesus made a clay-paste and put it on my eyes, and said to me, “Go to Siloam, and wash.” So I went and washed, and I received my sight.’ ¹²They said to him, ‘Where is he?’ He said, ‘I do not know.’

¹³They took the man who had been blind to the *Pharisees. ¹⁴It was the *Sabbath day when Jesus made the clay-paste and opened his eyes. ¹⁵The Pharisees also asked him once more how he received his sight. He said to them, ‘He put a clay-paste on my eyes and I washed, and I can see.’ ¹⁶Some of the Pharisees said, ‘The man who did this is not from God, because he does not keep the Sabbath.’ Others said, ‘How can a man who is a sinner do such *signs?’ And they disagreed completely about him. ¹⁷They said once more to the blind man, ‘What do you say about him, since you say he has opened your eyes?’ He said, ‘He is a prophet.’ ¹⁸The Jews did not believe the story that he had been blind and had received his sight, until they had called the man’s parents ¹⁹and asked them, ‘Is this your son, who you say was born blind? How then does he now see?’ ²⁰His parents answered, ‘We know that this is our son, and that he was born blind; ²¹but how it is that he can now see we do not know, nor do we know who opened his eyes. Ask him, he is of age; he will speak for himself.’ ²²His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone acknowledged Jesus as the *Messiah he should be barred from the *synagogue. ²³This is why the man’s parents said, ‘He is of age, ask him.’

²⁴So a second time they called the man who had been blind and said to him, †‘Tell the truth. We know that this man is a sinner.’ ²⁵He answered, ‘I do not know whether he is a sinner or not; one thing I know, that I was blind and now I see.’ ²⁶They said to him, ‘What did he do to you? How did he open your eyes?’ ²⁷He answered them, ‘I have told you already, and you did not listen. Why do you want to hear it again? Do you too want to become his disciples?’ ²⁸They abused him and said, ‘You are his disciple; we are disciples of Moses. ²⁹We know that God spoke to Moses; as for this fellow, we do not know where he is from.’ ³⁰The man

answered them, 'This is the astonishing thing, that you do not know where he is from, yet he opened my eyes! ³¹We know that God does not listen to sinners, but if anyone reverences God and does his will, God listens to him. ³²Never before was it heard that anyone had opened the eyes of a man born blind. ³³If this man was not from God, he could do nothing.' ³⁴They answered him, '†From your very beginning you were steeped in sin. Who are you to teach us?' And they turned him out.

³⁵Jesus heard that they had turned him out, and when he had found him, he said, 'Do you believe in the *Son of Man?' ³⁶He answered, 'Who is he, *Sir, that I may believe in him?' ³⁷Jesus said to him, 'You have seen him, and it is he who is talking with you.' ³⁸He said, 'Sir, I believe'; and he prostrated himself before him. ³⁹Jesus said, 'For judgement I have come into this world, that those who do not see may see, and that those who see may become blind.'

⁴⁰Those *Pharisees who were with him heard this and said, 'Are we also blind?' ⁴¹Jesus said to them, 'If you were blind you would not be guilty. As it is, you say, "We see"; so your guilt remains.'

10 'In very truth I tell you, he who does not enter through the door into the sheepfold, but climbs up by another way, is a thief and a robber; ²but the shepherd of the sheep enters through the door. ³To him the doorkeeper opens, and the sheep hear his voice; he calls his own sheep by name and leads them out. ⁴When he brings out all his own he walks in front of them, and the sheep follow him because they know his voice. ⁵They will not follow a stranger, but will run away from him because they do not know the voice of strangers.' ⁶Jesus spoke this *parable to them, but they did not understand what he was saying to them.

⁷Jesus said again, 'In very truth I tell you, I am the door for the sheep. ⁸All who came before me are thieves and robbers, but the sheep did not listen to them. ⁹I am the door; if anyone enters through me he will be saved, and will go in and out and find pasture. ¹⁰The thief comes only to steal and to kill and to destroy. I have come that men may have life, and have it in overflowing measure. ¹¹I am the good shepherd. The good shepherd lays down his life for the sheep. ¹²The hired man, who is neither a

shepherd nor the owner of the sheep, leaves the sheep and runs away when he sees a wolf coming, and the wolf snatches and scatters them. ¹³This is because he is a hired man and does not care for the sheep. ¹⁴I am the good shepherd; and I know my own, and my own know me, ¹⁵as the Father knows me, and I know the Father; and I am laying down my life for the sheep. ¹⁶I have other sheep as well, which do not belong to this fold. I must bring them too and they will listen to my voice, and they will be one flock with one shepherd. ¹⁷The Father loves me, because I am laying down my life that I may receive it back again. ¹⁸No one is taking it from me, but I am laying it down of my own accord. I have the right to lay it down, and I have the right to receive it back again. This is what my Father has told me to do.'

¹⁹Again there was strong disagreement among the Jews because of these words. ²⁰Many of them said, 'He has a *demon and is mad. Why are you listening to him?' ²¹Others said, 'These are not the words of a demoniac. Can a demon open blind men's eyes?'

²²The *Feast of the Dedication took place then in Jerusalem. It was winter; ²³and Jesus was walking in the temple, in Solomon's Colonnade. ²⁴The Jews surrounded him and said to him, 'How long will you keep us in suspense? If you are the *Messiah, tell us openly.' ²⁵Jesus answered them, 'I have told you, and you do not believe. The works that I do in my Father's *name bear witness about me; ²⁶but you do not believe, because you are not my sheep. ²⁷My sheep listen to my voice; I know them and they follow me. ²⁸I give them *eternal life; they will never perish, and no one will snatch them out of my hand. ²⁹†What my Father has given me is greater than everything, and no one is able to snatch anything from the Father's hand. ³⁰†The Father and I are one.'

³¹The Jews took up stones again to stone him. ³²Jesus answered them, 'I showed you many good works from the Father. For which of these works are you stoning me?' ³³The Jews answered him, 'It is not for a good work that we are stoning you, but for *blasphemy, and because you, though you are a man, are making yourself God.' ³⁴Jesus answered them, 'Is it not written in your *Law, "I said, you are gods"? ³⁵He called them gods, to whom the word of God came to them, and the Scripture cannot be set aside. ³⁶Do you then say to him whom the Father consecrated

and sent into the *world, "You blaspheme", because I said, "I am God's Son"? ³⁷If I am not doing my Father's works, do not believe me; ³⁸but if I am doing them, even if you do not believe me, believe the works, that you may realize and know that the Father is in me and I am in the Father.' ³⁹So again they tried to arrest him; but he escaped from their hands.

⁴⁰He went away again across the Jordan to the place where John had been *baptizing at the first, and he stayed there. ⁴¹Many came to him. They said, 'John did no *sign, but all that John said about this man was true.' ⁴²And many believed in him there.

11 There was a man who was ill, Lazarus of Bethany, from the village of Mary and her sister Martha. ²It was that Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was ill. ³So the sisters sent to him, saying, '*Lord, your friend is ill.' ⁴When Jesus heard it he said, 'This illness is not to end in death, but it is for the *glory of God, that the Son of God may be †glorified through it.' ⁵Jesus loved Martha and her sister and Lazarus. ⁶When he heard that he was ill, he then stayed on for two days in the place where he was; ⁷then, after that, he said to the disciples, 'Let us go to Judaea again.' ⁸The disciples said to him, '*Rabbi, just now the Jews were seeking to stone you; are you going there again?' ⁹Jesus answered, 'Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this *world; ¹⁰but if a man walks in the night, he stumbles, because the light is not in him.' ¹¹After saying this he added, 'Lazarus our friend has fallen asleep; but I am on my way to wake him.' ¹²The disciples said to him, 'Lord, if he has fallen asleep, he will get well.' ¹³Jesus had spoken about his death, but they thought he was speaking of natural sleep. ¹⁴Then Jesus told them plainly, 'Lazarus has died, ¹⁵and I am glad for your sakes that I was not there, that you may believe. Let us go to him.' ¹⁶So Thomas (which means 'the Twin') said to his fellow-disciples, 'Let us also go, that we may die with him.'

¹⁷When Jesus came, he found that Lazarus had already been four days in the tomb. ¹⁸Bethany was near Jerusalem, some fifteen stades^a away. ¹⁹Many of the Jews had come to Martha and

^a See Appendix.

Mary to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went to meet him; but Mary sat in the house. ²¹Then Martha said to Jesus, ‘*Lord, if you had been here my brother would not have died. ²²Even now I know that whatever you ask from God, he will give you.’ ²³Jesus said to her, ‘Your brother will rise again.’ ²⁴Martha said to him, ‘I know that he will rise again in the resurrection at the last *Day.’ ²⁵Jesus said to her, ‘I am the resurrection and the life. He who believes in me will live even if he dies; ²⁶and †no one who lives and who believes in me will ever die. Do you believe this?’ ²⁷She said to him, ‘Yes, Lord, I do believe that you are the *Messiah, God’s Son, *he who is coming into the *world.’

²⁸When she had said this, she went and called her sister Mary, and said to her privately, ‘The Teacher is here and is calling you.’ ²⁹When Mary heard it she rose quickly and came to him. ³⁰Jesus had not yet come into the village, but was still at the place where Martha had met him. ³¹So when the Jews who were with Mary in the house, and were consoling her, saw how she rose quickly and went out, they followed her, thinking that she was going to the tomb to †weep there. ³²When she came where Jesus was and saw him, she fell at his feet and said to him, ‘*Lord, if you had been here my brother would not have died.’ ³³Jesus saw her weeping, and the Jews who had come with her also weeping. He was openly distressed and agitated, ³⁴and said, ‘Where have you buried him?’ They said to him, ‘*Sir, come and see.’ ³⁵Jesus wept. ³⁶The Jews then said, ‘Look, how he loved him!’ ³⁷But some of them said, ‘He opened the eyes of the blind man. Could he not have done something to prevent this man from dying?’

³⁸Jesus, again openly distressed, came to the tomb. It was a cave, and a stone lay against it. ³⁹Jesus said, ‘Remove the stone.’ The dead man’s sister Martha said to him, ‘*Lord, by now there must be a stench; he has been dead four days.’ ⁴⁰Jesus said to her, ‘Did I not tell you that if you believed you would see the *glory of God?’ ⁴¹So they removed the stone; and Jesus looked up and said, ‘Father, I thank you that you have heard me. ⁴²I myself know that you always hear me; but for the sake of the crowd standing round I have spoken this, that they may believe that it was you who sent me.’ ⁴³Having said this he cried in a loud voice, ‘Lazarus, come out.’ ⁴⁴The man who had died came out, bound

hand and foot with bandages, and his face wrapped in a cloth. Jesus said to them, 'Unwrap him and let him go.'

⁴⁵Many of the Jews, therefore, who had come to Mary and had seen what he did, believed in him, ⁴⁶but some of them went to the *Pharisees and told them what Jesus had done. ⁴⁷So the chief *priests and the Pharisees summoned a meeting of the Supreme *Council, and said, 'This man is doing many *signs. What are we doing? ⁴⁸If we leave him as he is, everyone will believe in him, and the Romans will come and destroy both our temple and our nation.' ⁴⁹One of them, Caiaphas, who was high priest that year, said to them, 'You know nothing; ⁵⁰you do not consider that it is for your good that one man should die for the *people, and not that the whole nation should perish.' ⁵¹This he said, not on his own authority, but as high priest that year he *prophesied that Jesus was to die for the nation, ⁵²and not for the nation alone, but that he might also gather God's scattered children into one. ⁵³So from that day the Jews resolved to kill Jesus.

⁵⁴He therefore no longer went about openly among the Jews, but went from that place to the district near the *wilderness, to a town called Ephraim, and there he remained with the disciples.

⁵⁵The Jewish *Passover was near, and many went up to Jerusalem from the country before the Passover, to purify themselves. ⁵⁶They were looking for Jesus and saying among themselves, as they stood in the temple, 'What do you think? Surely he will not come to the *Feast, will he?' ⁵⁷The chief *priests and the *Pharisees had given orders that if anyone knew where he was, he should give information in order that they might arrest him.

12 Six days before the *Passover Jesus came to Bethany, where Lazarus was, whom he had raised from the dead.

²They made a meal for him there and Martha served; and Lazarus was one of those *sitting at table with him. ³Mary, taking a litra^a of perfume, a genuine and costly †nard, anointed the feet of Jesus, and wiped them with her hair. The house was filled with the fragrance of the perfume. ⁴Judas Iscariot, one of his disciples, who was to deliver him up, said, ⁵'Why was this perfume not sold for three hundred denarii^a and given to the poor?' ⁶He said this, not

^a See Appendix.

because he had any concern for the poor, but because he was in charge of the money-box and being a thief he used to steal what was put in. ⁷Jesus said, 'Leave her alone; let her †keep the perfume for the day of my burial; ⁸for you have the poor with you always, but you will not have me always.'

⁹A great crowd of Jews learned that Jesus was there, and they came not only because of him, but also to see Lazarus, whom he had raised from the dead. ¹⁰The chief *priests resolved to kill Lazarus also, ¹¹because on account of him many of the Jews were †leaving them and believing in Jesus.

¹²The next day the great crowd which had come to the *Feast heard that Jesus was coming to Jerusalem; ¹³and they took palm-branches and went out to meet him. They kept shouting,

‘*Hosanna!

Blessed is *he who is coming in the *name of the Lord!

Blessed is the King of Israel!’

¹⁴Jesus found an ass and mounted it, in accordance with the scripture which says,

¹⁵‘Do not be afraid, daughter of Sion;

see, your King is coming,

seated on an ass's colt.’

¹⁶His disciples did not understand this at first, but when Jesus was †glorified, then they remembered that it had been written about him in *Scripture, and that the people had done all this for him. ¹⁷The crowd which had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness to it. ¹⁸The crowd also went to meet him because they had heard that he had done this *sign. ¹⁹The *Pharisees said to one another, ‘You see that you are gaining nothing. Look, all the *world has gone after him!’

²⁰There were some Greeks among those who came up to worship at the *Feast. ²¹They approached Philip of Bethsaida in Galilee, with the request, ‘*Sir, we want to see Jesus.’ ²²Philip came and told Andrew; Andrew and Philip came and told Jesus. ²³Jesus answered them, ‘The *hour has come in which the *Son of Man is to be †glorified. ²⁴In very truth I tell you, if a grain of wheat does not fall into the earth and die, it remains just one grain; but

if it dies, it bears much fruit. ²⁵He who loves his life loses it, and he who hates his life in this *world will keep it and will have *eternal life. ²⁶If anyone serves me, let him follow me, and where I am there my servant will also be. If anyone serves me, the Father will honour him. ²⁷Now my *soul is troubled, and what am I to say? Father, save me from this hour? But for this purpose I have come to this hour. ²⁸Father, †glorify your name.' A voice came from heaven, 'I have glorified it, and I will glorify it again.' ²⁹The crowd which was standing there heard it and said it was thunder. Others said, 'An *angel has spoken to him.' ³⁰Jesus answered, 'It was not for my sake that this voice came, but for yours. ³¹This world is now being judged; the ruler of this world will now be driven out. ³²And when I am lifted up from the earth, I will draw all men to myself.' ³³He said this to show by what death he was to die. ³⁴The crowd answered him, 'We have heard from the *Law that the *Messiah remains for ever; how is it, then, that you say that the *Son of Man must be lifted up? Who is this Son of Man?' ³⁵Jesus said to them, 'For a little while yet the light will be among you. Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he is going. ³⁶While you have the light, believe in the light, that you may become sons of light.'

When Jesus had said this, he went away and hid himself from them. ³⁷Although he had done so many *signs in their presence they did not believe in him, ³⁸in order that the word spoken by the prophet Isaiah might be fulfilled,

'Lord, who has believed our message?

And to whom has the Lord's power been revealed?'

³⁹They could not believe because Isaiah had also said,

⁴⁰'He has blinded their eyes,
and dulled their *mind.

If he had not done so they would see with their eyes,
understand with their mind, and turn,
and I would heal them.'

⁴¹Isaiah said this because he saw the *glory of Jesus and was speaking about him. ⁴²Nevertheless many even of the leaders believed in him, but on account of the *Pharisees they did not

acknowledge it, for fear of being barred from the *synagogue; ⁴³for they loved honour from men rather than honour from God.

⁴⁴Jesus cried out, 'He who believes in me believes not in me but in him who sent me; ⁴⁵and he who sees me sees him who sent me. ⁴⁶I am light, and I have come into the *world that no one who believes in me should remain in darkness. ⁴⁷If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the *world, but to save the world. ⁴⁸He who rejects me and does not receive my words has his judge. It is the *message I have spoken that will judge him at the last *Day; ⁴⁹for I have not spoken on my own authority, but he who sent me, the Father himself, has commanded me what to say and what to speak. ⁵⁰I know that †this commandment means *eternal life. I say just what the Father has told me to say.'

13 It was before the Feast of the *Passover. Jesus knew that his *hour had come to depart out of this world to the Father. He had loved his own who were in the world, and he loved them †utterly to the end. ²The *devil had already resolved that Judas, son of Simon Iscariot, should deliver him up. During supper ³Jesus, knowing that the Father had given everything into his hands, and that he had come from God and was going to God, ⁴rose from supper, put aside his outer garments, and taking a towel wrapped it round himself; ⁵then he poured water into the basin and began to wash the disciples' feet and to wipe them with the towel which he had wrapped round himself. ⁶He came to Simon Peter. Peter said to him, '*Lord, are you going to wash my feet?' ⁷Jesus answered him, 'What I am doing you do not know now, but you will understand afterwards.' ⁸Peter said to him, 'You shall never wash my feet!' Jesus answered him, 'If I do not wash you, †you have no part in my purposes.' ⁹Simon Peter said to him, 'Lord, wash not my feet only but my hands and head as well.' ¹⁰Jesus said to him, 'He who has bathed is not in need of washing except for his feet, but the whole of him is clean; and you are clean, yet not every one of you'; ¹¹for he knew the man who was delivering him up. For this reason he said, 'Not all of you are clean.'

¹²When he had washed their feet and taken his garments and *sat down again, he said to them, 'Do you understand what I

have done for you? ¹³You call me Teacher and *Lord, and you say rightly, for I am. ¹⁴If then I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have given you an example, that you also should do as I have done for you. ¹⁶In very truth I tell you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. ¹⁷If you know this, you are *happy if you put it into practice. ¹⁸I am not speaking about all of you. I know whom I chose. But let the Scripture be fulfilled, "He who eats my bread has brutally attacked me." ¹⁹I tell you this now before it takes place, in order that when it takes place you may believe that †I am he. ²⁰In very truth I tell you, he who receives anyone I send receives me, and he who receives me receives him who sent me.'

²¹When Jesus had said this he was deeply agitated and declared, 'In very truth I tell you, one of you will deliver me up.' ²²The disciples were looking at one another, for they were at a loss to know whom he meant. ²³One of his disciples, he whom Jesus loved, was †reclining next to Jesus. ²⁴Simon Peter signalled to him to ask whom he meant. ²⁵Leaning back, just as he was, on Jesus's breast he said to him, '*Lord, who is it?' ²⁶Jesus answered, 'It is the one to whom I shall give this piece of bread after dipping it in the dish.' He then dipped the piece of bread, took it out and gave it to Judas, son of Simon Iscariot. ²⁷When he had eaten it *Satan entered him. Jesus said to him, 'What you are doing, do quickly.' ²⁸None of those *sitting there knew why he had spoken to him. ²⁹Some supposed, since Judas kept the money-box, that Jesus had said to him, 'Buy what we need for the *Feast', or that he should give something to the poor. ³⁰So after he had taken the piece of bread, he went out at once. It was night.

³¹When he had gone out Jesus said, 'Now the *Son of Man is †glorified, and in him God is glorified. ³²If God is glorified in him, God will also glorify him †in his own presence, and he will do so at once. ³³My *children, for a little while yet I shall be with you. You will seek me, and as I told the Jews, "Where I am going you cannot come", so also I tell you now. ³⁴I give you a new commandment: love one another; love one another as I have loved you. ³⁵By your love for one another everyone will know that you are my disciples.'

³⁶Simon Peter said to him, '*Lord, where are you going?'

Jesus answered, 'Where I am going you cannot follow me now, but you will follow later.' ³⁷Peter said to him, 'Lord, why cannot I follow you now? I will lay down my life for your sake.' ³⁸Jesus answered, 'Will you lay down your life for my sake? In very truth I tell you, the cock will not crow till you have disowned me three times.'

14 'Do not let your *heart be troubled. †Believe in God; believe in me also. ²In my Father's house there are many rooms. If it had not been so, would I have told you that I am going to prepare a place for you? ³And if I go and prepare a place for you, I am coming back, and I shall take you to myself, that you also may be where I am. ⁴You know the way to where I am going.' ⁵Thomas said to him, '*Lord, we do not know where you are going; how do we know the way?' ⁶Jesus said to him, 'I am the way and the truth and the life. No one comes to the Father except through me. ⁷If you know me, you will know my Father also. From now on you do know him and have seen him.'

⁸Philip said to him, '*Lord, show us the Father, and it is enough for us.' ⁹Jesus said to him, 'Have I been so long with you all and yet you do not know me, Philip? He who has seen me has seen the Father. Why do you say, "Show us the Father"? ¹⁰Do you not believe that I am in the Father and the Father is in me? What I say to you all I do not say on my own authority; it is the Father who dwells in me and does his own works. ¹¹Believe me that I am in the Father and the Father is in me; or else believe because of the works themselves. ¹²In very truth I tell you, he who believes in me will also do the works that I am doing, and he will do even greater works than these because I am going to the Father; ¹³and whatever you ask for in my *name, I will do, that the Father may be glorified in the Son. ¹⁴If you ask me for anything in my name, I will do it.'

¹⁵'If you love me you will keep my commandments; ¹⁶and I will ask the Father and he will give you another *Helper to be with you for ever, ¹⁷the Spirit of truth, whom the *world cannot receive because it neither sees him nor knows him. You know him because he remains with you and is in you.'

¹⁸'I will not leave you desolate; I am coming to you. ¹⁹After a little while the *world will see me no more, but you will see me.'

Because I live you too will live. ²⁰In that day you will know that I am in my Father, that you are in me and I in you. ²¹He who knows my commandments and keeps them is he who loves me; and he who loves me will be loved by my Father, and I shall love him and reveal myself to him.' ²²Judas (not Iscariot, but the other one) said to him, 'How is it, *Lord, that you are going to reveal yourself to us, and not to the world?' ²³Jesus answered him, 'If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him. ²⁴He who does not love me does not keep my words; and the word you hear is not mine but the Father's who sent me.

²⁵'I have spoken these things to you while I am still with you; ²⁶but the *Helper, the Holy Spirit whom the Father will send in my *name, will teach you everything and remind you of all I have said to you. ²⁷*Peace is my parting gift to you – my own peace, not what the *world gives. Do not let your *heart be troubled; do not be afraid. ²⁸You heard me say to you, "I am going away, and I am coming back to you." If you loved me you would have rejoiced that I am going to the Father, because the Father is greater than I. ²⁹Even now I have told you before it happens, that when it takes place you may believe. ³⁰I shall no longer talk much with you, for the ruler of the world is coming. But he has no hold on me; ³¹all this is in order that the world may know that I love the Father and that I am doing as the Father commanded me. Rise, let us go from here.

15 'I am the true vine, and my Father is the vine-dresser. ²He takes away every branch in me which does not bear fruit, and he †cleans every branch which bears fruit, that it may bear more fruit. ³You are already †clean because of the word which I have spoken to you. ⁴Dwell in me, even as I dwell in you. As the branch cannot bear fruit of itself, if it does not stay in the vine, so neither can you, if you do not stay in me. ⁵I am the vine; you are the branches. He who dwells in me, as I dwell in him, bears much fruit, because apart from me you can do nothing. ⁶Anyone who does not dwell in me is thrown out, just as a branch is thrown out and withers. Such branches are collected, thrown into the fire and burnt. ⁷If you dwell in me and my words dwell in you, ask whatever you want and it will be done for you. ⁸My Father is glorified by your bearing much fruit and being truly my

disciples. ⁹As the Father has loved me I too have loved you. Dwell in my love. ¹⁰If you keep my commandments you will dwell in my love, as I have kept my Father's commandments and dwell in his love. ¹¹I have said this to you that my joy may be in you, and that your joy may be made complete. ¹²This is my commandment, that you love one another as I have loved you. ¹³No one has greater love than this: that a man should lay down his life for his friends. ¹⁴You are my friends if you do what I command you. ¹⁵I call you *servants no longer, because the servant does not know what his master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶You did not choose me. I chose you and appointed you to go and bear fruit, fruit that should last, so that the Father may give you whatever you ask him for in my *name. ¹⁷This I command you: love one another.

¹⁸If the *world hates you, know that it has hated me before it hated you. ¹⁹If you belonged to the world, the world would love its own. The world hates you because you do not belong to the world. I have chosen you out of the world. ²⁰Remember what I said to you, "A slave is not greater than his master." If they have persecuted me, they will persecute you also; if they have kept my word, they will keep yours also. ²¹But they will do all this to you on account of my *name, because they do not know him who sent me. ²²If I had not come and spoken to them, they would not be guilty; now they have no excuse for their sin. ²³He who hates me hates my Father also. ²⁴If I had not done among them the works which no one else has done, they would not be guilty; but they have seen my works and have hated both me and my Father. ²⁵So must the saying written in their *Law be fulfilled, "They hated me without cause."

²⁶When the *Helper comes, whom I will send you from the Father, the Spirit of truth who comes from the Father, he will bear witness about me; ²⁷you also are my witnesses because you have been with me from the beginning.

16 ¹I have told you these things to save you from *falling away. ²Men will bar you from the synagogue. Indeed a time is coming when anyone who kills you will think he is doing a religious duty. ³They will do this because they have not known

either the Father or me. ⁴But I have told you these things so that, when the time comes for them to happen, you may remember that I warned you of them. I did not tell you these things at the beginning, because I was with you. ⁵But now I am going to him who sent me, and none of you asks me, "Where are you going?"; ⁶but because I have told you these things, grief has filled your *hearts. ⁷Yet I am telling you the truth: it is for your good that I should go away, for if I do not go away, the *Helper will not come to you; but if I go, I will send him to you. ⁸†When he comes he will show the *world the meaning of sin, *righteousness and judgement, and prove how guilty men are. ⁹He will show them that not to believe in me is sin. ¹⁰He will prove my righteousness by the fact that I am going back to the Father so that you see me no longer. ¹¹He will prove that judgement has come by the fact that the ruler of this world has already been judged. ¹²I have much yet to say to you, but you are not able to bear it now; ¹³but when he, the Spirit of truth, comes he will lead you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will tell you of the things to come. ¹⁴He will glorify me because what he tells you he will take from what is mine. ¹⁵All that the Father has is mine; that is why I said that what he tells you he will take from what is mine.

¹⁶'In a little while you will see me no longer; again in a little while you will see me.' ¹⁷Some of his disciples said to one another, 'What does he mean by saying to us, "In a little while you will not see me; again in a little while you will see me"? and "Because I am going to the Father"?'¹⁸ So they said, 'What does he mean by saying "in a little while"? We do not know what he is talking about.'¹⁹ Jesus knew that they wanted to question him, and said to them, 'What are you inquiring about among yourselves? Is it about what I said, "In a little while you will not see me; again in a little while you will see me"?'²⁰ In very truth I tell you, you will lament and mourn, but the *world will rejoice; you will be grieved, but your grief will turn into joy. ²¹When a woman gives birth she has grievous pain because her time has come; but when she has given birth to the child, she no longer remembers her suffering because of the joy that a human being has been born into the world. ²²You also have grief now; but I shall see you again, and your *heart will rejoice, and no one shall take your joy away

from you. ²³In that day you will ask me no questions. In very truth I tell you, if you ask the Father for anything in my *name he will give it to you. ²⁴Till now you have asked for nothing in my name; ask and you will receive, that your joy may be complete.

²⁵I have said these things to you in †figures of speech. A time is coming when I shall no longer speak to you in that way, but I shall tell you plainly about the Father. ²⁶In that day you will ask in my *name, and I do not say to you that I shall ask the Father on your behalf; ²⁷for the Father himself loves you, because you have loved me and have believed that I came from God. ²⁸I came from the Father, and I have come into the world; again I am leaving the world and I am going to the Father.’ ²⁹His disciples said, ‘Ah! now you are speaking plainly, not in †figures of speech. ³⁰Now we know that you know everything, and there is no need for anyone to question you; by this we believe that you came from God.’ ³¹Jesus answered them, ‘Do you now believe? ³²Look, a time is coming – it has already come – when you will be scattered, each one to his own home, and will leave me alone; yet I am not alone, because the Father is with me. ³³I have said these things to you that in me you may have *peace. In the world you will have trouble. But take courage, I have conquered the *world.’

17 Jesus said these things. Then he looked up to heaven and said, ‘Father, the *hour has come; †glorify your son that the son may glorify you, ²even as you have given him authority over all mankind that he may give *eternal life to †all whom you have given him. ³This is eternal life, to know you, the only true God, and him whom you sent, Jesus Christ. ⁴I have glorified you on the earth by completing the work which you gave me to do. ⁵Now glorify me at your side, Father, with the *glory which I had there before the *world existed.

⁶I revealed your *name to the men whom you gave me out of the *world. They were yours, you gave them to me, and they have kept your word. ⁷Now they know that everything you have given me comes from you; ⁸because I have given them the words you gave me, and they have received them, and have truly learned that I came from you, and they have believed that you sent me.

⁹I am praying for them; I am not praying for the world, but for those whom you have given me, for they are yours. ¹⁰All that is mine is yours and yours is mine, and in them I have been glorified. ¹¹I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, †keep them by the power of your name, the name which you have given me, that they may be one as we are. ¹²When I was with them I kept them by the power of your name which you have given me, and I guarded them, and none of them perished, except the man destined for destruction, that the scripture might be fulfilled. ¹³Now I am coming to you, and I am saying these things in the world that they may fully share my joy. ¹⁴I have given them your word, and the world hated them, because they are not of the world as I am not of the world. ¹⁵I am not praying that you should take them out of the world, but that you should keep them from the *evil one. ¹⁶They are not of the world, as I am not of the world. ¹⁷Consecrate them in the truth. Your word is truth. ¹⁸As you have sent me into the world, I also have sent them into the world; ¹⁹and for their sakes I consecrate myself, that they also may be consecrated in truth.

²⁰I am praying not only for these, but also for those who believe in me through their word. ²¹Father, may they all be one; as you are in me and I in you, may they also be in us, in order that the *world may believe that you have sent me. ²²I have given them the *glory which you have given me, that they may be one as we are one, ²³I in them and you in me; that they may be made perfect until they become one, in order that the world may know that you have sent me, and have loved them as you have loved me.

²⁴Father, you gave †them to me and I want them to be with me where I am, that they may see my *glory, which you have given me because you loved me before the creation of the world. ²⁵Righteous Father, the *world has not known you, but I have known you, and these men have known that you sent me. ²⁶I have made your *name known to them and will make it known, that the love with which you have loved me may be in them, and I in them.'

18 When Jesus had said these things, he went out with his disciples across the Kidron watercourse. There was a garden there, into which he and his disciples went. ²Judas, the

one who was delivering him up, also knew the place because Jesus often met there with his disciples. ³Judas took a detachment of soldiers and attendants from the chief *priests and the *Pharisees, and came there with lanterns, torches and weapons. ⁴Jesus, knowing all that was going to happen to him, came out and said to them, 'Who are you looking for?' ⁵They answered him, 'Jesus of Nazareth.' He said to them, 'I am he.' Judas, the one who was delivering him up, was also standing with them. ⁶When Jesus said to them, 'I am he', they drew back and fell on the ground. ⁷So he asked them again, 'Who are you looking for?' They said, 'Jesus of Nazareth.' ⁸Jesus answered, 'I told you that I am he. If then you are looking for me, let these men go' – ⁹in order to fulfil the word he had spoken, 'I have lost none of those whom you gave me.' ¹⁰Simon Peter, who had a sword, drew it, struck the high priest's slave and cut off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, 'Put your sword into its sheath. Shall I not drink the *cup which the Father has given me?'

¹²The detachment of soldiers, the commander and the Jewish attendants arrested Jesus, bound him ¹³and led him first to Annas, for he was the father-in-law of Caiaphas, who was high *priest that year. ¹⁴It was Caiaphas who had advised the Jews that it was good that one man should die for the *people.

¹⁵Simon Peter and another disciple followed Jesus. That disciple was known to the high *priest, and he went inside the courtyard of the high priest with Jesus. ¹⁶But Peter was standing outside by the door. So the other disciple, who was known to the high priest, came out and spoke to the girl at the door, and brought Peter in. ¹⁷She said to Peter, 'Are you too one of this man's disciples?' He said, 'No, I am not.' ¹⁸The slaves and the attendants had made a charcoal fire because it was cold, and they were standing there warming themselves. Peter also was standing with them warming himself.

¹⁹The high *priest asked Jesus about his disciples and about his teaching. ²⁰Jesus answered him, 'I have spoken openly to the *world. I have always taught in *synagogue and in the temple where all the Jews assemble, and I have said nothing in secret. ²¹Why ask me? Ask those who heard me what I said to them. They know what I said.' ²²When he had said this, one of the

attendants standing by slapped Jesus on the face, saying, 'Is this the way you answer the high priest?' ²³Jesus answered him, 'If I have spoken wrongly, give evidence of the wrong; but if rightly, why strike me?' ²⁴Annas sent him bound to Caiaphas the high priest.

²⁵Simon Peter was standing warming himself. They said to him, 'Are you too one of his disciples?' He denied it; he said, 'No, I am not.' ²⁶One of the slaves of the high *priest, a relative of the man whose ear Peter had cut off, said, 'Did I not see you in the garden with him?' ²⁷Again Peter denied it, and immediately a cock crowed.

²⁸They led Jesus from Caiaphas to the governor's headquarters. It was shortly before dawn. They did not enter the headquarters themselves, in order that they might not be †defiled but might eat the *Passover. ²⁹So Pilate went outside to them and said, 'What accusation do you bring against this man?' ³⁰They answered him, 'If this fellow were not a wrong-doer, we would not have delivered him up to you.' ³¹Pilate said to them, 'Take him yourselves, and judge him according to your law.' The Jews said to him, 'We are not permitted to put anyone to death.' ³²This was in order to fulfil the saying of Jesus when he indicated by what death he was to die. ³³Pilate went back into the headquarters, summoned Jesus and said to him, 'Are you the King of the Jews?' ³⁴Jesus answered, 'Are you saying this of your own accord, or have others told you about me?' ³⁵Pilate answered, 'Am I a Jew? Your nation and the chief *priests have delivered you up to me. What have you done?' ³⁶Jesus answered, 'My kingship does not come from this *world. If my kingship came from this world my servants would fight, that I might not be delivered up to the Jews; but, as it is, my kingship does not come from here.' ³⁷Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. I say that I have been born and have come into the world for this, to bear witness to the truth. Everyone who has the truth in him listens to my voice.' ³⁸Pilate said to him, 'What is truth?'

When he had said this he went out again to the Jews and said to them, 'I find no ground in him for a charge; ³⁹but you have a custom that I should release one man for you at the *Passover. Do you wish me to release the King of the Jews for you?' ⁴⁰They shouted back, 'Not him, but Barabbas.' Barabbas was a robber.

19 Then Pilate took Jesus and had him flogged,² and the soldiers plaited a crown of thorns and set it on his head, and they put a purple cloak on him.³ They kept coming to him, and saying, 'Hail, you King of the Jews!' and slapping him on the face.

⁴Pilate went outside again and said to the Jews, 'Look, I am bringing him out to you that you may know that I find no ground in him for a charge.'⁵ So Jesus went outside, wearing the crown of thorns and the purple cloak. Pilate said to them, 'Look, here is the man.'⁶ When the chief *priests and the attendants saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; for I do not find any ground in him for a charge.'⁷ The Jews answered him, 'We have a law, and according to the law he ought to die, because he made himself out to be God's Son.'⁸ When Pilate heard this statement he was very much afraid,⁹ and he went back into the headquarters, and said to Jesus, 'Where do you come from?' Jesus gave him no answer.¹⁰ Pilate said to him, 'Do you refuse to speak to me? Do you not know that I have authority to release you and I have authority to crucify you?'¹¹ Jesus answered, 'You would have no authority at all over me if it had not been given you from above. Therefore he who delivered me up to you is all the more guilty.'¹² For this reason Pilate sought to release him. The Jews shouted, 'If you release this fellow, you are not Caesar's friend. Anyone who makes himself out to be a king opposes Caesar.'

¹³When Pilate heard these words he brought Jesus outside, and sat down on the judgement-seat at the place called 'The Pavement', in the Jewish language, 'Gabbatha'.¹⁴ It was the day before the *Passover, and it was about noon. He said to the Jews, 'Look, here is your King!' ¹⁵They shouted, 'Kill him, kill him, crucify him!' Pilate said to them, 'Am I to crucify your King?' The chief *priests answered, 'We have no king but Caesar.'¹⁶ Then he delivered him up to them to be crucified.

They took Jesus,¹⁷ and he went out carrying the cross for himself to what was called 'The Place of a Skull', which in the Jewish language is 'Golgotha'.¹⁸ There they crucified him, and with him two others, one on either side and Jesus in the middle.¹⁹ Pilate wrote a notice and placed it on the cross. The inscription

was, 'JESUS OF NAZARETH, THE KING OF THE JEWS.' ²⁰Many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in the Jewish, Latin and Greek languages. ²¹The chief *priests of the Jews therefore said to Pilate, 'Do not write "The King of the Jews", but "He said, I am the King of the Jews."' ²²Pilate answered, 'What I have written, I have written.'

²³When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took the †tunic; but it was seamless, woven in one piece from the top. ²⁴So they said to one another, 'Let us not tear it, but cast lots for it, to decide whose it will be.' This was to fulfil the Scripture, 'They shared my clothes among them and cast lots for my garment.'

This is what the soldiers did. ²⁵Now Jesus's mother, his mother's sister, Mary the wife of Clopas, and Mary of Magdala were standing by his cross. ²⁶Jesus saw his mother and the disciple whom he loved standing near her, and he said to her, '†Mother, look, here is your son.' ²⁷He then said to the disciple, 'Look, here is your mother.' From that time the disciple took her to his own home.

²⁸Jesus knew that everything had now been accomplished. To fulfil the Scripture he then said, 'I am thirsty.' ²⁹A vessel filled with sour wine had been placed there. They put a sponge full of the sour wine upon a stalk of hyssop and held it to his mouth. ³⁰He took the sour wine and said, 'All is accomplished.' Then he bowed his head and †gave up his spirit.

³¹It was the day before the Sabbath. So the Jews asked Pilate that the legs of the crucified men might be broken, and the bodies be taken away. This was in order that they should not remain on the cross on the *Sabbath, for that Sabbath was a great day. ³²So the soldiers came and broke the legs of the first man and of the other who had been crucified with Jesus. ³³Then they came to him, and when they saw that he had already died, they did not break his legs, ³⁴but one of the soldiers pierced his side with a spear, and immediately blood and water came out. ³⁵This is the evidence of one who saw it, given that you too may believe, and †this evidence is true. There is one who knows that he is telling

the truth. ³⁶These things took place to fulfil the Scripture, 'Not one of his bones shall be broken.' ³⁷Again, another Scripture says, 'They will look at him whom they pierced.'

³⁸After this Joseph from Arimathaea, who was a disciple of Jesus but a secret one through fear of the Jews, asked Pilate that he might take the body of Jesus away; and Pilate gave permission. So he came and took his body away. ³⁹Nicodemus, who at first had come to him at night, also came, bringing a mixture of myrrh and aloes, about a hundred litras^a in weight. ⁴⁰So they took Jesus's body and wrapped it in linen cloths with the spices, as is the Jewish burial custom. ⁴¹There was a garden in the place where he was crucified, and in the garden was a new tomb in which no one had yet been laid. ⁴²Here they laid Jesus, because it was the day before the Jewish Sabbath and the tomb was near.

20 Early on the first day of the week, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. ²So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' ³So Peter and the other disciple set out and went towards the tomb. ⁴The two ran together; but the other disciple ran ahead faster than Peter and came first to the tomb. ⁵He stooped down and saw the linen cloths lying, but he did not go in. ⁶Simon Peter also came, following him, and went into the tomb; and he saw the linen cloths lying, ⁷and the cloth which had been upon his head not lying with the linen cloths, but folded in a place apart. ⁸Then the other disciple, who had come first to the tomb, also went in, and he saw and believed; ⁹for they did not yet understand the Scripture which said that he must rise from the dead. ¹⁰So the disciples went home again.

¹¹Mary was standing by the tomb outside, weeping. As she wept she stooped to look into the tomb, ¹²and she saw two *angels in white, sitting one at the head and one at the feet where the body of Jesus had lain. ¹³They said to her, †'Why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' ¹⁴When she had said this she turned round and saw Jesus standing, but she did not

^a See Appendix.

know it was Jesus. ¹⁵Jesus said to her, †‘Why are you weeping? Who are you looking for?’ Thinking him to be the gardener she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’ ¹⁶Jesus said to her, ‘Mary!’ She turned and said to him in the Jewish language, ‘*Rabbuni!’ (that is, Master). ¹⁷Jesus said to her, ‘Do not hold me, for I have not yet ascended to the Father; but go to my brothers and tell them, “I am ascending to my Father and to your Father, to my God and to your God.”’ ¹⁸Mary of Magdala went and told the disciples, ‘I have seen the Lord’, and that he had said these things to her.

¹⁹It was the evening of that day, the first of the week, and the doors were shut where the disciples were, through fear of the Jews. Jesus came and stood among them, and he said to them, ‘*Peace to you.’ ²⁰When he had said this he showed them his hands and his side. The disciples rejoiced when they saw the Lord. ²¹Jesus said to them again, ‘Peace to you. As the Father has sent me, I also send you.’ ²²When he had said this he breathed on them and said to them, ‘Receive the Holy Spirit. ²³If you forgive anyone’s sins, they are forgiven; †if you retain anyone’s sins, they are retained.’

²⁴Thomas (which means ‘the Twin’), one of the Twelve, was not with them when Jesus came. ²⁵The other disciples said to him, ‘We have seen the Lord.’ He said to them, ‘Unless I see in his hands the mark of the nails, and put my finger in the place of the nails, and put my hand in his side, I will never believe.’

²⁶Eight days later his disciples were again indoors, and Thomas with them. The doors were shut, but Jesus came and stood among them and said, ‘*Peace to you.’ ²⁷Next he said to Thomas, ‘Bring your finger here and look at my hands; bring your hand and put it in my side; do not be unbelieving, but believing.’ ²⁸Thomas answered him, ‘My Lord and my God.’ ²⁹Jesus said to him, ‘Have you believed because you have seen me? *Happy are they who have not seen and yet have believed.’

³⁰Jesus did many other *signs in the presence of his disciples, which have not been written in this book; ³¹but these have been written that you may believe that Jesus is the *Messiah, the Son of God, and that, because you believe, you may have life in his *name.

21 After this Jesus showed himself again to the disciples at Lake Tiberias. He showed himself in this way. ²Simon Peter, Thomas (which means 'the Twin'), Nathanael of Cana in Galilee, the sons of Zebedee and two others of his disciples were together. ³Simon Peter said to them, 'I am going fishing.' They said to him, 'We will come with you.' They went out and got into their boat, and that night they caught nothing. ⁴Just at daybreak there was Jesus on the shore, but the disciples did not know it was he. ⁵Jesus said to them, 'Lads, you have no fish, have you?' They answered him, 'No.' ⁶He said to them, 'Cast the net on the right side of the boat, and you will find some.' So they cast, and now they were unable to draw it in because of the quantity of fish. ⁷The disciple whom Jesus loved said to Peter, 'It is the Lord.' When Simon Peter heard that it was the Lord, he wrapped his outer garment round him, for he had taken it off, and plunged into the water; ⁸but the other disciples came in their boat, dragging the net full of fishes, for they were not far from the land, but about two hundred cubits^a off. ⁹When they came ashore they saw a charcoal fire there and fish laid upon it, and bread. ¹⁰Jesus said to them, 'Bring some of the fish which you have just caught.' ¹¹Simon Peter went on the boat and dragged the net to the land full of big fish. There were a hundred and fifty-three; but though there were so many the net was not torn. ¹²Jesus said to them, 'Come and have breakfast.' None of the disciples dared to ask him, 'Who are you?' knowing it was the Lord. ¹³Jesus came, took the bread and gave it to them, and the fish in the same way. ¹⁴This was the third time Jesus appeared to the disciples after he had risen from the dead.

¹⁵When they had had breakfast Jesus said to Simon Peter, 'Simon, son of John, †do you love me †more than all this?' He said to him, 'Yes, *Lord, you know that I love you.' He said to him, 'Feed my lambs.' ¹⁶He said to him again the second time, 'Simon, son of John, do you love me?' He said to him, 'Yes, Lord, you know that I love you.' He said to him, 'Take care of my sheep.' ¹⁷He said to him the third time, 'Simon, son of John, do you love me?' Peter was grieved because he said to him the third time, 'Do you love me?', and he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him,

^a See Appendix.

‘Feed my sheep. ¹⁸In very truth I tell you, when you were younger, you fastened your belt round you and went wherever you wanted; but when you are old, you will stretch out your hands and another will fasten a belt round you and take you where you do not want to go.’ ¹⁹He said this to indicate by what death Peter would glorify God. When he had said this Jesus said to him, ‘Follow me.’

²⁰Peter turned round and saw the disciple whom Jesus loved, following. (It was he who leaned back on his breast at the supper and said, ‘*Lord, who is it who is delivering you up?’) ²¹When Peter saw him he said to Jesus, ‘Lord, what about him?’ ²²Jesus said to him, ‘If I want him to remain till I come, what is it to you? You must follow me.’ ²³So this saying went out among the *brothers that that disciple would not die. Yet Jesus did not say to him that he would not die, but, ‘If I want him to remain till I come, what is it to you?’

²⁴This is the disciple who is bearing witness about these things and has written them down, and we know that his witness is true.

²⁵There are also many other things which Jesus did; if they were written down one by one, I think that not even the world itself would hold the books that would be written.

ACTS OF THE APOSTLES

1 In my first book, Theophilus, I wrote about all that Jesus did and taught at the beginning, ²until the day when he gave his commands to his chosen *apostles through the Holy Spirit and was taken up to heaven. ³After he had suffered, he presented himself alive to them with many clear proofs, appearing to them during a period of forty days and speaking about the *Kingdom of God. ⁴While he was †still sharing their everyday life, he commanded them not to leave Jerusalem, but to wait for the Father’s promised gift. ‘This,’ he said, ‘you heard about from

me. ⁵For John *baptized with water; but you will be baptized with the Holy Spirit not many days after this.'

⁶So when they came together they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' ⁷He said to them, 'It is not for you to know *times and occasions, which the Father has set within his own authority, ⁸but you will receive power when the Holy Spirit has come upon you, and you will bear witness for me in Jerusalem, in all Judaea and Samaria, and to the ends of the earth.' ⁹When he had said this, and as they were still looking on, he was carried up, and a cloud received him out of their sight. ¹⁰They were looking intently into the sky as he was going, when suddenly two men in white clothes stood by them. ¹¹They said, 'Men of Galilee, why do you stand looking into the sky? This very Jesus who has been taken up from you into the sky will return in the same way as you have seen him going there.'

¹²Then they returned to Jerusalem from the hill known as the Olive-grove, which is near Jerusalem; it is about half a mile away. ¹³When they entered the city they went up into the upper room where they were staying. They were Peter, John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot and Judas son of James. ¹⁴They all devoted themselves to prayer together, with some women, including Mary the mother of Jesus, and with his brothers.

¹⁵In these days Peter stood up among the *brothers; they were a large group numbering about a hundred and twenty persons. He said, ¹⁶'Brothers, it was necessary that the Scripture should be fulfilled which the Holy Spirit spoke long ago through David, about Judas, who was guide to those who arrested Jesus; ¹⁷for he was one of our number and had been allotted his part in this work of ours.' (¹⁸Now this man had bought a field with the reward for his wickedness. He fell headlong, his belly burst open and all his bowels poured out. ¹⁹This became known to all who were living in Jerusalem, so that that field was called in their own language 'Akeldama', which means 'Field of Blood'.) ²⁰'For *Scripture says in the book of Psalms,

"Let his dwelling be made desolate,
and let no one live in it",

and,

“Let another take his office.”

²¹So we need someone to be a witness with us of the resurrection of the Lord Jesus, and he must be one of the men who accompanied us all the time that the Lord moved about with us, ²²from his *baptism by John until the day when he was taken up from us.’ ²³They put forward two, Joseph called Barsabbas, also named Justus, and Matthias. ²⁴They prayed, saying, ‘O Lord, you know the *hearts of all. Show which of these two you have chosen ²⁵to succeed to this apostolic service which Judas abandoned to go to his own place.’ ²⁶They drew lots between them, and the lot fell in favour of Matthias. He was elected to be with the eleven *apostles.

2 The day of †Pentecost came. In the course of it they were all assembled together, ²when suddenly there was a noise from above, like that of a violent wind blowing, and it filled the whole house where they were sitting. ³What seemed to be tongues of fire appeared to them, dividing up and resting on each one of them. ⁴They were all filled with the Holy Spirit, and they started speaking in other languages as the Spirit gave them power of speech.

⁵There were Jews living in Jerusalem, devout men from every nation in the world. ⁶When this sound came, the crowd gathered and became excited, because each one heard them speaking in his own language. ⁷They were astounded and said in their astonishment, ‘Are not all these who are speaking Galileans? ⁸Then how is it that we are hearing them each of us in his own mother tongue? ⁹We are Parthians, Medes, Elamites, people from Mesopotamia, Judaea and Cappadocia, Pontus and *Asia, ¹⁰Phrygia and Pamphylia, Egypt and the region of Cyrenean Libya, as well as visitors from Rome, ¹¹Jews and converts to Judaism, Cretans and Arabs. How is it that we are hearing them speak in our own tongues of the wonderful acts of God?’ ¹²They were all astounded and perplexed, saying to one another, ‘Whatever can this be?’ ¹³Others were scornful and said, ‘They are full of new wine.’

¹⁴But Peter stood up with the Eleven, raised his voice and addressed them:

‘Men of Judaea and all you who are living in Jerusalem, I have information for you. Listen to me. ¹⁵These men are not drunk, as you suppose, for it is only nine o’clock in the morning; ¹⁶but this is what the prophet Joel has said:

¹⁷“In the last days, God says,
I will pour out my Spirit on all mankind:
your sons and your daughters shall prophesy,
your young men shall see visions,
and your old men shall dream dreams.

¹⁸Even on my slaves, both men and women,
I will pour out my Spirit in those days,
and they shall prophesy.

¹⁹I will show wonders in the sky above,
and *signs on the earth below,
blood, fire and smoky vapour.

²⁰The sun shall be turned to darkness
and the moon to blood,
before the *Day of the Lord comes, the great and glorious
Day.

²¹And then everyone who calls on the *name of the Lord shall
be saved.”

²²Men of Israel, listen to me: I am speaking of Jesus of Nazareth, a man whom God marked out for you by *works of power, wonders and signs which he did through him among you, as you yourselves know. ²³This man was handed over to you with the deliberate purpose and foreknowledge of God, and you had him nailed to the cross and killed by the hands of heathen men. ²⁴But God freed him from the pangs of death and raised him, because it was not possible that he should be held fast by it.

²⁵For David says of him,

“I saw the Lord always before me,
for he is at my *right hand, that I may not be shaken.

²⁶This is why my *heart was glad and my tongue rejoiced;
moreover my body too will dwell in hope,

²⁷because you will not abandon my *soul to *Hades,
nor will you let your Holy One suffer decay.

²⁸You have made known to me the ways of life;
you will fill me with gladness by your presence.”

²⁹‘Brothers, I can tell you plainly about the patriarch David: he died and was buried, and his tomb is with us to this day. ³⁰He was a *prophet and knew that God had solemnly sworn to him to set one of his descendants on his throne; ³¹so he foresaw and spoke about the resurrection of the *Messiah, saying that he was not abandoned to *Hades, and his body did not suffer decay. ³²It was this Jesus that God raised. We are all witnesses of that. ³³So when he had been lifted up by the *right hand of God, and had received from the Father the promised Holy Spirit, he poured out what you yourselves are seeing and hearing. ³⁴For it was not David that ascended to heaven. He himself says,

“The Lord said to my Lord, Sit at my right hand
³⁵until I make your enemies your footstool.”

³⁶So let the whole house of Israel know beyond all doubt that God has made him both Lord and Messiah, this Jesus whom you crucified.’

³⁷When they heard this they were cut to the heart, and they said to Peter and to the rest of the *apostles, ‘Brothers, what are we to do?’ ³⁸Peter said to them, ‘Repent, and let each of you be *baptized in the *name of Jesus Christ that your sins may be forgiven, and you will receive the gift of the Holy Spirit. ³⁹The promise is for you, and for your children, and for all who are far away, all whom the Lord our God may call.’ ⁴⁰With many other words also he charged them solemnly and urged them, ‘Be saved from this crooked generation.’ ⁴¹So those who welcomed what he said were baptized, and that day some three thousand persons were added to their number. ⁴²They devoted themselves to the apostles’ teaching, to the common life, to the breaking of *bread and to †the prayers.

⁴³Everyone was filled with awe, and many wonders and *signs were done through the *apostles. ⁴⁴All the believers were together and had everything in common. ⁴⁵They sold their possessions and their property, sharing them out among all, according as anyone had need. ⁴⁶Every day they met regularly together in the temple. When they broke *bread at home they took their food with simple joy; ⁴⁷and they praised God and enjoyed favour with all the people. Every day the Lord added to their company new converts.

3 Peter and John were going up to the temple at the hour of prayer, three o'clock in the afternoon. ²A man, lame from birth, was being carried along. They used to set him down every day at the gate of the temple called the Beautiful Gate, to beg for alms from people going into the temple. ³He saw Peter and John about to enter the temple and asked for alms. ⁴They both looked at him intently and Peter said, 'Look at us.' ⁵He fixed his attention on them, expecting to receive something from them; ⁶but Peter said, 'I have no silver or gold, but I will give you what I have: in the *name of Jesus Christ of Nazareth, walk!' ⁷He grasped him by the right hand and raised him. Instantly his feet and ankles became strong; ⁸he leapt to his feet, stood up and walked, and he went with them into the temple, walking, leaping and praising God. ⁹All the people saw him walking and praising God, ¹⁰and they recognized that he was the man who used to sit begging at the Beautiful Gate of the temple; they were filled with amazement and astonishment at what had happened to him.

¹¹While he clung to Peter and John all the people ran together in amazement to them in the colonnade called Solomon's. ¹²When Peter saw this he said to the people, 'Men of Israel, why are you astonished at this? Why are you looking intently at us, as if by our own power or godliness we had made him walk? ¹³By this act the God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom you delivered up and disowned in the presence of Pilate. He had decided to release him, ¹⁴but you disowned the Holy and Righteous One. You asked for a murderer to be granted to you, ¹⁵and you killed the †one from whom life comes. But God raised him from the dead. We are witnesses of this. ¹⁶It is the *name of Jesus and faith in his name that made strong this man whom you see and know, and the faith which comes through Jesus has given this man complete health, as you all see. ¹⁷And now, brothers, I know that you acted in ignorance, as your leaders did also. ¹⁸In this way God has fulfilled what he declared before by the words of all the *prophets, namely that his *Messiah should suffer. ¹⁹Repent therefore and turn to God, that your sins may be wiped out. ²⁰So may times of refreshment come from the Lord's presence, and so may he send Jesus, your already appointed Messiah, ²¹whom heaven must receive till the time of the restoration of all things, of which God

spoke through his holy *prophets of long ago. ²²†Moses said, “The Lord your God will raise up a prophet from among your brothers, †as he raised up me. You shall listen to him, whatever he says to you. ²³But everyone who does not listen to that prophet shall be utterly destroyed from among the people.” ²⁴All the prophets too, from Samuel and his successors, all who spoke, also *proclaimed these days. ²⁵You are the descendants of the prophets and you inherit the *covenant which God made with your fathers, saying to Abraham, “In your descendants all the families of the earth will be blessed.” ²⁶It was for you first that God raised up his servant, and sent him to bless you by turning each of you from your evil ways.’

4 Peter and John were still speaking to the people when the *priests, the captain of the temple guard and the *Sadducees came upon them, ²greatly troubled because they were teaching the people and *proclaiming the resurrection from the dead in the person of Jesus. ³They arrested them and took them into custody till the next day, because it was already evening. ⁴But many of those who heard the *message believed, and the number of the men rose to about five thousand.

⁵The next day their leaders, *elders and teachers of the Law assembled in Jerusalem, ⁶with Annas the high *priest, Caiaphas, John, Alexander and all who were of the high-priestly family. ⁷They made Peter and John stand before them and inquired, ‘By what power or by what *name did you do this?’ ⁸Then Peter, filled with the Holy Spirit, said to them, ‘Leaders of the *people, and elders, ⁹if we are being examined today about a good deed done to a sick man, and are asked to say how he has been made well, ¹⁰let it be known to you all and to all the people of Israel, that it is by the name of Jesus Christ of Nazareth, whom you crucified and God raised from the dead, that this man stands before you in good health. ¹¹Jesus is the stone which was treated with contempt by you, the builders, and which has become the *corner-stone. ¹²There is no salvation in anyone else, for in the whole world there is no other name which has been granted to men but this, †by which we must be saved.’

¹³When they saw the confidence of Peter and John and realized that they were uneducated men with no qualifications,

they were astonished, and they recognized that they had been with Jesus. ¹⁴They could not contradict them because they saw the man who had been healed standing with them. ¹⁵So they ordered them to go out of the *Council and conferred together, ¹⁶saying, 'What are we to do to these men? It is clear to all who live in Jerusalem that a remarkable *sign has been performed through them; we cannot deny it. ¹⁷However, to prevent it spreading further among the *people, let us threaten them and tell them not to speak any more to anyone in this *name.' ¹⁸So they called them and forbade them to speak or teach at all in the name of Jesus. ¹⁹Peter and John answered them, 'You must judge whether it is right in the sight of God for us to listen to you rather than to God. ²⁰As for us, it is impossible for us not to tell what we have seen and heard.' ²¹At this they threatened them again and released them. They found it impossible to punish them because of the people, who were all giving *glory to God for what had happened; ²²for the man on whom this sign of healing had been performed was over forty.

²³When they had been released Peter and John went to their friends and told them all that the chief *priests and the *elders had said to them. ²⁴When they heard it they all prayed out loud to God together, saying, 'Master, it is you who made heaven and earth and sea and everything in them, ²⁵and who said through the Holy Spirit, through your servant David, our ancestor,

“Why did the *Gentiles rage
and the peoples devise their useless schemes?

²⁶The kings of the earth came up
and the rulers gathered together
against the Lord and against his *Messiah.”

²⁷For truly Herod and Pontius Pilate with the Gentiles and the peoples of Israel did gather in this city against your holy servant Jesus †whom you anointed; ²⁸they gathered to do what you yourself had deliberately planned and caused to be done. ²⁹And now, Lord, see their threats, and grant that your *servants may speak your *message with all boldness, ³⁰while you stretch out your hand to heal, and *signs and wonders are performed through the *name of your holy servant Jesus.' ³¹When they had prayed, the place where they had gathered was shaken, and

they were all filled with the Holy Spirit, and they continued to speak God's message with boldness.

³²The whole company of believers were of one *mind and heart; not one said that any of his possessions was his own, but they had everything in common. ³³The *apostles continued with great power to give proof of the resurrection of the Lord Jesus, and God's *grace was strongly at work in them all. ³⁴Indeed, no one among them was in need, because all who owned fields or houses would sell them, and bring the money from the sale ³⁵and lay it at the apostles' feet. They distributed to each one according to his need. ³⁶There was a man called Joseph, whom the apostles also named Barnabas, 'One who encourages.' He was a *Levite, a Cypriot by race, ³⁷and he had a field. He sold it and brought the money and laid it at the apostles' feet.

5 However, a man named Ananias and his wife Sapphira sold some property, ²and Ananias with his wife's knowledge kept back for himself part of the money. He brought the rest and laid it at the *apostles' feet. ³Peter said, 'Ananias, why has *Satan so filled your *heart, that you have cheated the Holy Spirit and kept back for yourself part of the money from the sale of the field? ⁴While it was unsold did it not remain yours, and when it was sold was not the money at your disposal? Why did you plan this? You did not lie to men but to God.' ⁵While Ananias was listening to these words he fell down and died. Great fear came upon all who heard of this. ⁶The young men got up and covered him; then they took him out and buried him.

⁷After an interval of about three hours his wife came in, not knowing what had happened. ⁸Whereupon Peter said to her, 'Tell me, was this the price for which you sold the field?' 'Yes,' she said, 'that is right.' ⁹Peter said to her, 'Why did you agree together to put the Lord's Spirit to the test? Listen, those who have buried your husband are at the door and will carry you out.' ¹⁰At once she collapsed at his feet and died. The young men came in and found her dead; they carried her out and buried her beside her husband. ¹¹Great fear came upon all the *church and upon all who heard of this.

¹²Many *signs and wonders were performed among the people by the *apostles. They all used to meet together in Solomon's

Colonnade. ¹³†None of the others dared to join them, but the people praised them; ¹⁴and more and more believers in the Lord were added to them, great numbers of both men and women. ¹⁵So they even brought out into the streets those who were sick and laid them on couches and *beds, in order that as Peter went by even his shadow might fall on one or other of them. ¹⁶Also the inhabitants of the neighbouring towns flocked into Jerusalem, bringing those who were sick and those who were troubled by *unclean spirits; and they were all healed.

¹⁷Then the high *priest and all who were with him, the local party of the *Sadducees, were filled with jealousy. ¹⁸They rose up, laid hands on the *apostles and put them in the public prison. ¹⁹But in the night an *angel of the Lord opened the prison doors, led them out and said, ²⁰‘Go and stand in the temple and tell the people all about this new life.’ ²¹When they heard this they went into the temple as day was breaking and taught.

When the high *priest came and those with him, they summoned the Supreme *Council, all the council of elders of the Israelites, and sent orders to the prison for the apostles to be brought. ²²But when the attendants arrived they did not find them there. They went back and reported, ²³‘We found the prison shut quite securely, and the guards standing at the doors, but when we opened them we found no one inside.’ ²⁴When they heard this, the captain of the temple guard and the chief priests were perplexed about the apostles, wondering what could have happened. ²⁵Someone came and told them, ‘The men whom you put in prison are actually in the temple; they are standing there and teaching the people.’

²⁶Then the captain and his men went and brought them, without violence because they were afraid of being stoned by the people. ²⁷They brought them and made them stand in the *Council. The high *priest questioned them, ²⁸saying, ‘We strictly commanded you not to teach in this *name, and now you have filled Jerusalem with your teaching and want to make us responsible for this man’s *death.’ ²⁹Peter and the *apostles answered, ‘We must obey God rather than men. ³⁰The God of our fathers raised up Jesus, whom you had put to death by hanging him on a cross. ³¹This is he whom God raised on high to a place on his *right hand as Leader and Saviour, in order to bring Israel to

repent and have her sins forgiven. ³²To these things we are witnesses, and so is the Holy Spirit, whom God has given to those who are obedient to him.' ³³When they heard this they were enraged and determined to kill them. ³⁴But a *Pharisee named Gamaliel, a teacher of the *Law, held in honour by all the people, stood up in the *Council and told them to put the men outside for a short time. ³⁵He said to them, 'Men of Israel, beware what you are going to do to these men. ³⁶For some time ago Theudas appeared, claiming to be somebody, and a number of men, about four hundred, joined him. He was killed and all his followers were dispersed and that was the end of them. ³⁷Later Judas the Galilean appeared in the days of the census and drew people after him in revolt. But he too was killed and all his followers were scattered. ³⁸So now I tell you, keep your hands off these men and leave them alone, because if what they are planning and doing is man's work it will be overthrown; ³⁹but if in fact it is God's, you will not be able to overthrow them; indeed, you may be found to be fighting against God!' They were persuaded by him. ⁴⁰They called the apostles, beat them and ordered them not to speak in the *name of Jesus. Then they released them.

⁴¹So they went away from the *Council rejoicing because they were counted worthy to suffer dishonour for the sake of Jesus's *name; ⁴²and every day, in the temple and in people's homes, they did not cease to teach and to *proclaim that Jesus was the *Messiah.

6 In those days, when the *disciples were increasing in number, the Greek-speaking Jews complained against the Aramaic-speaking Jews because their widows were being overlooked in the daily distribution. ²The Twelve called the company of the disciples and said, 'It is not right for us to give up preaching in order to †serve meals to people. ³*Brothers, choose from among you seven *approved men, full of the Spirit and of wisdom, and we will appoint them to this duty. ⁴We, for our part, will devote ourselves to prayer and the service of the *message.' ⁵The proposal pleased the whole company, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas of Antioch, a convert to

Judaism. ⁶They set them before the *apostles, who then prayed and laid their hands on them.

⁷So God's *message spread. The number of the *disciples went on increasing greatly in Jerusalem, and very many of the *priests were obedient to the faith.

⁸Stephen, full of *grace and power, was performing great wonders and *signs among the people. ⁹But some who belonged to the *synagogue known as that of the †Freedmen from Cyrene and Alexandria, and others from Cilicia and *Asia, began an argument with Stephen; ¹⁰however they were not able to resist †the inspired wisdom with which he spoke. ¹¹Then they prompted men who said, 'We have heard him speak *blasphemous words against Moses and against God.' ¹²They stirred up the people, the *elders and the teachers of the Law, confronted him, seized him and brought him to the Supreme *Council. ¹³They brought in false witnesses who said, 'This man never stops saying things against the holy place and against the *Law. ¹⁴For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses handed down to us.' ¹⁵And all those seated in the Council looked intently at him and saw that his face was like the face of an *angel.

7 The high *priest said, 'Is this so?' ²Stephen said: 'Brothers and fathers, listen. The God of *glory appeared to our father Abraham when he was in Mesopotamia before he settled in Haran, ³and said to him, "Leave your country and your relatives, and come to the country which I will show you." ⁴So he left the country of the Chaldeans and settled in Haran. After the death of his father, God moved him from there to this country where you are now living. ⁵He did not give him *possession of any of it, not even a foot of ground, yet he promised to give it to him to occupy, and to his descendants after him, though he was childless. ⁶This is what God said: "His descendants will be strangers in a foreign country, which will enslave them and ill-treat them for four hundred years"; ⁷and "I myself will judge the nation to whom they will be enslaved, and afterwards they will come out and worship me in this place." ⁸And he gave him a *†covenant which was ratified by *circumcision. In accordance with all this Abraham became the father of Isaac and circumcised

him on the eighth day. In the same way Jacob was born to Isaac, and the twelve patriarchs to Jacob, and they were all circumcised.

⁹‘The patriarchs were envious of Joseph and sold him into Egypt; but God was with him. ¹⁰He rescued him from all his afflictions, and †caused Pharaoh, King of Egypt, to approve him for his wisdom. He appointed him governor over Egypt and all his household. ¹¹There came a famine over the whole of Egypt and Canaan, and great distress; our fathers could find no food. ¹²But Jacob heard that there was grain in Egypt and sent our fathers there on a first visit. ¹³On the second visit Joseph was made known to his brothers and Joseph’s origin became known to Pharaoh. ¹⁴Joseph sent an invitation to Jacob his father, and all his relatives, seventy-five persons in all. ¹⁵So Jacob went down to Egypt, where he and our fathers died. ¹⁶They were carried over to Shechem and were buried in the tomb which Abraham had bought for a sum of money from the sons of Hamor in Shechem.

¹⁷‘As the time drew near for the fulfilment of the promise which God made to Abraham, the *people grew greatly in numbers in Egypt. ¹⁸Then there arose another king over Egypt, who did not know Joseph. ¹⁹He exploited our race and ill-treated the fathers by making them expose their infants so that they would die. ²⁰It was at this time that Moses was born. He was a †very beautiful child. For three months he was brought up in his father’s home. ²¹When he was exposed, Pharaoh’s daughter adopted him and brought him up as her son. ²²And Moses was educated in all the wisdom of the Egyptians and was powerful in word and deed.

²³‘When he was almost forty years old it came into his *mind to visit his brothers, the Israelites. ²⁴Seeing one of them being ill-treated by an Egyptian he came to his defence; he struck down the Egyptian and avenged the man who was being oppressed. ²⁵He thought that his own people understood that through him God was giving them deliverance; but they did not understand. ²⁶The following day he came upon two of them when they were fighting, and tried to reconcile them, saying, “You are brothers; why do you ill-treat one another?” ²⁷But the man who was ill-treating his neighbour thrust Moses aside. “Who appointed you as ruler and judge over us?” he said. ²⁸“Do you want to kill me

as you killed the Egyptian yesterday?” ²⁹At this Moses fled, and he settled as a stranger in the land of Midian. There he became the father of two sons.

³⁰When forty years had gone by, an *angel appeared to him in the *wilderness of Mount Sinai in a flame of fire in a bush.

³¹Moses was astonished at the sight, and when he came near to look at it he heard the voice of the Lord: ³²“I am the God of your fathers, the God of Abraham, Isaac and Jacob.” Moses trembled and did not dare to look. ³³The Lord said to him, “Take your sandals off, for the place on which you are standing is holy ground. ³⁴I have surely seen the ill-treatment of my *people who are in Egypt, I have heard their groaning and I have come down to rescue them. Come now, I will send you to Egypt.”

³⁵This Moses, whom they disowned, saying, “Who appointed you as ruler and judge?”, is he whom God, through the *angel who appeared to him at the bush, sent to be both ruler and liberator. ³⁶It is he who led them out, doing wonders and *signs in the land of Egypt and at the Red Sea, and in the *wilderness for forty years. ³⁷It is he who said to the Israelites, “God will raise up a *prophet for you from among your brothers, †as he raised up me.” ³⁸It is he who was there when Israel were all assembled in the wilderness. He was both with the angel who spoke to him on Mount Sinai and with our fathers. It is he who received living messages to give to us. ³⁹Our fathers refused to be obedient to him; they thrust him aside and in their *hearts they turned back to Egypt. ⁴⁰They said to Aaron, “Make gods for us, to go before us. As for this Moses who brought us out of the land of Egypt, we do not know what has happened to him.” ⁴¹That was when they made a calf and offered sacrifice to the idol; and they took delight in what their hands had made. ⁴²But God turned and gave them over to worshipping the stars of heaven, as *Scripture says in the book of the *Prophets,

“Was it to me that you offered victims and sacrifices
for forty years in the wilderness, O house of Israel?

⁴³No, it was Moloch’s tent that you took along,
and the star of your god Rompha,
the images which you yourselves made, to bow down to them.
I will deport you beyond Babylon.”

⁴⁴It was in the wilderness that our fathers had the tent of the testimony. It was made just as God ordered when he told Moses to make it according to the pattern which he had seen. ⁴⁵Our fathers received it in turn and with Joshua brought it in, when they occupied the land of the nations whom God drove out from before our fathers. It was so until the time of David. ⁴⁶He found favour with God and asked his permission to †provide him with a dwelling-place, for the use of Jacob's descendants, ⁴⁷but it was Solomon who built a house for God. ⁴⁸Yet the Most High God does not live in buildings made with hands. As the *prophet says,

⁴⁹“Heaven is my throne

and the earth is my footstool.

What kind of house will you build for me, the Lord says,
or where is the place where I may rest?

⁵⁰Did not I myself make all these things?”

⁵¹“You stubborn people, heathen in *mind and understanding, you always resist the Holy Spirit; as your fathers resisted, so do you. ⁵²Which of the *prophets did your fathers not persecute? They killed those who foretold the coming of the Righteous One; you have now become his betrayers and murderers, ⁵³you who received the *Law in commands given through *angels, and yet have not kept it.’

⁵⁴As they listened to this they were enraged and ground their teeth at him. ⁵⁵But he, full of the Holy Spirit, looked intently into heaven and saw the *glory of God, and Jesus standing at God's *right hand. ⁵⁶He said, ‘I see heaven opened and the *Son of Man standing at God's right hand.’ ⁵⁷Shouting loudly they stopped their ears, and together they rushed at him, ⁵⁸drove him out of the city and stoned him. The witnesses laid their cloaks down at the feet of a young man called Saul. ⁵⁹As they stoned Stephen, he called upon the Lord, saying, ‘Lord Jesus, receive my spirit.’ ⁶⁰Kneeling down he cried out loudly, ‘Lord, do not put this sin to their account.’ When he had said this he died.

8 Saul approved of the killing of Stephen.

That day a great persecution broke out against the *church in Jerusalem. They were all scattered throughout the districts of

Judaea and Samaria, except the *apostles. ²Devout men buried Stephen and made a great lamentation over him. ³Meanwhile Saul was trying to destroy the church. He went into house after house, dragged out men and women, and committed them to prison.

⁴Those who had been scattered †went through the land *preaching the *message. ⁵Philip went down to the city of Samaria and *proclaimed the *Messiah to them. ⁶With an eagerness shared by them all, the crowds began to pay attention to what Philip was telling them, as they heard what he was saying and saw the *signs which he was doing. ⁷For many had *unclean spirits, and the spirits, crying out loudly, came out of them; and many who were paralysed and lame were healed. ⁸And there was great rejoicing in that city.

⁹A man named Simon was in the city practising magic and astounding the people of Samaria, claiming to be someone great; ¹⁰and everyone from the least to the greatest paid attention to him, saying, 'This man is that power of God which is called Great.' ¹¹They paid attention to him because for a long time they had been astounded at his magic. ¹²But Philip *preached to them the *Good News of the *Kingdom of God and the *name of Jesus Christ, and they believed him. They were *baptized, both men and women. ¹³Simon himself also became a believer, was baptized and attached himself closely to Philip. He was astounded as he watched *signs and great *works of power being done.

¹⁴When the *apostles in Jerusalem heard that Samaria had welcomed God's *message, they sent to them Peter and John, ¹⁵who went down and prayed for them to receive the Holy Spirit; ¹⁶for he had not yet come upon any of them. So far they had only been *baptized in the *name of the Lord Jesus. ¹⁷Then Peter and John laid their hands on them, and they received the Holy Spirit. ¹⁸When Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹saying, 'Give this power to me also, that anyone on whom I lay my hands may receive the Holy Spirit.' ²⁰Peter said to him, 'May your silver perish with you because you thought you could obtain God's free gift with money! ²¹You have no part or share in this message, for your *heart is not right in the sight of God. ²²Repent of this wickedness of yours and pray to the Lord that, if possible, the intention of your heart may be forgiven you; ²³I can see that you are poisoned with bitterness and enslaved to wickedness.' ²⁴Simon

answered, 'You must all pray to the Lord for me, that nothing of what you have said may happen to me.' ²⁵Peter and John delivered a solemn exhortation and gave the Lord's message to them. Then they turned back to Jerusalem and *preached the *Good News in many Samaritan villages.

²⁶An *angel of the Lord spoke to Philip, saying, 'Rise and go southward on the road which goes down from Jerusalem to Gaza.' †(This is a desert road.) ²⁷He rose and went. Now a man of Ethiopia, a eunuch, a high official of the Kandake, the queen of the Ethiopians, who was in charge of all her treasure, had gone to Jerusalem to worship. ²⁸He was returning and, as he sat in his carriage, he was reading the *prophet Isaiah. ²⁹The Spirit said to Philip, 'Go and walk by the side of this carriage.' ³⁰Philip ran to it and heard him reading the prophet Isaiah, and he said, 'Do you really understand what you are reading?' ³¹He said, 'How can I understand unless someone guides me?' And he asked Philip to get in and sit with him. ³²The passage of Scripture which he was reading was this:

'Like a sheep he was led to be slaughtered;
and like a lamb that makes no sound before its shearer,
so he did not open his mouth.

³³He was humiliated and deprived of justice.
Who will describe his †descendants?

For his life is taken away from the earth.'

³⁴Then the eunuch said to Philip, 'Please tell me, who is the prophet talking about, himself or someone else?' ³⁵Philip began to speak, and starting from this passage of scripture he *preached to him the *Good News about Jesus. ³⁶As they were going along the road they came to some water, and the eunuch said, 'Look, here is water. What stops me from being *baptized?' [³⁷Philip said, 'If you believe with all your *heart, it can be done.' He answered, 'I believe that Jesus Christ is the Son of God.'] ³⁸He ordered the carriage to stop and both went down into the water, Philip and the eunuch; and he baptized him. ³⁹When they came up out of the water the Spirit of the Lord snatched Philip away, and the eunuch saw him no more; he went on his way rejoicing. ⁴⁰But Philip appeared at Azotus, and he †went through all the towns preaching the Good News till he came to Caesarea.

9 Saul, still breathing murderous threats against the Lord's *disciples, went to the high *priest. ²He asked him for letters to the *synagogues in Damascus, giving him authority to bring any he might find, men or women, belonging to the †Way, in chains to Jerusalem.

³In the course of his journey he was drawing near Damascus when suddenly a light from the sky flashed around him. ⁴He fell to the ground and heard a voice saying to him, 'Saul, Saul, why are you persecuting me?' ⁵He said, 'Who are you, *Lord?' He answered, 'I am Jesus, whom you are persecuting. ⁶But get up, go into the city, and you will be told what you must do.' ⁷The men who were travelling with him stood speechless, hearing the sound but seeing no one. ⁸Saul got up from the ground and when he opened his eyes he could not see; and they led him by the hand and brought him into Damascus. ⁹For three days he could not see, and neither ate nor drank.

¹⁰In Damascus there was a *disciple named Ananias. The Lord said to him in a vision, 'Ananias.' He said, 'Here I am, *Lord.' ¹¹The Lord said to him, 'Get up and go to the street called Straight, and ask in the house of Judas for a man of Tarsus, named Saul. He is praying, ¹²and has seen in a vision a man named Ananias coming to him and laying his hands on him in order that he may recover his sight.' ¹³Ananias answered, 'Lord, I have heard from many how much harm this man has done to your *people in Jerusalem. ¹⁴And here he has authority from the chief *priests to put in chains all who call upon your *name.' ¹⁵But the Lord said to him, 'Go, for this man is my chosen instrument to carry my name to *Gentiles and kings and Israelites. ¹⁶I myself will show him all that he must suffer for the sake of my name.'

¹⁷Ananias left and went into the house. He laid his hands on Saul and said, 'Brother, the Lord Jesus, who appeared to you on the road by which you came, has sent me in order that you may recover your sight and be filled with the Holy Spirit.' ¹⁸And immediately it was as if a scaly substance fell from his eyes, and he recovered his sight; he rose and was *baptized, ¹⁹and when he had taken food he gained strength.

He was with the *disciples in Damascus for some days, ²⁰and at once he *proclaimed Jesus in the *synagogues, saying, 'He is the Son of God.' ²¹All who heard him were astounded and said,

‘Is not this the man who made havoc in Jerusalem of those who call upon this *name, and came here for the purpose of taking them in chains to the chief *priests?’ ²²But Saul continued to grow in power and to put to confusion the Jews living in Damascus, by proving Jesus to be the *Messiah.

²³Some time afterwards the Jews plotted to kill him, ²⁴but their plot became known to Saul. They even kept watch on the gates day and night in order to kill him, ²⁵but his *disciples took him by night and let him down through the wall, lowering him in a basket.

²⁶When he arrived in Jerusalem he tried to join the *disciples, but they were all afraid of him, because they did not believe that he was a disciple. ²⁷However, Barnabas took him, brought him to the *apostles and told them how on the road Saul had seen the Lord and the Lord had talked to him, and how in Damascus he had spoken out boldly in the *name of Jesus. ²⁸Saul stayed with them in Jerusalem, moving about freely and speaking out boldly in the name of the Lord. ²⁹He talked and argued with the Greek-speaking Jews; but they tried to kill him. ³⁰When the *brothers came to know of this they brought him down to Caesarea and sent him away to Tarsus.

³¹So throughout Judaea, Galilee and Samaria the *church enjoyed *peace. Holding the Lord in reverence it continued to be built up and to make progress, and it went on increasing through the encouragement of the Holy Spirit.

³²As Peter †went through the whole region he came down to God’s *people living in Lydda. ³³There he found a man named Aeneas, who had been bed-ridden for eight years because he was paralysed. ³⁴Peter said to him, ‘Aeneas, Jesus Christ brings you healing. Get up, and †make yourself a meal.’ He got up at once. ³⁵And all who lived in Lydda and Sharon saw him; and they turned to the Lord.

³⁶In Joppa there was a *disciple named Tabitha, which in Greek is Dorcas, meaning Gazelle. She was full of kind deeds and charitable acts. ³⁷At that time she fell ill and died. They washed her body and laid her in an upper room. ³⁸As Lydda was near Joppa the disciples heard that Peter was there and sent two men to him, with the request, ‘Please do not delay to come over to us.’ ³⁹Peter rose and went with them. When he arrived they brought

him into the upper room, and all the widows stood by his side, weeping and showing him the shirts and cloaks which Dorcas used to make while she was with them. ⁴⁰Peter sent them all outside and knelt down and prayed. He turned to the body and said, 'Tabitha, get up.' She opened her eyes, saw Peter and sat up. ⁴¹He gave her a hand and helped her up. Then he called the members of the *congregation and the widows and presented her to them alive. ⁴²This became known throughout Joppa, and many became believers in the Lord. ⁴³He stayed in Joppa for many days with a tanner named Simon.

10 In Caesarea there was a man named Cornelius, a *centurion of the *cohort called the Italian Cohort. ²He and all his household were devout and *God-fearing; he did many charitable acts for the benefit of the Jewish *people and prayed to God continually. ³At about three in the afternoon he saw clearly in a vision an *angel of God coming to him, and saying to him, 'Cornelius!' ⁴He stared at the angel, and overcome with awe said, 'What is it, *Sir?' He said to him, 'Your prayers and your charitable acts have come up before God so that he has remembered you. ⁵Now send men to Joppa, and send for a man named Simon who is also called Peter. ⁶He is staying with a tanner named Simon, whose house is by the sea.' ⁷When the angel who spoke to him had gone, he called two of his house-slaves and a devout soldier, one of his orderlies. ⁸He explained everything to them and sent them to Joppa.

⁹The next day, while they were on their way and were drawing near the city, Peter went up on the roof to pray at about noon. ¹⁰He grew hungry and wanted to eat. While they were making preparations he fell into a trance, ¹¹and he saw the sky opened and an object descending, like a great sail. It was let down to the ground by its four corners, ¹²and in it there were all the four-footed animals and reptiles, and birds of the air. ¹³A voice came to him, 'Get up, Peter, kill and eat.' ¹⁴Peter said, 'By no means, *Lord, for I have never eaten anything defiled or *unclean.' ¹⁵A voice came to him again, a second time, 'What God has made clean you must not call defiled.' ¹⁶This happened three times, and the object was at once taken up into the sky.

¹⁷While Peter was puzzling over the meaning of the vision which

he had seen, the men who had been sent by Cornelius came up to the entrance, having asked the way to Simon's house, ¹⁸and they called out, enquiring if Simon Peter was staying there. ¹⁹While Peter was pondering about the vision, the Spirit said, 'Two men are here, looking for you. ²⁰Get up and go down; go with them without hesitation, because it is I who have sent them.' ²¹Peter went down to the men and said, 'I am the man you are looking for. Why have you come?' ²²They said, 'Cornelius the *centurion, a just and *God-fearing man, *approved by all the Jewish nation, was instructed by a holy *angel to send for you to come to his house, and to listen to what you say.' ²³So Peter invited them in as his guests.

The next day he set off with them, and some of the *brothers from Joppa accompanied him. ²⁴The following day he reached Caesarea. Cornelius was expecting them and had called together his relatives and intimate friends. ²⁵When Peter entered, Cornelius met him and falling at his feet prostrated himself. ²⁶But Peter made him get up, saying, 'Stand up; I myself am only a man.' ²⁷He went in, talking with him, and found many gathered together. ²⁸He said to them, 'You all know that a Jew is forbidden to associate with or to approach a foreigner. But God has made it clear to me that I must call no one defiled or *unclean. ²⁹That is why, when I was sent for, I came without making any objections. So I ask, why did you send for me?' ³⁰Cornelius said, 'Exactly three days ago I was praying in my house at three o'clock in the afternoon, when suddenly there stood before me a man in shining clothes. ³¹He said, "Cornelius, your prayer has been heard and your charitable acts have been remembered before God. ³²Send to Joppa then and invite Simon Peter to come. He is staying in the house of Simon, a tanner, by the sea." ³³So I sent to you at once, and it was good of you to come. And now we are all present before God to hear all that the Lord has commanded you to say.'

³⁴Then Peter addressed them as follows: 'In truth I realize that God has no favourites, ³⁵but in every nation whoever fears God and does what is right is accepted by him. ³⁶That is the *message which he sent to the Israelites, announcing the *Good News of *peace through Jesus Christ – he is Lord of all. ³⁷You know what happened throughout Judaea, beginning in Galilee after the *baptism which John *proclaimed. ³⁸You know how God

†anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and curing all who were oppressed by the *devil, for God was with him. ³⁹And we are witnesses of all that he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross. ⁴⁰But God raised him up on the third day and let him be seen, ⁴¹not by all the people, but by witnesses whom God had chosen beforehand, that is by us who ate and drank with him after he rose from the dead. ⁴²He commanded us to proclaim to the people and solemnly to declare that he is the one appointed by God as Judge of the living and the dead. ⁴³This is he to whom all the *prophets bear witness, declaring that everyone who believes in him receives forgiveness of sins through his *name.'

⁴⁴While Peter was still speaking, the Holy Spirit came upon all who were listening to the *message. ⁴⁵The Jewish believers who had come with Peter were astounded because the gift of the Holy Spirit had been poured out upon the *Gentiles also; ⁴⁶for they heard them speaking in *tongues and praising God. Whereupon Peter said, ⁴⁷'Can anyone refuse water and stop these men from being *baptized? They have received the Holy Spirit just as we have.' ⁴⁸And he gave instructions for them to be baptized in the *name of Jesus Christ. Then they asked him to stay for some days.

11 The *apostles and the *brothers in Judaea heard that the *Gentiles also had received God's *message. ²When Peter came up to Jerusalem the *circumcision party disputed with him. ³They said, 'You visited men who were uncircumcised and ate with them.' ⁴So Peter explained to them from the beginning step by step, saying, ⁵'I was in the town of Joppa praying, and in a trance I saw a vision. I saw an object like a great sail. It was lowered by its four corners from the sky, until it came right down to me. ⁶I looked at it carefully and thoughtfully, and noticed four-footed animals, wild beasts, reptiles, and birds of the air. ⁷I also heard a voice saying to me, "Get up, Peter, kill and eat." ⁸But I said, "By no means, *Lord, for nothing defiled or *unclean has ever entered my mouth." ⁹The voice answered a second time from the sky, "What God has made clean you must not call defiled." ¹⁰This happened three times, and everything was drawn up again into the sky. ¹¹Suddenly three men came up to

the house where I was. They had been sent to me from Caesarea.

¹²The Spirit told me to go with them without hesitation. These six *brothers also came with me, and we entered the man's house.

¹³He told us how he had seen the *angel standing in his house and saying, "Send men to Joppa, and send for Simon, who is also called Peter, ¹⁴and he will tell you how you and all your household will be saved." ¹⁵After I had begun to speak, the Holy Spirit came upon them just as he did on us at the beginning.

¹⁶I remembered that saying of the Lord, "John *baptized with water; but you will be baptized with the Holy Spirit." ¹⁷If then God gave the same gift to them as he did to us when we became believers in the Lord Jesus Christ, who was I that I should be able to stop God?' ¹⁸When they heard this they became silent; then they gave *glory to God, saying, 'So God has granted to the Gentiles also repentance which leads to life.'

¹⁹Now those who had been scattered as a result of the persecution which arose over Stephen went as far as Phoenicia and Cyprus and Antioch; and they told the *message to none but Jews. ²⁰Some of them were men of Cyprus and Cyrene, who when they entered Antioch began to speak to the Gentiles also, *preaching the *Good News of the Lord Jesus. ²¹The Lord's power was with them, and a great number became believers and turned to the Lord. ²²The news about them reached the *church in Jerusalem, and they sent Barnabas to Antioch. ²³When he arrived and saw the *grace of God at work, he rejoiced, and he encouraged them all to hold fast to the Lord with firm resolve; ²⁴for he was a good man, full of the Holy Spirit and of faith. And a large company was brought to the Lord. ²⁵Barnabas went to Tarsus to look for Saul, ²⁶and when he found him he brought him to Antioch. For a whole year they †were fully associated with the church and taught a large company. It was at Antioch that the *disciples were first called †Christians.

²⁷In these days *prophets went down from Jerusalem to Antioch. ²⁸One of them, named Agabus, stood up and through the Spirit foretold that there was to be a severe famine all over the world. This happened in the time of Claudius. ²⁹The *disciples resolved, each according to his means, to send help to the *brothers in Judaea. ³⁰This they did and sent it to the *elders by the hands of Barnabas and Saul.

12 About that time King Herod laid hands on some members of the *church to do them harm. ²He killed James, the brother of John, with the sword. ³When he saw that this pleased the Jews he proceeded to arrest Peter also. It was the time of the *Feast of Unleavened Bread. ⁴He laid hold of him and put him in prison, delivering him over to a guard of four squads of four soldiers each. He intended to bring him up before the people after the *Passover. ⁵So Peter was kept under watch in prison; but the church was making earnest prayer to God for him.

⁶Herod was about to bring him into court. That very night Peter, bound with two chains, was sleeping between two soldiers, and there were guards before the doors keeping watch over the prison. ⁷Suddenly an *angel of the Lord stood over him, and a light shone in the cell. He touched Peter's side and woke him, saying, 'Get up quickly.' And his chains fell from his hands. ⁸The angel said to him, 'Fasten your belt and put on your sandals.' He did so. Then he said to him, 'Put your cloak round you and follow me.' ⁹Peter went out and followed him. He did not know that what God was doing through the angel was real, but thought he was seeing a vision. ¹⁰They passed the first guard-post, and the second, and came to the iron gate leading out into the city. It opened to them of itself, and going out they went along one street. Then the angel left him. ¹¹When Peter came to himself he said, 'Now I am sure that the Lord sent his angel and rescued me from the power of Herod and from all that the Jewish *people were expecting.' ¹²When he realized this he went to the house of Mary, mother of John who was also called Mark, where many had assembled and were praying. ¹³He knocked on the †door in the gate and a servant-girl named Rhoda came to answer. ¹⁴She recognized Peter's voice, and was so overjoyed that instead of opening the gate she ran in and told them that Peter was standing outside. ¹⁵They said to her, 'You are mad'; but she insisted that it was true. They said, †'It must be his *angel.' ¹⁶But Peter kept on knocking. When they opened the door and saw him they were amazed. ¹⁷He made signs to them with his hand to be silent, and he described to them how the Lord had brought him out of the prison; and he said, 'Tell this to James and the *brothers.' Then he left and went to another place.

¹⁸When day came, there was much consternation among the

soldiers as to what had become of Peter. ¹⁹Herod made a search for him and, not finding him, he examined the guards and ordered them to be led away to execution. Then he went down from Judaea to Caesarea and remained there.

²⁰Herod was enraged with the people of Tyre and Sidon. They came to him in a body, won over Blastus, the king's chamberlain, and asked the king for *peace, because their country was dependent on his for its food supply. ²¹On an appointed day Herod put on his royal robes, sat on his throne, and delivered a public address to them. ²²The people kept on calling out, 'It is the voice of a god, not of a man!' ²³Suddenly an *angel of the Lord struck him because he did not give the *glory to God; and he was eaten by worms and died.

²⁴But the Lord's *message went on spreading and increasing.

²⁵Barnabas and Saul returned †from Jerusalem after carrying out their mission, and they took with them John, who was also called Mark.

13 In the local *church at Antioch there were *prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the *Tetrarch, and Saul. ²While they were worshipping the Lord and were fasting, the Holy Spirit said, 'Set Barnabas and Saul apart for me to do the work to which I have called them.' ³Then, when they had fasted and prayed and laid their hands on them, they sent them away.

⁴So the Holy Spirit sent them out, and they went down to Seleucia. From there they sailed to Cyprus. ⁵They arrived at Salamis and *proclaimed God's *message in the *synagogues of the Jews; and they had John as their helper.

⁶When they had †gone through the whole island as far as Paphos they came upon a magician, a Jewish false prophet; his name was Bar-Jesus. ⁷He was with Sergius Paulus the †proconsul, an intelligent man. The proconsul sent for Barnabas and Saul and asked to hear God's *message. ⁸But Elymas, the magician (that is the meaning of his name), opposed them, seeking to turn the proconsul away from the faith. ⁹However, Saul, also known as Paul, looked intently at him. ¹⁰Filled with the Holy Spirit he said, 'You son of the *devil, full of all deceit and fraud, enemy of all

*righteousness, will you not stop twisting the straight ways of the Lord? ¹¹Listen, at this very moment the power of the Lord is upon you; you shall be blind and you shall not see the sun for a time.' Suddenly a mist and darkness fell on him, and he went about trying to find people to lead him by the hand. ¹²The proconsul saw what had happened, and became a believer. He was amazed at the teaching about the Lord.

¹³Paul and his companions sailed from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem. ¹⁴They themselves went on from Perga and arrived at Pisidian Antioch. They went into the *synagogue on the *Sabbath day and sat down. ¹⁵After the reading of the *Law and the *Prophets the officers of the synagogue sent word to them, 'Brothers, if you have any message of encouragement for the people, give it.' ¹⁶Paul stood up, made a gesture with his hand and said, 'Men of Israel and *God-fearers, listen. ¹⁷The God of this people Israel chose our fathers and made the *people great when they were living as strangers in Egypt. By his mighty power he brought them out from there. ¹⁸For about forty years he cared for them in the *wilderness. ¹⁹Then he destroyed seven nations in the land of Canaan and gave their land to Israel to possess. ²⁰Four hundred and fifty years went by and then he gave them judges until the time of Samuel the prophet. ²¹Next they asked for a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, who ruled for forty years. ²²Then he removed him and raised up David to be their king. It was to him that God bore witness when he said, "I have found David, son of Jesse. He is a man after my own heart, who will carry out all my purposes." ²³It is from this man's descendants that God, as he promised, has brought Israel a Saviour, and he is Jesus. ²⁴Before his coming John had already proclaimed *baptism as a sign of repentance for all the *people of Israel. ²⁵When John was nearing the end of his life-work he said, "What do you suppose me to be? I am not he. But there is one coming after me whose sandals I am not worthy to untie."

²⁶Brothers, descendants of Abraham, and those of you who are *God-fearers, it is to us that this *message of salvation has been sent; ²⁷for the inhabitants of Jerusalem and their leaders did not recognize him, and by condemning him they fulfilled the

utterances of the *prophets which are read out every *Sabbath. ²⁸Although they did not find any reason for the death sentence they asked Pilate that he might be killed. ²⁹When they had accomplished all that *Scripture had said about him, they took him down from the cross and laid him in a tomb. ³⁰But God raised him from the dead. ³¹For many days he appeared to those who had gone up with him from Galilee to Jerusalem; and they are now his witnesses to the *people. ³²⁻³³We are *preaching to you the *Good News that God, by raising up Jesus, has fulfilled the promise made to the fathers for us their children, just as *Scripture says in the second psalm:

“ You are my son; today I have become your Father.”

³⁴He raised him from death, never again to return to death's decay, and in this connection he has said:

“ I will give you the holy and sure blessings promised to David.”

³⁵As indeed he says in another psalm:

“ You will not let your Holy One suffer decay.”

³⁶Now David died after he had served the purpose of God in his generation, and he was laid with his fathers. He did suffer decay, ³⁷but he whom God raised to life did not suffer decay. ³⁸Therefore, brothers, let it be known to you that through him forgiveness of sins is *proclaimed to you, ³⁹and in him every believer is acquitted of all those things of which you could not be *acquitted under the *Law of Moses. ⁴⁰So beware! What is said in the *Prophets might come about:

⁴¹“ Look, you scoffers! Be astonished and perish;
for I am doing a work in your days,
a work which you will never believe, even if someone
explains it to you.”

⁴²As Paul and Barnabas were going out, the people asked them to speak to them on the same subjects the next *Sabbath. ⁴³When the congregation had dispersed, many of the Jews and of the converts to Judaism worshipping there followed Paul and Barnabas, who talked to them and urged them to go on relying upon the *grace of God.

⁴⁴On the following *Sabbath almost the whole city gathered to hear the Lord's *message. ⁴⁵But when the Jews saw the crowds they were filled with jealousy. They used abusive language, and kept contradicting what Paul was saying. ⁴⁶Paul and Barnabas spoke out boldly, saying, 'It was necessary that God's message should be told first to you. Since you are thrusting it aside and do not judge yourselves to be worthy of *eternal life, now we turn to the *Gentiles. ⁴⁷This is what the Lord has commanded us:

“ I have appointed you to be a light to the Gentiles,
to be the means of salvation as far as the end of the earth.”’

⁴⁸The Gentiles rejoiced as they listened and they acclaimed the Lord's message. Those who were appointed for eternal life became believers; ⁴⁹and the Lord's message spread through the whole district. ⁵⁰But the Jews incited the women *worshippers of high standing and the foremost men of the city; they stirred up persecution against Paul and Barnabas, and drove them out of their district. ⁵¹But Paul and Barnabas †shook the dust off their feet in protest against them and went to Iconium. ⁵²And the *disciples were filled with joy and the Holy Spirit.

14 In Iconium also they went into the *synagogue of the Jews and spoke with such effect that a large company of both Jews and Greeks became believers. ²But the disbelieving Jews stirred up the *Gentiles and poisoned their minds against the *brothers. ³They spent a long time there speaking out boldly with confidence in the Lord, and the Lord confirmed the *message of his *grace, giving them power to work *signs and wonders. ⁴The townspeople became divided; some sided with the Jews, others with the *apostles. ⁵When there was a movement of both Gentiles and Jews, with their leaders, to attack and stone them, ⁶they realized what was happening and escaped to Lystra and Derbe, towns in Lycaonia, and to the neighbouring parts. ⁷There too they *preached the *Good News.

⁸In Lystra there was a man sitting who had never had the use of his feet. He had been lame from birth and had never walked. ⁹As he sat there he was listening to Paul speaking. Paul looked intently at him and, seeing that he had faith to be made well, ¹⁰said in a loud voice, 'Stand upright on your feet.' The man leapt

up and walked. ¹¹When the crowds saw what Paul had done, they cried out in the Lycaonian language, 'The gods have taken the form of men and have come down to us.' ¹²They called Barnabas Zeus, and Paul Hermes, because it was he who took the lead in speaking. ¹³The *priest of Zeus, whose temple was at the entrance to the town, brought bulls and garlands to the gates, and with the crowds wished to offer sacrifices. ¹⁴When the *apostles Barnabas and Paul heard this they tore their clothes in distress and leapt in among the crowd, ¹⁵shouting, 'Men, why are you doing this? We too are men like yourselves, and we are *preaching the *Good News to you, so that you should turn from these futile things to the living God, who made heaven and earth and sea and everything in them. ¹⁶In past generations he permitted all the nations to go their own ways. ¹⁷Yet he has not left men without evidence of himself. He showed his kindness to you by sending rain from heaven and fruitful seasons, and he satisfies you with food and fills your *hearts with gladness.' ¹⁸Even by saying this they had difficulty in stopping the crowds from offering sacrifices to them. ¹⁹But Jews arrived from Antioch and Iconium. They won over the crowds, stoned Paul and dragged him out of the town, thinking that he was dead. ²⁰But when the *disciples had surrounded him, he stood up and went into the town.

He left next day with Barnabas for Derbe. ²¹They *preached the *Good News to that town, and when they had made a number of *disciples they returned to Lystra, Iconium and Antioch. ²²They gave new courage to the disciples and urged them to remain true to the faith, saying, 'It is through many afflictions that we must enter the *Kingdom of God.' ²³They appointed *elders for them in each *church, and after prayer and fasting they commended them to the Lord in whom they had come to believe. ²⁴When they had †gone through Pisidia they came to Pamphylia, ²⁵and when they had preached the *message in Perga they went down to Attalia. ²⁶From there they sailed to Antioch, the place from which they had been committed to the *grace of God to do the work which they had completed.

²⁷On arrival they gathered the *church together, and reported all that God had used them to do, and how he had opened a door of faith for the *Gentiles. ²⁸They spent a long time with the *disciples.

15 Some men went down from Judaea and taught the *brothers that if they were not *circumcised according to the custom laid down by Moses, they could not be saved. ²Paul and Barnabas had a serious controversy and argument with them, so they arranged that Paul and Barnabas with some others of them should go up to Jerusalem to the *apostles and *elders about the matter under dispute.

³They were helped forward on their way by the *church, and they †went through Phoenicia and Samaria giving an account of the conversion of the *Gentiles; and they gave great joy to all the *brothers. ⁴When they reached Jerusalem they were welcomed by the church and the *apostles and the *elders, and they reported all that God had used them to do. ⁵But some of the *Pharisees' party who were believers got up and said that the Gentiles must be *circumcised and told to keep the *Law of Moses.

⁶Then the *apostles and the *elders met to look into this matter. ⁷After much argument Peter stood up and said to them, ' *Brothers, you are aware that long ago God made his choice among you that through me the *Gentiles should hear the *message of the *Good News and believe. ⁸And God, who knows the *heart, showed his approval of them by giving them the Holy Spirit just as he did to us. ⁹He made no distinction between us and them, for it was by faith that he purified their hearts. ¹⁰Why then are you now putting God to the test by placing a yoke on the necks of the *disciples which neither our fathers nor we ourselves were strong enough to bear? ¹¹No, we believe that it is through the *grace of the Lord Jesus that we and they alike are saved.'

¹²The whole company became silent and listened to Barnabas and Paul, as they recounted all the *signs and wonders that God had done through them among the *Gentiles. ¹³When they had finished speaking, James continued, ' *Brothers, listen to me. ¹⁴Simeon has recounted how at the beginning God concerned himself about the Gentiles, to take from among them a *people for himself. ¹⁵The words of the *prophets agree with this: *Scripture says,

¹⁶'After this I will return
and I will rebuild the fallen dwelling of David;
I will rebuild its ruins

and set it up once more,
¹⁷that the rest of men may seek the Lord,
even all the nations which belong to me.
Thus the Lord says, who makes these things ¹⁸known
from of old.”

¹⁹So my judgement is that we should not make difficulties for those of the Gentiles who turn to God, ²⁰but that we should write to them to abstain from what has been polluted by idols, from sexual vice, from anything that has been strangled, and from †blood. ²¹For from ancient times Moses has had in every town those who *proclaim him. His law is read out in the *synagogues every *Sabbath.’

²²Then the *apostles and the *elders, together with the whole gathering, decided to choose representatives and send them to Antioch with Paul and Barnabas. They chose Judas, who is called Barsabbas, and Silas, who were leaders among the *brothers.

²³They sent a written message by them: ‘Greetings from the apostles and the brothers who are elders, to the *Gentile brothers throughout Antioch, Syria and Cilicia. ²⁴We have heard that some of our number, acting without any instructions from us, have unsettled and disturbed you by making certain statements. ²⁵So we have decided unanimously to choose men and send them to you, together with our beloved Barnabas and Paul ²⁶who have devoted their lives to the *name of our Lord Jesus Christ. ²⁷We are therefore sending Judas and Silas, who will themselves tell you the same things by word of mouth. ²⁸It was the decision of the Holy Spirit and ourselves that no further burden should be placed on you than these essentials: ²⁹to abstain from food offered to idols, from †blood, from anything that has been strangled, and from sexual vice. If you keep yourselves from these things you will do well. Farewell.’

³⁰So they were sent away and went down to Antioch. They called a full meeting and delivered the letter. ³¹It was read out and the meeting rejoiced at the encouragement it gave them. ³²Judas and Silas, who were themselves *prophets, spoke at great length and encouraged and strengthened the *brothers. ³³They spent some time there. Then †the brothers asked them to take their good wishes to those who had sent them, and let them go back. [³⁴But Silas decided to remain there.]

³⁵Paul and Barnabas stayed on in Antioch, and joined with many others in teaching and *preaching the *Good News of the *message of the Lord.

³⁶After some days Paul said to Barnabas, 'Let us go back and visit the *brothers in every town in which we *proclaimed the *message of the Lord, and see how they are.' ³⁷Barnabas wanted to take along with them John called Mark; ³⁸but Paul did not think it good to have the man with them who had deserted them at Pamphylia and had not gone on with them in the work. ³⁹There was a sharp disagreement, so they parted from each other, and Barnabas took Mark with him and sailed away to Cyprus. ⁴⁰Paul chose Silas and was commended to the *grace of the Lord by the brothers. ⁴¹When he left, he †went through Syria and Cilicia and strengthened the *churches.

16 Paul came on to Derbe and to Lystra, where there was a *disciple named Timothy. He was the son of a Jewess who was a believer, but his father was a Greek. ²He was *ap-proved by the *brothers in Lystra and Iconium. ³Paul wanted him to go with him, and he took him and *circumcised him because of the Jews who were in those places; for they all knew that his father was a Greek.

⁴As they passed through the towns they handed on the decisions of the *apostles and *elders in Jerusalem with instructions that they should be obeyed. ⁵So the *churches grew stronger in the faith and increased in numbers every day.

⁶They †went through the Phrygian and Galatian district. They were prevented by the Holy Spirit from speaking the *message in *Asia. ⁷When they reached the borders of Mysia they tried to go into Bithynia, but the Spirit of Jesus did not allow them. ⁸They passed by Mysia and came down to Troas. ⁹During the night Paul had a vision: a Macedonian was standing there and pleading with him, 'Come across to Macedonia and help us.' ¹⁰When he had seen the vision we immediately made every effort to †go to Macedonia, concluding that God had called us to *preach the *Good News to them.

¹¹We sailed from Troas and made a straight run to Samothrace, and the next day to Neapolis. ¹²From there we came to Philippi, which is †a city of the first district of Macedonia, and †a Roman

settlement. We stayed in this city for several days. ¹³On the *Sabbath day we went outside the gate to the river where we thought that there was a place of prayer, and we sat down and spoke to the women who had gathered there. ¹⁴A woman named Lydia, a *worshipper of God, was listening; she was from the town of Thyatira and dealt in purple cloth. The Lord opened her *heart so that she paid attention to what Paul was saying. ¹⁵When she and her household had been *baptized she urged us, saying, 'If you are convinced that I am a true follower of the Lord, come and stay in my house'; and she made us go with her.

¹⁶As we were going to the place of prayer a slave-girl, who had a †spirit of divination, met us. She brought her masters much business by soothsaying. ¹⁷She used to follow Paul and us, shouting, 'These men are *servants of the Most High God. They *proclaim to you a way of salvation.' ¹⁸She went on doing this for many days. Paul was greatly troubled and he turned and said to the spirit, 'I command you in the *name of Jesus Christ to come out of her'; and it came out at that very moment. ¹⁹When her masters saw that the prospects of their business had gone, they took hold of Paul and Silas and dragged them into the market-place to †the authorities. ²⁰They brought them before †the magistrates and said, 'These men are throwing our city into confusion; they are Jews. ²¹They *proclaim customs which we are not allowed to adopt or practise; we are Romans.' ²²The crowd also joined in the attack on them, and the magistrates tore their clothes off them and ordered them to be beaten with rods. ²³After inflicting many strokes on them they threw them into prison and commanded the jailer to guard them securely. ²⁴So he threw them into the inner prison and made their feet secure in the stocks.

²⁵About midnight Paul and Silas were praying and singing praises to God, and the prisoners were listening to them. ²⁶Suddenly there was a great earthquake, so that the foundations of the prison were shaken; all the doors opened immediately, and the chains of all the prisoners became unfastened. ²⁷The jailer woke up and, when he saw the prison doors open, he drew his sword and was about to kill himself, thinking that the prisoners had escaped. ²⁸But Paul called out in a loud voice, 'Do yourself no harm; we are all here.' ²⁹The jailer called for lights and rushed in.

He began to tremble and prostrated himself before Paul and Silas. ³⁰When he had brought them outside he said, 'Sirs, what must I do to be saved?' ³¹They said, 'Commit yourself in faith to the Lord Jesus, and you and your household will be saved.' ³²They spoke the Lord's *message to him, together with all in his house. ³³At that very hour of the night he took them and bathed their wounds. Then he and all his family were *baptized at once. ³⁴He brought Paul and Silas into his house and set food before them; and he rejoiced with all his household because he had become a believer in God.

³⁵When day came the magistrates sent their officers with the order, 'Release those men.' ³⁶The jailer reported this to Paul, saying, 'The magistrates have sent orders for you to be released. So come out now, and go on your way in *peace.' ³⁷But Paul said to them, 'They beat us publicly, although we had not been convicted, and we are Roman citizens! They threw us into prison. Are they now throwing us out secretly? No, indeed! Let them come and bring us out themselves.' ³⁸The officers reported this to the magistrates, who were afraid when they heard that they were Romans. ³⁹They came and apologized to them, and when they had brought them out they requested them to leave the city. ⁴⁰So they left the prison and went to Lydia's house; then, after seeing and encouraging the *brothers, they left.

17 They travelled through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish *synagogue. ²According to his custom Paul went and joined them, and for three *Sabbaths he argued with them from the Scriptures, ³which he expounded, demonstrating that it was necessary for the *Messiah to suffer and to rise from the dead. He said, 'Jesus, whom I am *proclaiming to you, is the Messiah.' ⁴Some of them were persuaded and joined Paul and Silas, as did also a great number of the Greeks who were *worshippers, and not a few of the leading women. ⁵But the Jews became jealous. They took some ruffians from the market-place, raised a mob and threw the city into an uproar. They beset Jason's house and searched for them to bring them before the popular assembly. ⁶When they did not find them they dragged Jason and some *brothers before the city magistrates, crying out, 'Those men who have turned the world

upside down have come here too, and Jason has received them into his house. ⁷They are all acting contrary to the decrees of Caesar, saying that there is another emperor, Jesus.' ⁸In this way they alarmed the crowd and the city magistrates as they listened. ⁹The magistrates took †security from Jason and the others, and then released them.

¹⁰The *brothers immediately sent Paul and Silas away by night to Beroea. When they arrived they went into the Jewish *synagogue. ¹¹These people were less prejudiced than those in Thessalonica, and they received the *message very readily, examining the Scriptures daily to see if it was as Paul and Silas said. ¹²Many of them therefore became believers, and not a few of the Greek women of high standing, and of the men. ¹³When the Jews from Thessalonica knew that God's message had been *proclaimed by Paul in Beroea also, they came there too, upsetting and stirring up the crowds. ¹⁴Then the brothers immediately sent Paul out to go to the coast while Silas and Timothy stayed behind in that place. ¹⁵Those who escorted Paul brought him to Athens and, after receiving instructions for Silas and Timothy to come to him as quickly as possible, they left.

¹⁶While Paul was waiting for them at Athens, he was greatly provoked by seeing the city given over to idols. ¹⁷So he argued in the *synagogue with the Jews and the *worshippers, and daily in the market-place with those who happened to be there. ¹⁸Some Epicurean and Stoic philosophers engaged him in discussion. Some said, 'What does this †talkative fellow want to say?' Others said, 'He seems to be a *proclaimer of †foreign gods', because he was *preaching the *Good News of 'Jesus' and 'Resurrection'. ¹⁹They took him and brought him to the Areopagus. They said, 'May we know what this new teaching is which you are talking about? ²⁰You are bringing some surprising things to our ears. We want to know what they mean.' ²¹All the Athenians and the resident strangers had no time for anything else but telling or listening to some new idea.

²²Paul stood before the Council of the Areopagus and declared, 'Men of Athens, I see that you are in every way very religious. ²³For as I was going round, looking at your objects of worship, I found among them an altar with the inscription, "To an Unknown God". What you worship but do not know, I am now

*proclaiming to you. ²⁴The God who made the world and everything in it does not live in temples made with hands. He is Lord of heaven and earth. ²⁵Nor is he served by human hands as if he needs anything, seeing that it is he who gives to all their life and breath and everything. ²⁶He made every race of men from one origin, that they should live over all the earth. He decided †when nations should rise or fall and exactly where they should live. ²⁷They were to seek God, in the hope that they might make contact with him and find him; and in any case he is not far from each one of us. ²⁸For †in him we live and move and exist, as some of your own poets also have said,

“For we too are his offspring.”

²⁹Being then the offspring of God, we ought not to think that the Deity is like gold, silver or stone, a work shaped by the art and imagination of man. ³⁰God overlooked those times of ignorance, but now he commands all men everywhere to repent, ³¹because he has set a day when he is to judge the world with justice, through a man whom he has appointed. He has given a pledge of this to all by raising him from the dead.’ ³²When they heard ‘resurrection from the dead’, some jeered; others said, ‘We will hear you again about this.’ ³³So Paul left the Council. ³⁴Some men attached themselves to him and became believers, among them Dionysius, a member of the Council of the Areopagus, and a woman named Damaris and others with them.

18 After this Paul left Athens and came to Corinth. ²He found a Jew named Aquila, a native of Pontus, who had recently come from Italy, and his wife Priscilla; for Claudius had ordered all the Jews to leave Rome. He came to them, ³and as they were †leather-workers by trade as he was, he stayed with them and worked. ⁴Every *Sabbath he held discussions in the *synagogue, and tried to persuade both Jews and Greeks.

⁵When Silas and Timothy arrived from Macedonia, Paul devoted himself entirely to preaching, solemnly declaring to the Jews that the *Messiah was Jesus. ⁶When they opposed and abused him he †shook out his clothes and said to them, ‘If you perish, it will be your own fault. I am clear of responsibility.

From now I shall go to the *Gentiles.' ⁷He left there and went into the house of a man named Titius Justus, who was a *worshipper of God and whose house adjoined the *synagogue. ⁸Crispus, an officer of the synagogue, became a believer in the Lord with all his household; and many Corinthians, as they listened, became believers and were *baptized. ⁹The Lord said to Paul in a vision at night, 'Do not be afraid; go on speaking, do not be silent, ¹⁰because I am with you, and no one will attack you and harm you, for many in this city are my *people.' ¹¹So he settled there for a year and six months, teaching God's *message among them.

¹²While Gallio was †proconsul of Achaia, all the Jews together set upon Paul and brought him before the judgement-seat, ¹³saying, 'This fellow is persuading men to worship God in a manner contrary to the *Law.' ¹⁴When Paul was about to begin speaking, Gallio said to the Jews, 'Jews, if this had been some misdeed or serious crime I would naturally have been patient with you, ¹⁵but if it is a question of words and names and this law of yours, see to it yourselves; I am not willing to be a judge of these matters.' ¹⁶And he drove them from the judgement-seat. ¹⁷Then they all seized Sosthenes, an officer of the *synagogue, and beat him in front of the judgement-seat; but Gallio took no notice at all.

¹⁸Paul stayed on for many days. Then he bade farewell to the *brothers and sailed away to Syria with Priscilla and Aquila. He had his head shaved in Cenchreae because he had made a †vow. ¹⁹They reached Ephesus, and he left them there while he went into the *synagogue and held discussions with the Jews. ²⁰They asked him to stay longer but he refused, ²¹and after bidding them farewell he said, 'I shall come back to you if God wills.' Then he sailed from Ephesus. ²²He landed at Caesarea and †went up to Jerusalem and greeted the *church. Then he went down to Antioch. ²³After spending some time there he left and †went through one place after another in the Galatian district and Phrygia, strengthening all the *disciples.

²⁴A Jew named Apollos, an Alexandrian by race, had come to Ephesus. He was an eloquent man with a command of the Scriptures. ²⁵He had been instructed in the †Way of the Lord, and with spiritual fervour he spoke of the facts about Jesus and taught

them accurately, though he knew only the *baptism of John. ²⁶He spoke boldly in the *synagogue. When Priscilla and Aquila heard him they took him and explained to him the †Way of God more accurately. ²⁷He wanted to †go across to Achaia, and the *brothers encouraged him and wrote to the *disciples to welcome him. When he arrived he was a great help through the *grace of God to those who were believers, ²⁸for he continued vigorously to refute the Jews, publicly proving through the Scriptures that the *Messiah was Jesus.

19 While Apollos was in Corinth Paul †went through the inland regions and came to Ephesus. There he found some *disciples ²and said to them, ‘Did you receive the Holy Spirit when you became believers?’ They said to him, ‘We have not even heard that there is a Holy Spirit.’ ³He said, ‘Then what *baptism did you receive?’ They said, ‘The baptism of John.’ ⁴Paul said, ‘John baptized people as a sign that they had repented. His message to the people was that they should believe in the One who was coming after him, that is, in Jesus.’ ⁵When they heard this they were baptized in the *name of the Lord Jesus; ⁶and when Paul had laid his hands on them the Holy Spirit came upon them, and they spoke in *tongues and *prophesied. ⁷They were about twelve men in all.

⁸He went into the *synagogue and for three months, using argument and persuasion, he spoke boldly and freely about the *Kingdom of God. ⁹Some were stubborn and refused to believe, speaking evil of the †Way before the company, so he left them and took the *disciples away; and every day he held discussions in the school of Tyrannus. ¹⁰This went on for two years, so that all the inhabitants of *Asia, both Jews and Greeks, heard the Lord’s *message. ¹¹God was performing extraordinary miracles by the hands of Paul. ¹²People even carried handkerchiefs and aprons which had touched his skin to those who were sick, and their diseases left them; evil spirits too went out of them. ¹³Some also of the itinerant Jewish exorcists tried naming the Lord Jesus over those who had evil spirits, saying, ‘I solemnly charge you by Jesus whom Paul *proclaims.’ ¹⁴A Jewish chief *priest named Sceva had seven sons who were doing this. ¹⁵The evil spirit answered them, ‘I know of Jesus, I know Paul too, but who are

you?’ ¹⁶Then the man in whom the evil spirit was leapt upon them. He gained the upper hand and overcame them all, so that they fled from that house naked and wounded. ¹⁷This became known to all the Jews and Greeks living at Ephesus. They were all terrified, and the *name of the Lord Jesus was increasingly honoured. ¹⁸Many of those who had believed came, and openly admitted what they had been doing. ¹⁹A number of those who had practised magic collected their books and burnt them in public; they calculated their value and found it to be †a vast sum. ²⁰In such ways the Lord’s message went on spreading and increasing in power.

²¹After these events, Paul decided to †go through Macedonia and Achaia and then go on to Jerusalem. He said, ‘After I have been there, I must see Rome also.’ ²²He sent two of his assistants, Timothy and Erastus, to Macedonia, but he himself stayed for a time in *Asia.

²³At that time a great disturbance arose concerning the †Way. ²⁴A man named Demetrius, a silversmith who made silver models of the temple of †Artemis, provided much business for the craftsmen. ²⁵He assembled them and those workmen who were engaged in the trade, and said, ‘†Men, you understand that our prosperity comes from this business, ²⁶and you see and hear that not only at Ephesus but in almost the whole of *Asia this fellow Paul has persuaded and misled a great number, saying that gods made by men’s hands are not gods at all. ²⁷We are in danger not only that our trade may come into disrepute, but also that the temple of the great goddess Artemis may be held of no account, and that she, whom all Asia and the world worship, will even be deposed from her greatness.’ ²⁸When they heard this they were filled with anger and kept shouting, ‘Great is Artemis of the Ephesians!’ ²⁹The uproar spread through the city; they seized Gaius and Aristarchus, Macedonians who were Paul’s travelling companions, and rushed all together into the †amphitheatre. ³⁰Paul wanted to go in and face the crowd, but the *disciples would not let him. ³¹Some of the high officials of the province of Asia who were friendly towards him also sent to him and urged him not to venture into the amphitheatre. ³²So some were shouting one thing, some another; the *assembly was in uproar, and most of them did not know who was responsible for their coming together. ³³Some

of the mob †concluded that it was Alexander because the Jews were putting him forward. Alexander made a gesture with his hand, wishing to make a defence to the crowd. ³⁴When however they realized that he was a Jew, with one voice they all shouted, 'Great is Artemis of the Ephesians!' and they went on shouting it for two hours. ³⁵When the town clerk had quietened the mob, he said, 'Men of Ephesus, who indeed is there who does not know that the city of the Ephesians is the guardian of the temple of the great Artemis and of the †image which fell from heaven? ³⁶Since these facts are undeniable you ought to keep quiet and do nothing rash. ³⁷You have brought these men here, who are neither committing sacrilege nor *blaspheming our goddess. ³⁸If therefore Demetrius and the craftsmen with him have a case against anyone, courts are held and there are †proconsuls; let the parties bring their charges against one another. ³⁹But if you want to bring up some other matter, it will be settled in the regular *assembly. ⁴⁰For we are in danger of being charged with rioting in connection with today's assembly. There was no cause for this disturbance, so we shall not be able to account for it.' With these words he dismissed the assembly.

20 When the commotion had ceased, Paul sent for the *disciples and encouraged them. He bade them farewell and left to go to Macedonia. ²He †went through those regions, and after speaking many an encouraging word there he went to Greece, ³where he spent three months. A plot was made against him by the Jews as he was about to sail for Syria, so he decided to return through Macedonia. ⁴He was accompanied by Sopater of Beroea, son of Pyrrhus, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, Timothy, and Tychicus and Trophimus of *Asia. ⁵These went on in advance and waited for us in Troas. ⁶We ourselves sailed from Philippi after the *Feast of Unleavened Bread, and five days later we came to them in Troas; there we spent seven days.

⁷On the first day of the week, when we had gathered for the breaking of *bread, Paul was discoursing to them, for he intended to leave next day, and he prolonged his discourse till midnight. ⁸Now there were many lamps in the upper room where we were assembled; ⁹and a young man named Eutychus, sitting on the

window-sill, began to sink into a deep sleep as Paul went on discoursing at very great length. Overcome by sleep, Eutychus fell down from the third storey and was picked up dead. ¹⁰But Paul went down and laid himself upon him. He put his arms round him and said to them, 'Stop making a commotion; he is alive.' ¹¹He then went upstairs again and broke bread and ate it. He conversed for a long time until daylight. Then he left. ¹²They brought the boy in alive and were greatly comforted.

¹³Meanwhile we went on in advance to the boat and sailed for Assos, where we intended to take Paul on board. He had arranged it in this way, intending himself to go by land. ¹⁴He met us at Assos where we took him on board and came to Mitylene. ¹⁵We sailed on from there and the following day arrived off Chios; the next day we crossed to Samos and a day later came to Miletus. ¹⁶For Paul had decided to sail past Ephesus in order that he might not have to spend time in *Asia. He was in a hurry to be in Jerusalem for the day of †Pentecost, if possible.

¹⁷From Miletus, however, he sent to Ephesus and summoned the *elders of the *church. ¹⁸When they came to him he said to them, 'You know how, from the first day that I set foot in *Asia, I was with you all the time, ¹⁹serving the Lord in all humility, amidst the tears and trials that befell me through the plots of the Jews. ²⁰You know how I never refrained from telling you and teaching you anything that was for your good, in public and in your homes. ²¹I made solemn declaration, to both Jews and Greeks, about repentance towards God and faith in our Lord Jesus. ²²And now here I am, a captive to the Spirit, going to Jerusalem. What will happen to me there I do not know. ²³But the Holy Spirit declares to me in each town that bonds and afflictions await me. ²⁴But I account my life of no value to myself, in order to complete my course and the mission which I received from the Lord Jesus, solemnly to declare the *Good News of the *grace of God. ²⁵And now I know that none of you among whom I †went about *proclaiming the *Kingdom will ever see my face again. ²⁶Therefore I declare to you this day that I am not responsible for the fate of any one of you. ²⁷For I have never hesitated to announce to you the whole purpose of God. ²⁸Take heed for yourselves and for all the flock among whom the Holy Spirit has appointed you as †guardians; be as shepherds to the *church of

God which he won for himself by the *death of †his own Son. ²⁹I know that after my departure savage wolves will come in among you, and will not spare the flock; ³⁰and from among your own number men will arise who will pervert the truth in order to draw away the *disciples after them. ³¹So be watchful, remembering that night and day for three years I did not cease counselling each one of you with tears. ³²And now I commit you to God and to the *message of his grace, that message which can build you up and give you what is your own among all who belong to him. ³³I have desired no man's silver or gold or clothing. ³⁴You yourselves know that these hands of mine have served the needs of myself and those with me. ³⁵I always showed you that by working hard in this way you ought to help the weak, and to remember the words of the Lord Jesus, for he himself said, "It is giving rather than receiving that brings happiness." ³⁶When he had said this he knelt down with them all and prayed. ³⁷There was much weeping among them all; they embraced Paul and kissed him. ³⁸They were pained most of all at the statement which he had made, that they would never see his face again. Then they escorted him to the ship.

21 When we had parted from them and sailed, we made a straight run to Cos, and the next day to Rhodes, and from there to Patara. ²We found a ship crossing to Phoenicia, and we went on board and sailed. ³We sighted Cyprus and, leaving it on the left, sailed to Syria; we put in to Tyre, for there the ship was to unload its cargo. ⁴We found the *disciples and stayed there for seven days. Prompted by the Spirit they kept telling Paul not to continue his journey to Jerusalem. ⁵But when our time was up we set out on our way. All of them, with their wives and children, escorted us out of the city. We knelt down on the shore and prayed. ⁶Then we bade each other farewell, and we went on board, while they returned home.

⁷We continued the voyage from Tyre and arrived at Ptolemais. There we greeted the *brothers and stayed with them for a day. ⁸The next day we left and came to Caesarea. We went into the house of Philip the evangelist, who was one of the Seven, and stayed with him. ⁹He had four unmarried daughters who had the gift of *prophesying.

¹⁰During our stay of several days, a *prophet named Agabus

came down from Judaea. ¹¹He came to us and took Paul's belt. He bound his own feet and hands with it and said, 'This is what the Holy Spirit says, "This is how in Jerusalem the Jews will bind the man to whom this belt belongs, and they will deliver him into the hands of *Gentiles."' ¹²When we heard this, we and the people of the place begged him not to continue his journey up to Jerusalem. ¹³Then Paul answered, 'What are you doing, weeping and trying to weaken my purpose? For my part I am ready not only to be bound but even to die in Jerusalem for the *name of the Lord Jesus.' ¹⁴Since he could not be persuaded we said, 'The Lord's will be done', and said no more.

¹⁵After these days we made our preparations and began the journey up to Jerusalem. ¹⁶Some of the *disciples from Caesarea also went with us. They brought us to a Cypriot called Mnason, a disciple from the early days, with whom we were to stay. ¹⁷When we reached Jerusalem the *brothers welcomed us gladly. ¹⁸The next day Paul went with us to James, and all the *elders were present. ¹⁹After greeting them he recounted in detail all that God had done among the *Gentiles through his service. ²⁰When they heard it they praised God, and said to him, 'Brother, you see what great numbers of believers there are among the Jews and all are zealous for the *Law. ²¹They have been told about you that you are teaching all Jews in the Gentile world to turn away from Moses, telling them not to *circumcise their children or observe Jewish customs. ²²So, what is the position? It is certain that they will hear that you have come. ²³So do what we tell you. We have four men who have undertaken a †vow. ²⁴Take them with you, and go through the ceremony of purification with them. Pay for the shaving of their heads, and everyone will know that there is nothing in what people have been told about you, but that you yourself also observe the Law correctly. ²⁵As to the Gentiles who have become believers, we have written to them giving our decision that they should be on their guard against eating food offered to idols or †blood or anything that has been strangled, and against sexual vice.' ²⁶Then the next day Paul took the men, and went through the ceremony of purification with them. He went into the temple, and gave notice of the time when the days of purification would be completed, and the offering would be made for each of them.

²⁷When the seven days were nearly over, the Jews from *Asia saw him in the temple. They stirred up all the crowd and laid hands on him, ²⁸shouting, 'Men of Israel, help! This is the man who is teaching everyone everywhere against the *people, the *Law and this place. And what is more, he even brought Greeks into the temple and has defiled this holy place.' ²⁹For they had previously seen Trophimus the Ephesian in the city with him, and they thought that Paul had brought him into the temple. ³⁰The whole city was roused and the people came running together. They took hold of Paul and dragged him outside the temple, and immediately the doors were shut. ³¹While they were seeking to kill him, news came up to the commander of the *cohort that the whole of Jerusalem was in uproar. ³²He at once took soldiers and *centurions and ran down on the crowd. When they saw the commander and the soldiers they stopped beating Paul. ³³Then the commander approached, took hold of him and ordered him to be bound with two chains. He inquired who he was and what he had done. ³⁴Some among the crowd were shouting one thing, some another. Being unable to find out the facts because of the commotion, he ordered him to be taken to the barracks. ³⁵On reaching the steps Paul was carried up by the soldiers because of the violence of the mob; ³⁶for the mass of the people were following, shouting, 'Kill him!'

³⁷When Paul was about to be taken into the barracks, he said to the commander, 'May I say something to you?' He replied, 'Do you know Greek? ³⁸Are you not then the Egyptian, who raised a revolt some time ago and led four thousand of the †Dagger-men out into the *wilderness?' ³⁹Paul said, 'I am a Jew, a man of Tarsus, a citizen of a not unimportant city of Cilicia. I beg you, permit me to speak to the people.' ⁴⁰He permitted him, and Paul stood on the steps and made a signal to the people with his hand. When there was general silence he addressed them in Aramaic:

22 'Brothers and fathers, hear the defence which I now make before you.' ²When they heard him addressing them in Aramaic they became quieter. He said, ³'I am a Jew, born in Tarsus in Cilicia, but brought up in this city, instructed at the feet of Gamaliel in accordance with the strictness of the *Law of

our fathers, zealous for God as you all are today. ⁴I persecuted the followers of this †Way even to death; I put both men and women in chains and committed them to prison, ⁵as indeed the high *priest and the whole body of *elders can bear me witness. I received letters too from them to our brother Jews at Damascus, and set out to bring those also who were there to Jerusalem in chains to be punished. ⁶While I was on my way and drawing near Damascus, suddenly about midday a great light flashed around me from the sky. ⁷I fell to the ground and heard a voice saying to me, "Saul, Saul, why are you persecuting me?" ⁸I answered, "Who are you, *Lord?" He said to me, "I am Jesus the Nazarene, whom you are persecuting." ⁹Those who were with me saw the light, but they did not hear the voice of him who was speaking to me. ¹⁰I said, "What am I to do, Lord?" The Lord said to me, "Get up, go into Damascus, and there you will be told about all that has been appointed for you to do." ¹¹As I could not see because of the brightness of that light, those who were with me took my hand, and led me into Damascus.

¹²Someone named Ananias, a devout man according to the *Law, and *approved by all the Jews who lived there, ¹³came to me. He stood beside me and said, "Brother Saul, recover your sight." At that very moment I recovered my sight and looked up at him. ¹⁴He said, "The God of our fathers appointed you to know his will, to see the Righteous One and to hear his actual voice, ¹⁵because you will be a witness for him to all men of what you have seen and heard. ¹⁶And now why do you delay? Get up and call on his *name; be *baptized and have your sins washed away."

¹⁷When I had returned to Jerusalem and was praying in the temple, I fell into a trance ¹⁸and saw him saying to me, "Make haste and leave Jerusalem quickly, because they will not accept your witness about me." ¹⁹I said, "*Lord, they are well aware that it was I who from *synagogue to synagogue used to imprison and beat those who became believers in you; ²⁰and when the *blood of your witness Stephen was being shed I myself stood by and approved, and was guarding the clothes of those who were putting him to death." ²¹He said to me, "Be on your way, for I shall send you far away to *Gentiles!"

²²Till he uttered this word they listened to him. Then they

cried out, 'Wipe this fellow off the earth! Such a man is not fit to live.' ²³When they went on shouting, waving their cloaks about and throwing dust into the air, ²⁴the commander ordered him to be brought into the barracks and to be interrogated under the whip, in order to find out the grounds for this outcry against him. ²⁵When they had stretched him out for the lash Paul said to the *centurion standing by, 'Is it *lawful for you and your men to whip one who is a Roman citizen and has not been convicted?' ²⁶When he heard this the centurion went and reported it to the commander, saying, 'What are you about to do? This man is a Roman citizen.' ²⁷The commander came and said to him, 'Tell me, are you a Roman citizen?' He said, 'Yes.' ²⁸The commander answered, 'It cost me a great sum of money to obtain this citizenship.' Paul said, 'But I am a citizen by birth.' ²⁹Those who were about to interrogate him drew back from him immediately; even the commander was afraid when he realized that Paul was a Roman citizen and he had bound him.

³⁰The next day, as he wished to find out for certain why Paul was being accused by the Jews, he released him and gave orders for the chief *priests and all the Supreme *Council to assemble. Then he brought him down and set him before them.

23 Paul looked intently at the *Council and said, 'Brothers, up to this day I have lived my life before God with a completely clear *conscience.' ²The high *priest Ananias ordered those who were standing near him to strike him on the mouth. ³Then Paul said to him, 'God will strike you, you white-washed wall! You sit there judging me according to the *Law, and you break the Law yourself by ordering me to be struck?' ⁴Those who were standing near said, 'Do you abuse God's high priest?' ⁵Paul said, 'Brothers, I did not know that he was the high priest; for *Scripture says, "You shall not speak evil of a leader of your *people."' ⁶When Paul perceived that one section consisted of *Sadducees and the other of *Pharisees, he cried out in the Council, 'Brothers, I am a Pharisee, and a son of Pharisees. It is about hope for the resurrection of the dead that I am on trial.' ⁷As he was saying this, a dispute arose between the Pharisees and the Sadducees, and the meeting was split in two. ⁸For Sadducees say that there is no resurrection, nor *angel nor spirit, but

Pharisees acknowledge them all. ⁹There was great shouting, and some of the teachers of the Law belonging to the Pharisees' section stood up and argued hotly, 'We find nothing wrong in this man. What if a spirit or an angel has spoken to him?'

¹⁰Because a serious dispute was arising the commander was afraid that Paul might be torn in pieces by them. He gave orders that the soldiers should go down, seize him from them and bring him into the barracks.

¹¹The following night the Lord stood by Paul and said, 'Take courage! Just as you have borne witness about me in Jerusalem, so you must bear witness in Rome also.'

¹²When day came the Jews conspired together. They bound themselves by an oath neither to eat nor drink till they had killed him. ¹³Those who made this plot were more than forty in number.

¹⁴They went to the chief *priests and the *elders and said, 'We have bound ourselves by an oath to eat nothing till we have killed Paul. ¹⁵So now you and the *Council must make a report to the commander, in order that he may bring him down to you, as if you were going to investigate his case more thoroughly; we are ready to kill him before he comes near.' ¹⁶But the son of Paul's sister heard of the ambush and he went and gained entrance to the barracks, and told Paul. ¹⁷Paul called one of the *centurions and said, 'Take this young man to the commander; he has something to tell him.' ¹⁸So he took him and brought him to the commander, saying, 'The prisoner, Paul, called me and asked me to bring this young man to you. He has something to say to you.' ¹⁹The commander led him aside to a private place, and asked him, 'What is it that you have to tell me?' ²⁰He said, 'The Jews have agreed together to ask you to bring Paul down to the Council tomorrow as if they were going to make a more thorough inquiry into his case. ²¹Do not let yourself be persuaded by them, for more than forty of them are preparing an ambush. They have bound themselves by an oath neither to eat nor drink till they have killed him; and now they are ready, in expectation of your promise.' ²²The commander sent the young man away after ordering him not to tell anyone that he had reported this to him.

²³Then he called two of the *centurions and said, 'Get ready two hundred soldiers to go to Caesarea, and seventy horsemen and

two hundred spearmen, by nine o'clock tonight; ²⁴and provide animals for Paul to ride, and take him safely to Felix, the governor.' ²⁵He wrote a letter on these lines: ²⁶'From Claudius Lysias to His Excellency the Governor, Felix: greetings. ²⁷This man had been seized by the Jews and was about to be killed by them. I learnt that he was a Roman citizen, so I went with soldiers and rescued him. ²⁸I wanted to know the grounds on which they were bringing a charge against him; so I brought him down to their Supreme *Council. ²⁹I found he was being charged concerning questions of their *Law, but there was no charge against him which deserved death or imprisonment. ³⁰Because I received information of a plot against the man, I am sending him to you at once, and have also given instructions to his accusers to state before you the case against him.'

³¹So the soldiers took Paul in accordance with their orders and brought him by night to Antipatris. ³²The next day they returned to barracks, leaving the horsemen to go on with him. ³³These reached Caesarea, delivered the letter to the governor, and set Paul before him. ³⁴When he had read it he asked what province he was from, and learnt that he was from Cilicia. ³⁵He said, 'I shall hear your case when your accusers are here too', and gave orders that he should be kept under guard in Herod's palace.

24 After five days the high *priest, Ananias, came down with some *elders and a pleader, Tertullus, and they laid information before Felix the governor against Paul. ^{2†}When Paul had been called, Tertullus began the charge against him, saying, 'Your Excellency, we owe it to you that our nation is so peaceful and to your foresight that reforms are being brought about. ³This we welcome in every way and everywhere with all gratitude. ⁴But, not to detain you further, I entreat you of your courtesy to give us a brief hearing. ⁵We have found this man to be a pest; he stirs up rioting among all the Jews throughout the world and is a ring-leader of the sect of the Nazarenes. ⁶He even attempted to profane the temple, and we arrested him, [and wanted to try him according to our *Law, ⁷but Lysias, the commander, came along and forcibly took him out of our hands. ⁸He gave orders that his accusers should come before you.] By examining him yourself you will be able to find out about all these charges that we are

bringing against him.' ⁹The Jews also joined in attacking him, claiming that these were the facts.

¹⁰When the governor motioned to him to speak, Paul answered, 'I am happy to defend myself before you, knowing that for many years you have administered justice for this nation. ¹¹You can ascertain that not more than twelve days ago I went up to Jerusalem to worship. ¹²They did not find me arguing with anyone or inciting a crowd to riot either in the temple, or in the *synagogues, or in the city. ¹³They cannot prove to you the charges which they are now bringing against me. ¹⁴But I acknowledge this to you, that in accordance with the †Way, which they call a sect, I worship the God of our fathers, believing everything that is in accordance with the *Law and is written in the *Prophets. ¹⁵Because I trust in God, I expect a resurrection, both of the *righteous and the unrighteous, and they too share this expectation. ¹⁶And so I too do my best to have at all times a clear *conscience towards God and man. ¹⁷After some years' absence I came to bring relief for the poor of my nation and to make offerings. ¹⁸While I was doing this they found me in the temple after I had gone through the ceremony of purification. There was no crowd, no commotion. ¹⁹But there were some Jews from *Asia; they ought to have been here before you bringing charges, if they had anything against me. ²⁰Or let these who are here say what offence they found when I stood before their *Council, ²¹other than this one sentence which I cried out as I stood among them, "It is about the resurrection of the dead that I am on trial before you today."'

²²Felix, however, having very accurate knowledge about the †Way, said to them, 'When Lysias, the commander, comes down, I shall decide your case.' He then adjourned the session. ²³He gave orders to the *centurion that Paul should be kept under guard and have some freedom, and that none of his friends should be stopped from serving him.

²⁴After some days Felix came with his wife Drusilla, who was a Jewess; he sent for Paul, and heard him speak about faith in Christ Jesus. ²⁵While he was arguing about morality, self-control and the coming judgement, Felix became terrified and answered, 'For the present you may go; when I get an opportunity I shall summon you.' ²⁶At the same time he was hoping that Paul would

give him money. For this reason he sent for him often and talked with him.

²⁷At the end of two years Felix was succeeded by Porcius Festus. Wishing to gain favour with the Jews, Felix left Paul in prison.

25 Festus †arrived in the province and after three days went up to Jerusalem from Caesarea. ²The chief *priests and the leading men of the Jews laid information before him against Paul, and begged him, ³as a favour to them, to have Paul brought to Jerusalem; for they were preparing an ambush to kill him on the way. ⁴Festus answered that Paul was being kept under guard at Caesarea, and that he would soon be going there himself. ⁵He said, 'Let your leaders go down with me, and if there is anything wrong in the man, let them bring their charges against him.'

⁶After spending not more than eight or ten days among them he went down to Caesarea, and the next day he sat on the judgement-seat and gave orders for Paul to be brought. ⁷When he arrived, the Jews who had come down from Jerusalem surrounded him, and laid many serious charges against him, which they were not able to prove. ⁸Paul said in defence, 'I have committed no offence, either against the *Law of the Jews, or against the temple, or against Caesar.' ⁹Festus, wishing to gain favour with the Jews, answered Paul, 'Are you willing to go up to Jerusalem to be tried there on these charges before me?' ¹⁰Paul said, 'I am standing before Caesar's judgement-seat, and this is where I ought to be tried. I have done no wrong to the Jews, as you know very well. ¹¹If I am doing wrong and have done anything deserving death, I do not ask to escape it; but if there is nothing in the charges which these men bring against me, no one can give me up to them. I appeal to Caesar.' ¹²Then, after conferring with his advisers, Festus answered, 'You have appealed to Caesar; to Caesar you shall go.'

¹³After an interval of some days King Agrippa and Bernice came to Caesarea and paid their respects to Festus. ¹⁴During their stay of several days there, Festus laid Paul's case before the king, saying, 'There is a man here who has been left in prison by Felix. ¹⁵When I went to Jerusalem, the chief *priests and the *elders of

the Jews laid information before me about him, and asked me to give judgement against him. ¹⁶I answered them that it was not the custom for Romans to give a man up before the accused had been brought face to face with the accusers, and had had an opportunity of defending himself against the charge. ¹⁷So they assembled here, and without delay I sat next day on the judgement-seat and gave orders for the man to be brought. ¹⁸When the accusers stood up they did not charge him with any of the villainies which I expected, ¹⁹but they engaged in disputes with him about their religion and about a dead man, Jesus, whom Paul claimed to be alive. ²⁰I was puzzled how to investigate these matters and asked if he wished to go to Jerusalem and stand trial on these charges. ²¹But when Paul appealed to be remanded for the decision of his Imperial Majesty, I gave orders that he should be kept under remand until I sent him to Caesar.' ²²Agrippa said to Festus, 'I should like to hear him myself.' Festus replied, 'Tomorrow you shall hear him.'

²³So the next day Agrippa and Bernice came with great ceremony, and entered the audience chamber with the commanders and the most prominent men of the city, and at Festus's orders Paul was brought. ²⁴Festus said, 'King Agrippa, and all who are here with us, this is the man about whom all the Jewish community have petitioned me, both in Jerusalem and here, clamouring that he ought not to live any longer. ²⁵For my part, I realized that he had done nothing deserving death, but when he himself appealed to his Majesty I decided to send him. ²⁶I have nothing definite to write to the Emperor about him. That is why I have brought him here before you, and especially before you, King Agrippa, that after examination I may have something to write. ²⁷For it seems to me absurd to send a prisoner and not also to indicate the charges against him.'

26 Agrippa said to Paul, 'You are permitted to speak for yourself.' Then Paul stretched out his hand and began his defence: ²⁶ King Agrippa, with regard to all the charges which are being brought against me by the Jews, I consider myself fortunate that I am to make my defence today before you, ³especially because you are acquainted with all Jewish customs and matters of dispute. I beg you, therefore, to hear me patiently.

⁴All the Jews know my way of life from my youth, a life lived from the beginning among my own people and in Jerusalem. ⁵They have long known me; if they are willing, they can give evidence that I lived the life of a *Pharisee, as a member of the strictest sect of our religion. ⁶And now I stand on trial on account of my hope that God will fulfil the promise he made to our fathers, ⁷a promise which our twelve tribes by their zealous worship night and day hope to attain. It is concerning this hope, your Majesty, that I am charged – and those who accuse me are Jews. ⁸Why is it judged incredible among you Jews that God raises the dead? ⁹I myself thought that I ought to do many things in opposition to the *name of Jesus of Nazareth. ¹⁰I did so in Jerusalem. With authority from the chief *priests I imprisoned many of God's *people. When they were being condemned to death I gave my vote against them. ¹¹Again and again in all the *synagogues I tried by punishing them to make them *blaspheme. In my excessive madness against them I pursued them even to foreign cities.

¹²On this business I was going to Damascus, with authority and commission from the chief *priests, ¹³and at midday, your Majesty, while I was on my way I saw a light from the sky, brighter than the sun, shining round me and those travelling with me. ¹⁴We all fell to the ground, and I heard a voice saying to me in Aramaic, "Saul, Saul, why are you persecuting me? †It hurts only you to kick against the goad." ¹⁵I said, "Who are you, *Lord?" The Lord said, "I am Jesus, whom you are persecuting. ¹⁶But rise, stand on your feet. I have appeared to you to appoint you as my servant. You will bear witness to what you have already seen of me and what I shall yet reveal to you. ¹⁷I shall rescue you from the *people, and from the *Gentiles to whom I am sending you. ¹⁸You are to open their eyes, to turn them from darkness to light, and from the power of *Satan to God, that by their faith in me they may receive forgiveness of sins and a place among those who have become God's people."

¹⁹Accordingly, King Agrippa, I was not disobedient to the heavenly vision, ²⁰but, first to those in Damascus and in Jerusalem, then throughout the district of Judaea and then to the *Gentiles, I proclaimed that they should repent and turn to God, and act in a manner befitting repentance. ²¹That is why the Jews

seized me in the temple and tried to put me to death. ²²But God helped me, and so to this day I stand and bear testimony to both small and great, saying nothing but what the *prophets and Moses said would happen, ²³that the *Messiah must suffer, and that being the first to rise from the dead he is to *proclaim light to the *people and to the Gentiles.'

²⁴While Paul was making this defence Festus said in a loud voice, 'You are mad, Paul. Your great learning is driving you mad.' ²⁵Paul said to Festus, 'I am not mad, your Excellency; what I am telling you is true and sensible. ²⁶The king knows about these matters, and before him I can speak boldly; for I am sure that not one of them has escaped his notice, because this has not been done in a corner. ²⁷King Agrippa, do you believe the *prophets? I know that you do.' ²⁸Agrippa said to Paul, '†You are trying quickly to persuade me to act the Christian!' ²⁹Paul replied, 'I could pray to God that quickly or slowly not only you but all who are listening to me today might become as I am, except for these chains.'

³⁰The king, the governor, Bernice and those who were sitting with them rose, ³¹and when they had withdrawn they said to one another, 'This man is doing nothing deserving death or imprisonment.' ³²Agrippa said to Festus, 'This man could have been released if he had not appealed to Caesar.'

27 When it was decided that we should sail for Italy, Paul and some other prisoners were handed over to a *centurion named Julius, of the †Augustan *Cohort. ²We embarked on a ship from Adramyttium which was about to sail to the ports along the coast of *Asia, and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us. ³The next day we put in at Sidon, and Julius treated Paul kindly, allowing him to go to his friends and be cared for. ⁴We put out from there and sailed under the shelter of Cyprus because the wind was against us. ⁵Then we sailed across the open sea off Cilicia and Pamphylia, and reached Myra in Lycia.

⁶There the *centurion found an Alexandrian ship bound for Italy and he put us on board. ⁷For many days we sailed slowly, and we arrived with difficulty off Cnidus. As the wind was still unfavourable, we sailed under the shelter of Crete, passing

Salmone. ⁸We made our way along the coast with difficulty, and came to a place called Fair Harbours, near to which was the city of Lasea.

⁹A long time had now passed, and sailing was already unsafe, because even the †Fast was now over. So Paul offered them advice, ¹⁰saying, ‘Gentlemen, I see that sailing will involve damage and much loss, both to the cargo and to the ship; our lives also will be in danger.’ ¹¹But the *centurion was persuaded by the captain and the ship-owner rather than by what Paul was saying. ¹²Because the harbour was not suitable to spend the winter in, the majority were in favour of putting out from it, in the hope of being able to reach Phoenix and spend the winter there. This was a harbour of Crete facing south-west and north-west.

¹³When a moderate south wind began to blow, they thought they had got what they wanted, and they raised anchor and sailed along the coast of Crete as close as possible. ¹⁴After a little time a violent wind, called the North-easter, swept down from the land. ¹⁵The ship was caught in it and could not face the wind; so we gave ourselves up to it and were carried along. ¹⁶Running under the shelter of a little island called Cauda we were able with difficulty to get the ship’s boat under control. ¹⁷When the crew had pulled it up, they used supporting cables to undergird the ship. Being afraid of running on to the Syrtis sands, they lowered the †mainsail, and in that condition they were carried along. ¹⁸Next day, because we continued to be driven violently by the storm, they began to jettison the cargo, ¹⁹and on the third day they threw the ship’s gear overboard with their own hands. ²⁰For many days neither sun nor stars appeared and the storm continued with great severity, so that in the end we began to lose all hope of being saved.

²¹At this point when they had been a long time without eating, Paul stood up among them and said, ‘Gentlemen, you should have heeded my words and not sailed from Crete. Then you would not have sustained this damage and loss. ²²But now I advise you to take heart, for there will be no loss of life among you, only the ship will be lost. ²³Last night an *angel of the God to whom I belong and whom I worship stood by me. ²⁴He said, “Do not be afraid, Paul; you must stand before Caesar, and God has graciously given you all who are sailing with you.” ²⁵So take

heart, gentlemen, for I believe God, that it will be just as I have been told. ²⁶But we must run aground on some island.'

²⁷When the fourteenth night came, while we were still drifting in the sea of Adria, about midnight the sailors suspected that they were approaching land. ²⁸They †took a sounding and found twenty fathoms^a, and going a little further they took another sounding and found fifteen fathoms. ²⁹Being afraid that we might run aground on a rocky coast, they threw out four anchors from the stern and prayed for day to come. ³⁰The sailors were trying to escape from the ship and had lowered the boat into the sea, pretending that they were going to let anchors down from the bow. ³¹So Paul said to the *centurion and the soldiers, 'If these men do not remain in the ship, you yourselves cannot be saved.' ³²Then the soldiers cut the boat's ropes and let it fall away. ³³Just before daybreak, Paul urged them all to eat, saying, 'For fourteen days now you have been in suspense and without food; you have not eaten anything. ³⁴I urge you to eat, for you will need it if you are to live. But not a hair from the head of any one of you will be lost.' ³⁵After saying this he took a loaf and gave thanks to God in the presence of all; then he broke it and began to eat. ³⁶Then they were all encouraged and themselves took food. ³⁷In all we were two hundred and seventy-six persons in the ship. ³⁸When they had eaten enough they began to lighten the ship by throwing the wheat into the sea. ³⁹When day came they did not recognize the land, but they noticed a bay with a beach, and decided, if possible, to run the ship on to it. ⁴⁰They cast off the anchors and let them go into the sea; at the same time they unfastened the steering-oars, set the foresail to the wind, and made for the beach. ⁴¹They chanced upon a place where two seas met, and ran the ship aground. The bow became jammed and remained immovable, while the stern began to break up under the force of the waves.

⁴²The soldiers planned to kill the prisoners, to prevent any of them from swimming away and escaping. ⁴³But the *centurion wished to save Paul, and stopped them from carrying out their plan. He ordered that first those who could swim should jump overboard and get away to land, ⁴⁴and that the rest should get away on planks or upon †other pieces of wood from the ship. So it was that all were brought safe to land.

^a See Appendix.

28 When we reached safety we found out that the island was called Malta. ²The natives showed us extraordinary kindness. It had begun to rain and was cold, so they lit a fire and made us all welcome. ³Paul collected a bundle of sticks and laid it on the fire. Then a viper came out because of the heat and fastened on his hand. ⁴When the natives saw the creature hanging from his hand, they said to one another, 'This man must be a murderer. He has been saved from the sea, but divine justice will not let him live.' ⁵However, he shook off the creature into the fire and suffered no harm. ⁶They were expecting that he would swell up or suddenly fall down dead. They went on expecting this for a long time, but when they saw nothing amiss happening to him, they changed their minds and said that he was a god.

⁷In that neighbourhood there were estates belonging to Publius, the chief man of the island. He received us and entertained us in a friendly way for three days. ⁸Publius's father lay in the grip of fever and dysentery. Paul went in to him and prayed. Then he laid his hands upon him and cured him. ⁹Because of this happening, the rest of the sick people on the island came and were healed. ¹⁰They [†]rewarded us with many gifts, and when we sailed they put on board provisions for our needs.

¹¹After three months we sailed in a ship which had spent the winter in the island. It was an Alexandrian ship, and it had for its [†]figurehead the 'Heavenly Twins'. ¹²We put in at Syracuse and stayed for three days. ¹³From there we sailed round and arrived at Rhegium. A day later a south wind began to blow, and we came to Puteoli in two days. ¹⁴There we found ^{*}brothers and were asked to stay with them for seven days. And so we came to Rome. ¹⁵The brothers there had heard about us and came as far as the Market of Appius and Three Inns to meet us. When Paul saw them he thanked God and took courage.

¹⁶When we entered Rome, Paul was permitted to live by himself with the soldier who was guarding him.

¹⁷After three days he called together the local Jewish leaders. When they had gathered he said to them, 'Brothers, I am here as a prisoner from Jerusalem. Although I had done nothing against our ^{*}people or against the customs of our fathers, I was handed over to the Romans. ¹⁸When they had examined me they wanted to release me because there was no ground for the death

penalty in my case, ¹⁹but because the Jews opposed this I was compelled to appeal to Caesar; it was not because I had any accusation to bring against my nation. ²⁰This then is why I asked to see you and talk with you; for it is on account of Israel's hope that I am wearing this chain.' ²¹They said to him, 'We have received no letters about you from Judaea, nor has any of our brothers come and reported or said anything bad about you. ²²We think we should hear from you what is in your mind; for, as for this sect, we are aware that everywhere it is spoken against.'

²³They fixed a day for him and came in large numbers as his guests. He expounded the *Kingdom of God to them with solemn emphasis, and tried to convince them about Jesus from the *Law of Moses and from the *Prophets, speaking from morning till evening. ²⁴Some were convinced by what was said; others disbelieved. ²⁵They did not agree among themselves and went away, after Paul had made this one statement: 'How well the Holy Spirit spoke when, through the prophet Isaiah, he said to your fathers,

²⁶"Go to this *people and say,
 'You will hear indeed but will not understand;
 you will see indeed but will not perceive;
²⁷for the *mind of this people has become dull,
 and they have become hard of hearing,
 and they have closed their eyes.
 If it were not so, they would see with their eyes,
 hear with their ears,
 understand with their mind, and turn,
 and I would heal them.'"

²⁸Let it be known to you that this saving power of God has been sent to the *Gentiles. It is they who will listen.' [²⁹When he had said this the Jews went away, with much argument among themselves.]

³⁰He lived there for two whole years †on his own earnings, and he welcomed all who came to him. ³¹He *proclaimed the *Kingdom of God, and taught about the Lord Jesus Christ quite openly and without hindrance.

ROMANS

1 This letter is from Paul,
a *servant of Christ Jesus, called by God to be an *apostle
and commissioned to bring God's *Good News,
to all in Rome whom God loves and has called to be his
*people.

May *grace and *peace from God our Father and the Lord
Jesus Christ be yours.

²Long ago God promised this *Good News through his
*prophets in the sacred Scriptures. ³The Good News is about his
Son, who in his human ancestry was the direct descendant of
David, ⁴but who in the holiness of his character was declared
beyond all question by his resurrection to be the Son of God. He
is Jesus Christ our Lord, ⁵through whom I received the privilege
of becoming an *apostle whose task it is, for his sake, to lead men
of all nations to submit in faith to him. ⁶You too are included with
them, for you have been called by Jesus Christ.

⁸I want to say first that I thank my God through Jesus Christ
for you all, because the report of your loyalty to him is spreading
all over the world. ⁹God, †whose devoted servant I am in spreading
the *Good News of his Son, knows how constantly I remember
you in my prayers. ¹⁰I am always asking that some day, in some
way, it may at last prove possible for me to come to you, if it be
God's will. ¹¹For I long to see you, that I may share some spiritual
*gift with you, to strengthen you; ¹²that is to say, that we may be
mutually encouraged when I meet you, I by your faith and you
by mine. ¹³I want you to know, *brothers, that I have often
intended to come to you, although up to the present I have been
prevented, that my work among you may be as fruitful as it has
been in the rest of the *Gentile world. ¹⁴I have a duty both to

Greeks and to non-Greeks, to learned and unlearned alike. ¹⁵That is why I am so eager to *preach the Good News to you in Rome too.

¹⁶I am not ashamed of the *Good News; it is the saving power of God for every believer, first for the Jew and then for the Greek.

¹⁷For it is now being revealed through the Good News that the beginning and the end of the process by which God †puts men *right with himself is faith. As *Scripture says, 'The man who is right with God through faith will live.'

¹⁸God's *wrath from heaven against all the impiety and wickedness of men who are wickedly obstructing truth is now being revealed. ¹⁹All that can be known about God is plain to them, for God himself has made it plain. ²⁰Since the creation of the world, his everlasting power and divine nature, invisible though they are, have been there for their minds to perceive in the things that he has made. So they are left with no defence. ²¹They knew God but they gave him neither the praise nor the gratitude due to him. Instead they indulged in their futile speculations and their uncomprehending *minds were darkened. ²²Claiming to be wise they made fools of themselves; ²³they exchanged the *glory of the immortal God for images made in the likeness of mortal man, and of birds, beasts and reptiles.

²⁴Therefore God allowed them to have their wicked way and abandoned them to the viciousness of dishonouring their bodies with one another. ²⁵They exchanged God's truth for falsehood, and revered and worshipped the created thing rather than the Creator, who is for ever to be praised; Amen. ²⁶Therefore God abandoned them to disgraceful passions: the women exchanged natural intercourse with men for unnatural intercourse with each other, ²⁷and in the same way men abandoned natural intercourse with women and burned with passion for each other. Men engaged in shameless practices with men and brought upon themselves the inevitable penalty of their perversion. ²⁸They decided not to recognize God, so God abandoned them. Their *minds became irrational, their conduct immoral. ²⁹They are full of every kind of wickedness, evil, greed and malice. They are filled with envy, murder, quarrelling, deceit, malignity. They have become scandal-mongers, ³⁰slanderers, †God-forsaken and God-defying men. They are arrogant, pretentious, ingenious at

finding some new evil to do, disobedient to parents, ³¹without conscience, without honour, without family affection, without pity. ³²These men are well aware that God has decreed that those who do these things deserve to die; yet they not only do them, they applaud others who practise them.

2 So, my friend, whoever you are, if you set yourself up as a judge you are left with no defence. In the act of judging someone else you condemn yourself, for you yourself practise the very things you condemn. ^{2†}You say, 'We know that God's judgement rightly falls on those who do such things.' ³My friend, you pass judgement on those who do these things, and yet you do them yourself. Do you think that you will escape God's judgement? ⁴Or is it that you despise the wealth of his kindness, forbearance and patience? Do you not realize that God's kindness is meant to lead you on to repentance? ⁵But you are stubborn and impenitent. You are storing up for yourself *wrath in the *Day of wrath, when God will reveal his own just judgement. ⁶That day he will settle each man's account on the basis of that man's conduct: ⁷to those who persevere in good conduct and seek *glory, honour and immortality, he will give *eternal life; ⁸on those who are self-seeking, disobedient to what is right but obedient to what is wrong, there will come wrath and anger. ⁹Any man who does evil will have trouble and hardship for his reward; the Jew will have it first, the Greek later. Any man who does good ¹⁰will have praise, honour and *prosperity for his reward; the Jew will have these also first, but the Greek will have them, too. ¹¹There is no favouritism with God. ¹²Those who sin, knowing nothing of †the *Law, will be lost, even though they know nothing of the Law; those who sin with the knowledge of the Law will be judged by the Law. ¹³A man may hear the Law, but unless he obeys it he cannot be *right with God. ¹⁴When *Gentiles, who do not possess the Law, instinctively obey the Law's demands, they are their own law, although they do not have the Law. ¹⁵They show the Law's decrees written on their *hearts, decrees which are supported by the verdict of their *conscience. ¹⁶On the Day when God judges the secrets of men through Christ Jesus, †their inmost thoughts will accuse or excuse them, putting both sides of the case. This is what my *Gospel says.

¹⁷Take yourself for example. You are a Jew and proud of it; you rest secure in the *Law; you claim to belong to God's own people. ¹⁸Because you have been schooled in the Law you know his will and can tell the difference between right and wrong. ¹⁹You are convinced that you are a guide to the blind, a light to those in darkness, ²⁰an instructor of the foolish and teacher of little children. You have in the Law the embodiment of true knowledge. ²¹Well, then! You teach others; don't you teach yourself? You *preach against stealing; do you steal? ²²You forbid adultery; do you commit adultery? You regard idols as abominations; do you †profane the temple? ²³You pride yourself on the Law; do you dishonour God by breaking the Law? ²⁴'God's name is defamed among the *Gentiles,' as *Scripture says, 'and you are responsible.' ²⁵There is value in *circumcision if you keep the Law, but if you break the Law your circumcision might as well be uncircumcision. ²⁶If an uncircumcised Gentile keeps the requirements of the Law, surely he will be regarded as being circumcised, even though he is not? ²⁷Such an uncircumcised man, if he keeps the Law perfectly, will judge you, if you break the Law in spite of your written code and your circumcision. ²⁸For it is not the outward appearance that makes a true Jew, and circumcision is not an outward physical matter. ²⁹No, the inward reality makes the true Jew; his circumcision is an inward state. It has to do with the spirit, not with the written Law. It is God, not man, who recognizes him.

3 So what advantage has the Jew? What is the good of being *circumcised? ²Much in every way. In the first place the Jews were entrusted with the messages of God. ³But what if some Jews were unfaithful? Will that make God unfaithful too? ⁴Of course not! Though every man be a liar, God must be proved to be true. As *Scripture says: 'You, O God, must be proved right when you speak and win your case when you are put on trial.'

⁵But if our wickedness serves to prove God's *justice, what shall we say? Are we to say that God is unjust if he brings his *wrath on the *world? (I am speaking in human terms.) ⁶Of course not! If so, how could God be the judge of the world?

⁷If my falsehood has served to make God's truthfulness the

more evident, and brought him greater *glory, why am I still judged to be a sinner? ⁸Why not let us do evil that good may come? That is what some slanderously allege that we are saying. They are condemned and rightly so.

⁹Well, then, are we Jews in any way superior? Not at all, for we have already charged Jews and Greeks alike with being under the power of sin. ¹⁰As *Scripture says:

‘There is no *righteous man, not even one;

¹¹there is none who understands,

none who seeks after God;

¹²all have turned aside, all alike have become depraved;

there is none who practises kindness,

not a single one.

¹³Their throats are as foul as an open tomb,

they have practised deceit with their tongues;

like asps they have poison under their lips;

¹⁴their mouths are full of cursing and bitterness.

¹⁵Their feet are swift to shed *blood,

¹⁶they spread ruin and misery along their paths.

¹⁷They have not known the path of *peace.

¹⁸That they should fear God, never occurs to them.’

¹⁹We know that the regulations of any legal system apply to those who come under it. The inevitable result is that no one has any defence and the whole world has become liable to the judgement of God. ²⁰The reason for this is that no human being will get into a *right relationship with God by keeping any law. What law does is to make men conscious of sin.

²¹But now in fact God’s way of putting men *right with himself has been revealed and it is quite independent of law. The *Law and the *prophets indeed bear witness to it, ²²but it is God’s own way of putting men right with himself through faith in Jesus Christ and it is available for all who believe – all, without distinction. ²³All have †missed the mark and have fallen short of God’s *glorious intention for them. ²⁴They are freely put right with him by his *grace, through the act of liberation effected by Christ Jesus. ²⁵God offered him as the one who through his *death could win forgiveness of sin for those who have faith. In his forbearance, he had passed over the sins of previous genera-

tions, and therefore such an offering was necessary to demonstrate his *justice. ²⁶And it was necessary at the present time in order to demonstrate his justice, and to show himself to be the one who is just and the one who puts right with himself anyone who believes in Jesus.

²⁷What place is there, then, for pride? It is excluded. On what principle? That it is what a man does that matters? No, on the principle that it is faith alone that matters. ²⁸For we have come to the conclusion that it is by faith that a man is put *right with God. It has nothing to do with keeping the *law. ²⁹Does God belong to Jews only? Does he not belong to *Gentiles also? Yes, surely, ³⁰since God is one. It is faith which makes the Jews practise *circumcision; it is in the same faith that the Gentiles remain uncircumcised, and God will put both right with himself. ³¹Are we then destroying the law by stressing faith so much? Of course not! We are establishing the law.

4 What then shall we say that Abraham our †human ancestor found? ²For if Abraham put himself *right with God by his own efforts he has some cause for pride. But not in God's sight; ³for what does Scripture say? 'Abraham believed God and so God accepted him as being *right with himself.' ⁴If a man works, his wages are reckoned not as a favour but as his due. ⁵But if instead of depending on his own efforts a man simply puts his faith in the God who makes godless people right with himself, God *accepts him on the ground of his faith. ⁶Thus David speaks of the *happiness of the man whom God accepts apart from anything he has done:

⁷'O the happiness of those whose lawless acts God has forgiven
and whose sins he has put away!

⁸O the happiness of him against whom the Lord does not debit sin!

⁹Now is this blessing for the *circumcised only or is it for the uncircumcised also? For what we say is, 'God accepted Abraham because of his faith.' ¹⁰When this happened what was his condition? Was he circumcised or uncircumcised? He was not circumcised but uncircumcised. ¹¹It was afterwards that he

received circumcision as a *sign, the seal of God's acceptance of him which was the result of the faith that he had while still uncircumcised. Thus he became the father of all those who, though uncircumcised, had faith, and so were accepted by God, ¹²and also the †circumcised father of those who are not only circumcised but who follow in the footsteps of the faith which our father Abraham had while still uncircumcised.

¹³The *law had nothing to do with the promise that was made to Abraham or to his descendants that he was to *possess the world; *acceptance by God depended on faith. ¹⁴If those who live by law, and only they, are to possess the world, faith is barren and the promise ineffective. ¹⁵For the law produces *wrath; but where there is no law it is not possible to break it.

¹⁶So then the whole process is based on faith in order that everything might depend on God's *grace; it was to ensure that the promise should be guaranteed to every one of Abraham's descendants, not only to those who live by the *Law but also to those who live by Abraham's faith. For he is the father of us all; ¹⁷as *Scripture says, 'I have made you father of many nations.' He received the promise in the presence of God, the God in whom he put his trust, the God who makes the dead live and sends his invitation to generations yet unborn as if they were already in existence. ¹⁸Such was his hope that he believed in God's promise even when the situation seemed hopeless. That is why he became the father of many nations. God had said, 'So many shall your descendants be', ¹⁹and his faith never weakened, even though he was then about one hundred years old and knew that his own body was as good as dead, and that Sarah's womb was dead also. ²⁰He never doubted or distrusted God's promise. He praised God; ²¹he was fully convinced that God was able to perform what he had promised, and by that faith his natural powers were restored. ²²Therefore, 'God *accepted him.'

²³The words 'God accepted him' were not written for his sake alone ²⁴but for our sake also; we too are to be accepted, we who believe in him who raised Jesus our Lord from the dead, ²⁵Jesus who was delivered to death for our offences and raised to life to put us *right with God.

5 Since, then, as a result of our faith we have been put *right with God, we are at *peace with God through our Lord Jesus Christ. ²†Because of our faith he has opened the way for us into this sphere of God's favour in which we now stand; and we are proud of our *glorious hope in God, ³yes, even in the midst of troubles; for we know that trouble produces endurance, ⁴endurance produces character that has stood the test, and character produces hope. ⁵Such hope never lets us down, for God's love has been poured into our *hearts by the Holy Spirit whom he has given us. ⁶While we were still helpless, Christ died at the appointed *time for us godless men. ⁷To die for the sake of a *just man would be difficult, though a man might dare to die for the sake of a good man. ⁸But God proves his love for us by the fact that while we were yet sinners Christ died for our sake. ⁹Since, then, we have been put right with God by Christ's *death, it is all the more certain that we shall be saved through him from God's *wrath. ¹⁰For if while we were enemies we were reconciled to God through the death of his Son, the more surely shall we be saved by the living Christ now that we have been reconciled. ¹¹Nor is that all; we also exult in God, through our Lord Jesus Christ, for it is he who restored our friendship with God.

¹²Think what this means. It was through one man that sin came into the *world and through sin death. Thus death became universal because all men sinned. ¹³Even before there was any *law there was sin in the world, but when there is no law sin is not debited to man's account. ¹⁴In spite of this, from the time of Adam to that of Moses, death reigned even over those who did not sin by breaking a commandment as Adam did.

Now Adam foreshadowed him who was to come, ¹⁵but there is no comparison between God's act of *grace and Adam's act of sin. One man's sin brought death to †all, but God's grace and his gracious gift in the one man, Jesus Christ, had the very different effect of bringing abundant blessing to †all. ¹⁶There is no comparison between God's gift and the effect of one man's sinning; for God's verdict following one sin led to doom, but his gracious gift following many sins leads to acquittal. ¹⁷For one man's sin established the reign of death through that one man. How much more then will God's grace give a *right relationship with himself

and enable those who receive it in all its abundance to reign in life through the one Jesus Christ. ¹⁸So then as one man's wrong act brought doom to all men, one man's right act brings all men life and gives them freedom. ¹⁹As by one man's disobedience all were made sinners, so by one man's obedience all will be made right with God. ²⁰*Law came upon the scene, with the result that sin increased. But where there was more sin, there was still more grace. ²¹The result was that as sin's reign meant death for men, the reign of grace meant a right relationship with God, leading to *eternal life through Jesus Christ our Lord.

6 What shall we say, then? That we should persist in sin that there may be more *grace? ²Of course not! How can we who died to sin go on living in it? ³Do you not know that all those of us who were united with Christ Jesus in our *baptism were united with him by it in his death? ⁴And just as our union with him in his death by our baptism means that we were buried with him, so his being raised from the dead by the Father's *glorious act means a new way of life for us.

⁵For if we have been identified with him in a death like his, we shall also be identified with him in a resurrection like his. ⁶This we know, that our former self was crucified with him in order that our sinful self might be destroyed and that we might no longer be slaves to sin; ⁷†for a dead man no longer has to answer for sin. ⁸Now we believe that if we died with Christ we shall also live with him, ⁹and we know that Christ has been raised from the dead and will never die again. Death is no longer his master. ¹⁰For the death he died, he died to sin, once for all, and the life he now lives, he lives to God. ¹¹This is how you are to think of yourselves – as dead to sin but alive to God *in Christ Jesus.

¹²Therefore sin must no longer reign in your mortal body and you must not give way to its desires. ¹³You must no longer offer any part of your body as an instrument of evil; no, offer yourselves to God as men alive from the dead and your whole body as an instrument of *goodness; ¹⁴for sin will no longer be your master; you are not under *law but under God's *grace.

¹⁵What then? Are we to sin because we are not subject to *law but subject to *grace? Of course not! ¹⁶You know quite well that, if you offer yourselves as slaves in anyone's service, you are slaves

of the person you serve. If sin is your master, the result will be death; if obedience to God, then the result will be that he will put you **right with himself*. ¹⁷Thank God that you who once were slaves of sin obeyed with all your **hearts* the pattern of teaching to which you were committed; ¹⁸and when you were set free from sin you became slaves of **goodness*. ¹⁹(I speak in human terms because I know your human weakness.) For just as you once surrendered yourselves as slaves to physical impurity and lawlessness for lawless ends, so now surrender yourselves as slaves to goodness that you may grow in holiness. ²⁰When you were slaves of sin, you were free from the claims of goodness. ²¹And what had you then to show for that? Things of which you are now ashamed, for they end in death. ²²But you have in fact been set free from sin and have become God's slaves, and you have for your reward growth in holiness, ending in **eternal life*. ²³Sin pays a wage and it is death; but God has a **gift* to offer and it is eternal life **in Christ Jesus, our Lord*.

7 You know very well, **brothers*, (for I am speaking to men who know what **law* is) that the law has authority over a man as long as he lives. ²A married woman is legally bound to her husband so long as he is alive; but if her husband should die, she is released from the marriage-law. ³So if she has relations with another man while her husband is still alive, she will be called an adulteress; but if the husband dies she is free from the law, so that she is not an adulteress if she marries another man. ⁴It is the same with you, my brothers. †You became part of the body of Christ and died to the Law so that you might belong to someone else, that is, to him who was raised from the dead that we might be useful to God. ⁵When we lived as our **earthly* nature dictated, our sinful passions aroused by the law were always busy in us, and the result was death. ⁶But now we have died to what once held us in its grip and are released from the law; now we serve in the new life of the spirit, not under the old written code.

⁷What are we to say, then? That the **Law* and sin are one and the same? Of course not! I must say however that if it had not been for law I would not have known what sin was. I would not have known what covetousness was if the Law had not said, 'Do not covet.' ⁸That commandment itself gave sin its opportunity and

produced in me covetousness of all kinds. If it were not for the Law, sin would be dead indeed! ⁹There was a stage in my life when I knew nothing about law; but when I came to know the commandment, sin at once sprang to life ¹⁰and I died. This very commandment which was meant to bring me life resulted in my death. ¹¹For sin took the opportunity which the commandment provided. It deceived me and through the commandment killed me. ¹²So the Law is holy, and the commandment too is holy, just and good.

¹³Was it, then, something meant for my good that was responsible for my death? Of course not. The fact is that sin, that it might be seen to be sin, used something meant for my good to bring about my death – that is to say, sin made use of the commandment to prove its own unbounded sinfulness. ¹⁴We know that the *Law is †spiritual, but I am not. I am just a man, sold as a slave to sin. ¹⁵I do not understand my own actions, for I do not do what I want to do; on the contrary I do what I hate. ¹⁶In doing what I do not want to do, at least I recognize the Law and admit that it is good. ¹⁷But in fact it is no longer I who do what I do, but sin which lives in me. ¹⁸For I know that good does not live in me, so far as my *human nature is concerned, for though I have the will to do good I lack the power. ¹⁹I want to do good but I don't do it; instead I do the evil which I do not want to do. ²⁰In doing what I do not want to do it is no longer I who do it but sin which lives in me. ²¹Here then is the principle which I have found: I want to do good but evil never leaves me alone. ²²In my inmost self I gladly agree with the Law of God, ²³but I see in my body a different principle which is at war with the law of my reason. It is the law of sin at work in my body and it holds me prisoner. ²⁴What a pitiable creature I am! Who will rescue me from this body and all its links with death? ²⁵Thank God, I have a rescuer, Jesus Christ our Lord!

So then, left to myself, my reason prompts me to serve God's Law, but *human nature bids me serve the law of sin.

8 So for those who are *in Christ Jesus condemnation is now ruled out. ²For the principle of spiritual life in Christ Jesus has liberated me from the principle of sin and death. ³What the *Law could not do because the weakness of *human nature

prevented it, God did. He sent his Son in a *human body that was the †same as our sinful human body in order to deal with sin, and through that human body he condemned sin. ⁴He did this in order that the just demand of the Law might be satisfied in us whose lives are no longer controlled by our *earthly nature but by the Spirit. ⁵For those who live according to their earthly nature become *earthly minded, but those who live according to their spiritual nature become spiritually minded. ⁶To be earthly minded is death, to be spiritually minded is life and *peace. ⁷For the earthly mind is hostile to God; it is not obedient to God's Law and indeed it cannot be. ⁸Those who live under the control of their earthly nature cannot please God. ⁹But if the Spirit of God truly lives in you, then you live under the control not of your earthly but of your spiritual nature. If a man does not have the Spirit of Christ, he does not belong to him. ¹⁰But if Christ is in you, although your body is dead because of sin your spirit is alive because you have been made *right with God. ¹¹If the Spirit of him who raised Jesus from the dead lives in you, then he who raised Christ from the dead will make even your mortal bodies live by causing his Spirit to live in you.

¹²So, *brothers, we are under an obligation. But it is not to our *earthly nature, to live by its standards; ¹³if you live by the standards of your earthly nature you will die; but if through the Spirit you put the sinful habits of the body to death, you will live. ¹⁴Those who are led by the Spirit of God are sons of God. ¹⁵For it is not a spirit of slavery which you have received, to bring you again into a state of fear. It is a spirit which makes us sons, and so we pray, '*Abba, Father.' ¹⁶The Spirit himself joins with our spirit in affirming that we are God's children. ¹⁷And if we are children we †receive the promised gifts, gifts of God, gifts which we have in common with Christ. We are partners in his suffering, so as to be partners in his *glory.

¹⁸I consider that the sufferings of the present time cannot be compared with the *glory which is going to be revealed to us. ¹⁹The whole created world is waiting with eager expectation for the sons of God to be revealed. ²⁰For he who †subjected that world to futility did so, not because the world willed it, but in the hope ²¹that the created world would itself be freed from its enslavement to decay and receive the *glorious freedom which belongs to the

children of God. ²²For we know that up to this very moment of time every part of the created world shares in groans of anguish as the new age is born; ²³not only so, but we ourselves, who already have the gift of the Spirit as a †first instalment of what is to come, are also groaning within ourselves as we wait for God to make us his sons and set our whole being free. ²⁴†It was with this hope that we were saved. If we can see the thing we hope for, hope has no meaning. Does anyone hope for the thing that is already in sight? ²⁵But if we hope for the thing we cannot see, we wait for it with patience.

²⁶This is how the Spirit too comes to our help in our weakness; for we know neither what to pray for nor how to pray for it, but the Spirit himself approaches God for us †with our inarticulate cries. ²⁷He who searches *hearts knows what the Spirit means, for it is God's will that the Spirit should approach him on behalf of his own *people; ²⁸and we know that for those who love God and have been called in accordance with his purpose, †the Spirit makes everything work harmoniously for good. ²⁹For long ago God recognized his own and marked them out to become like his Son, so that the Son should be the eldest in a large family. ³⁰Those whom he had so marked out he called; those whom he called he made *right with himself; those whom he made right with himself he has brought into his *glory.

³¹What then shall we conclude from this? If God is on our side, does it matter who is against us? ³²He did not withhold his own Son but gave him up for us all. And if he has done that how then can he fail to give us everything freely?

³³Who will bring a charge against God's chosen ones? Not God, for he himself *acquits us. ³⁴Who can condemn us? Not Christ Jesus, for he is at God's *right hand, and he turns to God on our behalf, Christ Jesus who died – or rather who was raised! ³⁵What can separate us from Christ's love? Can distress, anguish, persecution? Can famine, nakedness, danger, violent death? ³⁶Remember *Scripture:

‘For your sake we are being killed all day long;
we are reckoned as sheep to be slaughtered.’

³⁷No, in all these things we are triumphantly victorious through him who loved us. ³⁸For I am convinced that neither death nor

life, neither *angels nor demonic *powers, nothing present, nothing to come, no supernatural forces, ³⁹neither †spirits of the sky nor spirits of the abyss, nothing in the whole universe will be able to separate us from God's love revealed through Christ Jesus our Lord.

9 ¹⁻²In saying that my *heart is full of grief and unceasing anguish, I am speaking the truth as a *Christian; I am not lying. My *conscience supports me and it is guided by the Holy Spirit. ³I could pray that I were myself under God's curse, cut off from Christ, if it would help my brothers, my own flesh and blood. They are Israelites; ⁴God has chosen them to be his sons, shown them his *glory, given them the *covenants, the *Law, the temple-worship and the promises; ⁵theirs are the patriarchs and from them on the human side comes the *Messiah. †May he who is God over all be praised for ever! Amen.

⁶It is not as if God's promise has not been fulfilled; for not all who are descended from Israel are in fact Israelites. ⁷Nor are all the descendants of Abraham reckoned to be his children; for 'It is the children of Isaac who shall be called your descendants', ⁸which means that it is not the children of natural descent who are called God's children; his true descendants are those born according to his promise ⁹which says, †'At the appointed *time I will come and Sarah will have a son.' ¹⁰But that is not all. Rebecca's children had the same father, our ancestor Isaac. ¹¹Yet, before they were born and had therefore actually done nothing either good or bad, ¹²she was told that the elder would serve the younger. This was to establish God's principle of choosing, whereby he alone calls. It takes no account of what men do. ¹³As *Scripture says, 'I loved Jacob, but I hated Esau.'

¹⁴What then are we to conclude? That God's verdict can be unjust? Of course not! ¹⁵For he says to Moses, 'I will decide whom I will pity; I will decide to whom I will show mercy.' ¹⁶Everything depends, therefore, not on man's will or exertions but on God's mercy. ¹⁷As he says in *Scripture to Pharaoh, 'I raised you up for no other reason than to show my power through you and make my name known throughout the world.' ¹⁸So then if he wishes to pity a man he does so, if he wishes to make a man stubborn he does so.

¹⁹You will say to me, ‘In that case, why does he still blame men? Who has ever withstood his will?’ ²⁰But who are you, a mere man, to answer back to God? Will the thing created say to its creator, ‘Why did you make me like this?’ ²¹Has not the potter the right to do what he wants with the clay, making from the same lump one object of value and another of little value? ²²And is not this just what God has done? Although he wanted to demonstrate his *wrath and make known his power, he endured with great patience the objects of his wrath that were ready for destruction. ²³And he did this in order to make known the wealth of his *glory towards the objects of his *mercy whom he had already prepared for glory – ²⁴and we are those objects of his mercy, whom he called not only from among Jews but also from among *Gentiles. ²⁵As he says in the book of Hosea,

‘A people who were not mine I will call my *people,
and her who was not loved I will call beloved.

²⁶It will happen that in the very place where they were told,
“You are not my people”,
there they will be called sons of the living God.’

²⁷And Isaiah proclaims about Israel, ‘Even if the Israelites be as numerous as the sand of the seashore, only a †small minority shall be saved; ²⁸swiftly and decisively the Lord will do on earth what he said he would do.’

²⁹As Isaiah also said in an earlier passage,

‘If the †Lord of Hosts had not left us some descendants,
we should have become like Sodom
and we should have been like Gomorrah.’

³⁰What shall we conclude from this, then? *Gentiles who were not looking for a *relationship with God found one, the relationship which is the consequence of faith. ³¹Israel on the other hand which was looking for a *law which could produce such a relationship never found any such law. ³²⁻³³Why? Because they sought this relationship not through faith but relying on their own achievements. As *Scripture says:

‘See, in Sion I am laying a stone to make men stumble,
a rock to cause them to fall;

but he who puts his faith †in him (who is the rock)
shall never have cause to regret it.'

And over that stone they have stumbled.

10 As for me, *brothers, I long with all my *heart for their salvation and pray to God for it. ²I can bear witness that they have an enthusiasm for God, but it is enthusiasm without understanding. ³They are ignorant of God's way of making men *right with himself and have not submitted themselves to it but have tried to establish a way of their own. ⁴For †Christ has completed the purpose of the *law by putting everyone who has faith into a right relationship with God.

⁵About the *relationship with God which results from keeping the *Law, Moses writes that if a man succeeded in keeping the law he would live in that relationship. ⁶As for the relationship which comes from faith, this is what he says: 'Do not say to yourself, "Who shall go up into heaven?"' that is, to bring Christ down, ⁷or "Who shall go down into the abyss?"' that is, to bring Christ back from the dead. ⁸What does he say? 'The word is near you, in your mouth and in your *heart.' †It is the word of faith which we *proclaim: ⁹that if you openly declare that Jesus is Lord, and inwardly believe that God raised him from the dead, you will be saved; ¹⁰for inwardly a man must believe in order to enter into a *right relationship with God, outwardly he must declare his belief in order to be saved. ¹¹*Scripture says, 'No one who believes in him shall have cause to regret it.' ¹²There is no distinction between Jew and Greek, for all have the same Lord and his riches are available for all who call on him for help. ¹³For 'everyone who calls on the Lord's *name shall be saved.'

¹⁴But how are they to call on him if they have not put their faith in him? How are they to put their faith in him if they have not heard of him? How are they to hear of him if there is no *preacher? ¹⁵And how are men to preach if they are not sent? As *Scripture says, 'How welcome is the coming of the bearer of good news!' ¹⁶But not all have heeded the *Good News. Isaiah says, 'Lord, who has believed our message?' ¹⁷So faith comes from the willingness to hear, and what is heard is the word which tells of Christ. ¹⁸But I ask, 'Can it be that men had no opportunity to hear?' Indeed they had.

‘The voice of the preachers has gone all over the earth,
and their words to the limits of the world.’

¹⁹Again I ask, ‘Can it be that Israel did not understand?’ Hear Moses first: ‘I shall provoke you to jealousy over what is not a nation, I shall move you to anger over a nation that is stupid.’

²⁰Isaiah dares to say, ‘I was found by men who were not seeking me, I appeared to men who were not inquiring for me.’ ²¹But concerning Israel he says, ‘I stretched out my hands in appeal all the day long to a *people who disobey and oppose me.’

11 I ask then, did God reject his *people? Certainly not! †I myself am an Israelite, a descendant of Abraham and a member of the tribe of Benjamin. ²God did not reject his people; long ago he recognized them as his. Do you not know that passage in Scripture where Elijah appeals to God against Israel? ³‘Lord, they have killed your *prophets and have pulled down your altars; I alone am left and they are trying to kill me too.’ ⁴But how did God answer him? ‘I have kept for myself seven thousand men who have not bowed in the worship of Baal.’ ⁵That is how it is now also: a †handful of people remain who have been chosen by God’s *grace; ⁶and if it was by grace, it no longer depends on anything they have done, otherwise grace would no longer be grace.

⁷What then? What Israel is seeking she has not found; but the chosen ones have found it; the rest have been made insensitive to God’s appeal. ⁸As *Scripture says:

‘God has stupefied them,
deliberately preventing their eyes from seeing and their
ears from hearing,
to this very day.’

⁹And David says,

†‘May their feasts become a snare and a trap,
causing them to fall and providing a reason for their
punishment.

¹⁰May their eyes be blinded, to prevent them from seeing.
Let them never rest from bearing their burdens.’

¹¹Surely they did not make a mistake which can never be corrected? Of course not! By their lapse salvation became available to the *Gentiles so that the Jews should come to envy them. ¹²If their lapse meant gain for the *world, if their failure meant gain for the Gentiles, how much more will †their complete obedience mean!

¹³Now a word for you *Gentiles. Because I am an *apostle to Gentiles I make the most of my ministry, ¹⁴trying to do all I can to provoke my own fellow-countrymen to envy and so to save some of them. ¹⁵For if their rejection meant that the whole *world was reconciled to God, what would their inclusion mean but that the reign of death is over? ¹⁶If only the †first piece of dough is offered to God, the whole lump is sacred also. If the tree-root is holy, so are the branches.

¹⁷Some of the branches of the olive have been broken off and some slips of wild olive (that is, you *Gentiles!) have been grafted in and are able to draw on the root and sap of the olive. ¹⁸But do not boast that you are better than those branches! If you want to boast at all, remember that it is the root which sustains you and not you who sustain the root. ¹⁹You will no doubt say, 'Branches were broken off so that I might be grafted in.' Yes, that is true. ²⁰It was because they had no faith that they were broken off, and because you had faith that you are now part of the tree. But do not be conceited; be careful. ²¹God did not spare the natural branches; why should he spare you? ²²See how God is both kind and severe: severe to those who have fallen, kind to you – as long as you continue to accept his kindness. If you do not, you too will be cut off. ²³Indeed the Jews, if they do not go on being faithless, will be grafted in. God can do it. ²⁴For if you Gentiles were cut off from the wild olive to which you naturally belong and have quite unnaturally been grafted into a cultivated olive, how much more easily will the Jews be grafted into their own olive tree to which they naturally belong!

²⁵*Brothers, there is a hidden truth here and I think you should know it; perhaps it will save you from conceit. It is that Israel has become in some measure insensitive and will remain so until †all the *Gentiles at last come in; ²⁶that is how all Israel will be saved. As *Scripture says:

‘From Sion the Deliverer will come;
he will remove from Jacob all his unholy acts.

²⁷This is my *covenant which I shall make with them
when I take away their sins.’

²⁸As a result of the preaching of the *Gospel the Jews became God’s enemies, and you Gentiles were the gainers; but God chose them and for the sake of their ancestors they remain his very own.

²⁹For when he has called anyone and blessed him with his *gifts, God does not change his mind about him. ³⁰At one time you disobeyed God, but you have now received *mercy because of the disobedience of the Jews. ³¹In the same way, because of the mercy you have received they have now been disobedient, but only that they too may now receive mercy. ³²For God made all men prisoners of disobedience, only that he might show mercy to all.

³³How deep are God’s riches, wisdom and knowledge! He makes his judgements, but who can explain them? He goes his ways, but who can discover them?

³⁴†‘Who has ever known the Lord’s mind?
Who has ever been his adviser?

³⁵Who has ever given him anything
so that God is bound to repay him?’

³⁶For he creates all things, sustains all things and gives purpose to all things. To him be *glory for ever. Amen.

12 Therefore, *brothers, because God has been so merciful to us, I urge you to offer yourselves, a living sacrifice, holy and acceptable to him; for this is the †true way of worshipping him. ²Do not conform to the ways of this †world but let your whole being be transformed by a renewal of your minds; then you will be able to understand God’s will for what it is, good, acceptable and perfect.

³For because of the *grace which God has given me I tell every one of you not to exaggerate his own importance; you must think soberly, having regard to the measure of faith which God has given to each one of you. ⁴A single human body has many parts, all with different functions. ⁵In the same way we, though many, form one body, united *in Christ, and as individuals we are parts of one another. ⁶We have spiritual *gifts which vary according to

the grace given to us. If the gift is *prophecy, let us use it according to the measure of faith we have; ⁷if it is practical service, let us give ourselves to it; a teacher should use his gift in teaching; ⁸one who has a gift for encouraging others should use it; one who shares with others must do so generously. Whoever is in authority must show zeal; whoever shows kindness to others must be cheerful about it too.

⁹Love must be sincere. Hate evil and cling to what is good. ¹⁰Show a true family affection to one another; give each other priority out of respect for one another. ¹¹Do not let your enthusiasm wane; be spiritually alive. Bind yourselves to the Lord in service. ¹²Rejoice in hope. Be steadfast under persecution. Be constant in prayer. ¹³Contribute to the needs of God's *people; always be ready to give hospitality. ¹⁴Bless your persecutors – yes, bless them, not curse them. ¹⁵Rejoice with those who rejoice, weep with those who weep. ¹⁶Have a common mind among yourselves; do not be snobbish but mix with humble folk. Do not always be thinking how wise you are. ¹⁷Do not pay back evil for evil. Aim at doing what all men can see to be good. ¹⁸If possible, so far as it depends on yourselves, be at peace with all men. ¹⁹Do not take revenge, my friends, but leave it to the divine *wrath; for *Scripture says, 'It is for me to take vengeance; I will repay, says the Lord.' ²⁰No, if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will †heap coals of fire on his head. ²¹Do not let evil conquer you; conquer evil with good.

13 Everyone must submit to the authorities over him, for all authority comes from God and the existing authorities have been appointed by God. ²So he who resists authority opposes what God has appointed, and those who do that will bring judgement on themselves. ³Magistrates are no terror to those who behave well, only to the criminal. Do you want to be free of all fear of the man in authority? Do good and he will praise you; for he is serving God for your good. But if you do evil you have cause to fear, for it is not for nothing that he wears the sword. ⁴He is God's servant, the instrument of vengeance who brings *wrath on the evil-doer. ⁵Therefore it is necessary to submit, not only because of the divine wrath but also because of

your own *conscience. ⁶This is also why you pay taxes; for it is as God's servants that the authorities devote themselves to this very purpose. ⁷Pay to all what you owe them, tribute and tax, fear and honour, whatever is each man's due.

⁸Owe no man anything except your share of mutual love; for he who loves others has fulfilled the *Law. ⁹For the commandments, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet', and all other commandments are summed up in these words: 'You shall love your neighbour as yourself.' ¹⁰If you love your neighbour you cannot wrong him; therefore the whole law is fulfilled by love.

¹¹In doing this you must know that the decisive hour has come, the hour for you to get up from your sleep; for now salvation is nearer to us than when we first became believers. ¹²The night is almost over; day is near. We must discard the works of darkness and must arm ourselves with the weapons of light. ¹³Our behaviour must be such as befits the day; let us have no revellings and drinking-bouts, no debauchery and licentiousness, no quarrelling and jealousy; ¹⁴let the Lord Jesus Christ be your armour, and give up thinking how to satisfy the desires of your *lower nature.

14 Welcome the man who is weak in his faith, but not just to argue debatable points with him. ²†One man's faith is such that he can eat anything; another is weak in faith, and eats only vegetables. ³He who can eat anything must not despise the man who cannot; and the man who does not eat must not judge the man who does, for God has welcomed him. ⁴Who are you to judge another man's servant? It is for his own †master to judge whether he stands or falls. And he will stand because the Lord is able to make him do so. ⁵One man regards one day as more important than another; another man regards all days as the same. Everyone must be fully convinced in his own mind. ⁶He who observes a special day observes it with the Lord in mind; and he who eats does so also with the Lord in mind, for he gives thanks to God. And the man who abstains from food does so also with the Lord in mind, for he too gives thanks to God. ⁷None of us lives for himself alone and none of us dies for himself alone. ⁸If we live it is for the Lord we live, and if we die it is for the Lord we die.

Living or dying, then, we belong to the Lord.⁹This is why Christ died and rose to life, that he might be the Lord of both the dead and the living.¹⁰Tell us then, sir, why do you judge your *brother? And you, sir, why do you despise your brother? For we shall all stand before God's judgement-seat.¹¹As *Scripture says:

‘As I live, the Lord says, every man shall kneel before me and every man shall raise his voice in praise to God.’

¹²So then every one of us will have to account for himself to God.

¹³Then let us stop judging one another; instead, make up your minds not to put any obstacle or stumbling-block in your *brother's way.¹⁴Belonging, as I do, to the Lord Jesus, I am thoroughly convinced that nothing is *unclean in itself; it is unclean only to the man who considers it to be so.¹⁵If by eating some kind of food you upset your brother, then you are behaving without love towards him. Do not let your food bring ruin on one for whom Christ died!¹⁶Take care that what appears good to you does not give rise to evil talk among others.¹⁷God's *Kingdom is not eating and drinking; it is the *righteousness, *peace and joy that come from the Holy Spirit.¹⁸Whoever thus serves Christ wins God's pleasure and man's approval.¹⁹Let us then pursue the things that make for peace and build up our common life.²⁰Do not destroy God's work for a matter of food. All food may be fit to eat but anything is wrong for a man to eat if it involves the downfall of another.²¹It is better for you to abstain from meat or wine or anything else if it causes your brother to falter.²²Keep your personal convictions to yourself, as between yourself and God. *Happy is the man who †does not condemn himself while he does what he believes to be right.²³But the man who has doubts stands condemned if he eats, because his action does not proceed from conviction; whatever does not proceed from conviction

15 tion is sin. †¹We who are strong in the faith must help those who are weak and not think of ourselves only.²Each one of us must think of his neighbour's good and thus promote †the common welfare.³For Christ also did not think of himself. As *Scripture says, ‘The insults of those who were insulting you fell on me.’⁴Whatever was written of old in Scripture was written for our instruction, so that by being steadfast and by drawing

strength from the Scriptures we might have hope. ⁵May God, who is the source of steadfastness and strength, give you all a common mind that is in accordance with the will of Christ Jesus, ⁶so that with one mind and one voice you may praise the God and Father of our Lord Jesus Christ.

⁷Welcome one another, then, just as Christ has welcomed you, for God's *glory. ⁸For I say that Christ became a servant of the Jews in order to vindicate God's truthfulness, first by confirming the promises made to the patriarchs, ⁹then by causing the *Gentiles to praise God for his *mercy. As *Scripture says,

‘Therefore I will praise you among the Gentiles,
I will sing the praises of your name.’

¹⁰Again it says,

‘Rejoice, you Gentiles, together with his *people!’

¹¹Again,

‘All you Gentiles, praise the Lord,
let all the peoples praise Him.’

¹²Again Isaiah says,

‘The descendant of Jesse will come,
he who will arise to rule the Gentiles;
in him the Gentiles will hope.’

¹³May God who is the source of hope fill you with all joy and *peace through your faith in him; may you overflow with hope by the power of the Holy Spirit.

¹⁴My *brothers, as far as I am concerned I have no doubt at all that you are yourselves full of goodness, furnished with knowledge of every kind, and quite capable of advising one another.

¹⁵But I have written to you, somewhat boldly in places, to remind you of certain things. I do so through the *grace given to me by God, ¹⁶the grace that made me the servant of Christ Jesus to the *Gentiles. It is my priestly task to preach God's *Good News, so that the Gentiles may be an offering acceptable to God, consecrated by the Holy Spirit. ¹⁷As one who belongs to Christ Jesus, then, I am proud of my work for God. ¹⁸If I dare to speak at all, it will be only of what Christ did through me in order that the Gentiles might be won to obedience. I will speak of what he did

in word and deed, ¹⁹by the power shown in *signs and wonders, the power of the Spirit. So it is that I have †completed the preaching of the Good News of Christ from Jerusalem all the way round to Illyricum. ²⁰For it has always been my ambition to preach the Good News wherever Christ's name has never before been heard, so as not to build on anyone else's foundations. ²¹As *Scripture says,

‘Those who had no news of him shall see,
and those who never heard shall understand.’

²²This is why I have often been prevented from coming to you. ²³Now, however, I have done all I can in this area, and since for many years I have been longing to visit you ²⁴if I should go to Spain, I am now hoping to see you on my way there. I would like first to have the pleasure of visiting you for a while and then to have your support as I go on. ²⁵At present, however, I am on my way to Jerusalem to take help to God's *people. ²⁶For the churches of Macedonia and Achaia have decided to make a contribution to help the poor among God's people in Jerusalem. ²⁷It was their own decision, but in fact it was their duty to them! For if the *Gentiles have shared the spiritual blessings of the Jews, they ought also to serve the material needs of the Jews. ²⁸So when I have finished this task and have handed over this money that has been raised, I shall visit you on my way to Spain. ²⁹I know that when I come to you I shall come with a full measure of Christ's blessing.

³⁰I beg you, *brothers, by our Lord Jesus Christ, and by the love which is the gift of the Spirit, join me in my struggle and pray to God on my behalf ³¹that I may be saved from the unbelievers in Judaea and that my special visit to Jerusalem may be welcome to God's *people. ³²So, by God's will, I may come to you with a glad heart and be refreshed in your company. ³³May God, the giver of *peace, be with you all. Amen.

16 I commend to you our *sister Phoebe, who serves the *church in Cenchreae. ²Welcome her as a fellow *Christian, in a manner worthy of God's *people, and help her in any matter in which she may need you; she has been a great help to many, including myself.

³Give my greetings to Prisca and Aquila, my fellow-workers in

the fellowship of Christ Jesus; ⁴they risked their necks for my life. Not only I but all the *Gentile *churches are grateful to them. ⁵Give my greetings also to the church which meets in their house. Greet my dear friend Epaphroditus who is the †first convert to Christ in *Asia. ⁶Greet Mary who has worked so hard for you. ⁷Greet Andronicus and Junias, fellow-Jews who were in prison with me. They are †outstanding among the *apostles and were *Christians before I was. ⁸Give my greetings to Ampliatus, my dear friend in the fellowship of the Lord. ⁹Greet Urbanus, our fellow-worker in Christ's service; also my dear friend Stachys. ¹⁰Greet Apelles, tried and true Christian that he is! Greet those who belong to Aristobulus's household. ¹¹Greet Herodion, my fellow-Jew. Greet those of the household of Narcissus who have become Christians. ¹²Greetings to Tryphaena and Tryphosa who work hard in the Lord's service. Greet my dear friend Persis who has also worked hard in the Lord's service. ¹³Greetings to Rufus, that outstanding Christian; and greet his mother who has been a mother to me also. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and all fellow-Christians with them. ¹⁵Greetings to Philologus and Julia, Nereus and his sister, and Olympas and all God's *people who are with them. ¹⁶Greet one another with a holy *kiss. All the churches of Christ send you their greetings.

¹⁷I urge you, *brothers, to be on the look-out for those who cause divisions and make people *fall away, contrary to the teaching you received. Avoid them, ¹⁸for such men are not serving our Lord Christ, but their own appetites. By means of plausible speech and fair words they deceive the *minds of innocent people. ¹⁹Everyone has heard of your obedience to the Gospel. I am very happy about you, but I do want you to give your minds to goodness, and not get mixed up with evil. ²⁰And God who gives *peace will quickly crush *Satan under your feet. The *grace of our Lord Jesus be with you.

²¹Timothy, my fellow-worker, and Lucius, Jason and Sosipater, my fellow-countrymen, greet you. ²²(I, Tertius, have †taken down this letter; I send you *Christian greetings.) ²³Greetings also from Gaius, who has been host to me and to the whole *church. Erastus, the city treasurer, and *brother Quartus, send you their greetings. [²⁴The *grace of our Lord Jesus Christ be with you all. Amen.]

²⁵⁻²⁷†Now let us ascribe *glory for ever through Jesus Christ to God who alone is wise, God who is able to make you stand firm according to the *Good News I preach and the *proclamation of Jesus Christ. This Good News is the revealed *secret, kept for long ages in silence but now brought to light. By the eternal God's command it has been made known among all nations, so that they should believe and obey; this is what the Prophets say in Scripture.

To God be glory for ever. Amen.

THE FIRST LETTER OF PAUL TO THE CORINTHIANS

1 This letter is from Paul, who has been called by the will of God to be an *apostle of Christ Jesus, and from *brother Sosthenes, ²to the *church of God in Corinth. You have been set apart *in Christ Jesus and called to be God's *people, together with all who in every place call on the *name of our Lord Jesus Christ, their Lord and ours. ³May *grace and *peace from God our Father and the Lord Jesus Christ be yours.

⁴I always thank my God for you. I thank him for his *grace which was given to you *in Christ Jesus, ⁵for in him you have been made rich in every respect. †You have all *knowledge, and can express it fully, ⁶because our testimony to Christ has been confirmed in you. ⁷So you are lacking in no spiritual *gift, while you wait for the revealing of our Lord Jesus Christ. ⁸He will also make you firm to the end with no accusation against you in the *Day of our Lord Jesus Christ. ⁹God is faithful, by whom you were called †into fellowship with his Son, Jesus Christ our Lord.

¹⁰I beg you, *brothers, by the *name of our Lord Jesus Christ: let all of you say one and the same thing; let there be no divisions

among you, but be restored to a common mind and purpose.

¹¹For I have received information about you, my brothers, from Chloe's household that there are quarrels among you. ¹²I mean this: one of you says, 'I belong to Paul', another 'I to Apollos', another 'I to Cephas', and another 'I to Christ'. ¹³Has Christ been divided? Was Paul crucified for you? Were you *baptized in Paul's name? ¹⁴I am thankful that I baptized none of you except Crispus and Gaius, ¹⁵that no one might say that it was in my name that you were baptized. ¹⁶And I baptized the household of Stephanas also; besides that I do not know if I baptized anyone else. ¹⁷Christ did not send me to baptize, but to *preach the *Good News in the plainest possible language so that Christ's cross should not be robbed of its meaning.

¹⁸The preaching of the cross is foolishness to those who are on their way to destruction, but to us who are on the way to salvation it is God's power. ¹⁹For *Scripture says,

'I shall destroy the wisdom of the wise,
and set aside the intelligence of the intelligent.'

²⁰Where is the wise man? Where is the teacher of the Law? Where is the †arguer of this *age? Has not God made the *world's wisdom foolish? ²¹For since in God's wisdom the world did not come to know God through wisdom, it pleased God through the foolishness of the message we *proclaimed to save those who believe. ²²Jews ask for *signs and Greeks seek wisdom, ²³but we *proclaim Christ crucified, an offence to Jews, foolishness to *Gentiles; ²⁴but to those who have been called, both Jews and Greeks, he is Christ, God's power and God's wisdom. ²⁵For God's foolishness is wiser than man's wisdom, and God's weakness is stronger than man's strength.

²⁶Consider your own call, *brothers. Not many of you were wise according to human standards, not many powerful, not many of noble birth; ²⁷but God chose what the world regards as foolish to put wise men to shame; God chose what the world regards as weak to put what is strong to shame; ²⁸God chose what the world looks down on and despises, †what did not even exist, to overthrow what does exist, ²⁹that no human being might *boast before God. ³⁰†It is by his act that you are *in Christ Jesus and it is God who has made him our wisdom. It is God who has

*restored us in him, made us his people and set us free. ³¹So, as *Scripture says, 'If anyone wants to boast, let him boast about the Lord.'

2 Accordingly, *brothers, I came to you with no superiority in speech or wisdom, as I *proclaimed God's †*secret purpose to you. ²I decided to know nothing when among you but Jesus Christ, and him crucified! ³All the time I was with you I was weak, apprehensive and afraid. ⁴I did not use persuasive words of wisdom in my speech and my *proclamation, but I used a demonstration of the Spirit and of power, ⁵that your faith might depend not on men's wisdom but on God's power.

⁶We do, however, use the language of wisdom among the mature, but it is a wisdom not of this *age, nor of the *rulers of this age, for they are already being overthrown. ⁷No, we speak God's *secret wisdom, a wisdom which has been hidden, which God planned before *time began for our *glory. ⁸None of the rulers of this age understood it; if they had understood, they would not have crucified the Lord of glory; ⁹but, as *Scripture says,

'What no eye has seen and no ear has heard,
what has not entered into man's *mind,
is what God has prepared for those who love him.'

¹⁰To us God has revealed these things through the Spirit. The Spirit searches out everything, even the depths of God. ¹¹What man knows the nature of a man except the spirit of the man within him? So also only God's Spirit knows the nature of God. ¹²We did not receive the spirit of the *world but the Spirit that is from God, that we might know what God has graciously given us. ¹³This is what we speak of, not in words taught by human wisdom but in words taught by the Spirit, †interpreting spiritual things to spiritual men. ¹⁴The †merely natural man does not accept the things of God's Spirit; they are foolishness to him; he cannot understand them because they must be examined spiritually. ¹⁵The spiritual man examines all things, though he himself is examined by no one. ¹⁶Who, indeed, knows the Lord's mind? Who can instruct him? But we do possess Christ's mind.

3 Accordingly, *brothers, I was not able to speak to you as spiritual men, but as ordinary human beings, as infants *in Christ. ²I fed you with milk, not with solid food, for you could not yet take it. Indeed, you still cannot, ³for you are still on the ordinary human level. When there is jealousy and quarrelling among you, are you not on the ordinary human level, behaving like mere men? ⁴For whenever one says, 'I belong to Paul', and another, 'I to Apollos', are you not behaving just like men? ⁵What is Apollos? What is Paul? Servants through whom you came to believe. Each has what the Lord gave to him. ⁶I planted, Apollos watered, but it was God who made the seed grow. ⁷So neither the planter nor the waterer matters, but only God the grower. ⁸The planter and the waterer are equally important, though each will receive his own wages in accordance with his own toil. ⁹We are †God's fellow-workers; you are God's farm land, God's building.

¹⁰By the *grace which God gave me, it was I who like a wise master builder laid a foundation; someone else is building on it. Let each man take care how he builds on it. ¹¹No one can lay a foundation other than what has been laid, which is Jesus Christ. ¹²But if anyone builds on this foundation with gold, silver, precious stones, wood, hay or straw, ¹³each man's work will become evident. For the *Day will dawn with fire and will show what each man's work is. The fire itself will test its quality. ¹⁴If a man's building lasts, he will receive a reward; ¹⁵if it is burnt up he will lose the reward, but he himself will be saved, yet as one who has passed through fire.

¹⁶Do you not know that you are God's temple and God's Spirit dwells in you? ¹⁷If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

¹⁸Let no one deceive himself. If anyone among you thinks that he is wise in terms of this *age, let him become foolish, that he may become wise; ¹⁹for this *world's wisdom is foolishness in God's sight. *Scripture says, 'He who catches the wise in their cunning', ²⁰and again, 'The Lord knows the thoughts of the wise, and knows that they are futile.' ²¹So let no one *boast about men. For everything belongs to you, ²²Paul, Apollos and Cephas, the world, life and death, the present and the future, all are yours. ²³But you belong to Christ, and Christ to God.

4 You should think of us as Christ's servants who have been entrusted with the *secrets of God. ²Now it is expected of those who are trusted that they should be dependable. ³With me it counts for very little that I should be examined by you or by a human court. I do not even examine myself. ⁴I am not conscious of anything against myself, but that does not *acquit me. It is the Lord who examines me. ⁵So do not pass any judgement before the appointed *time, until the Lord comes. He will both bring to the light the hidden things of darkness and reveal the purposes of men's *minds. Then each man will have his praise from God.

⁶*Brothers, I have applied all this to Apollos and myself as an illustration to help you. I want you to learn by means of our case the meaning of the saying, 'Keep close to Scripture.' I want you to learn not to be arrogant in your support of one man against another. ⁷Who gives any of you a special position? What have you that you did not receive? If then you did receive it, why do you boast as if you had not received it? ⁸You already have all you want, have you? You have already become rich! You have become kings on your own without us! How I wish you really had become kings, that we also might be kings with you. ⁹It seems to me that God has †exhibited us *apostles last of all, like men doomed to die, because we have become a spectacle to the *world, to *angels and to men. ¹⁰We are fools for Christ's sake; you are men of prudence *in Christ! We are weak; you are strong! You are highly honoured; we are despised! ¹¹Till this present moment, we are hungry and thirsty, we are poorly clothed, we are knocked about, we are homeless, ¹²we weary ourselves working with our own hands. When we are abused, we bless; when we are persecuted, we are patient; ¹³when we are reviled, we speak kindly. We have become like the filth of the world; to this very time we are everybody's rubbish-heap!

¹⁴I am writing this not to shame you, but to counsel you as my beloved children. ¹⁵Though you may have thousands of †guardians *in Christ, you have not many fathers! For in Christ Jesus I became your father by preaching the *Good News. ¹⁶So I beg you, be imitators of me. ¹⁷This is why I am sending Timothy to you. He is my beloved and faithful child *in the Lord. He will remind you of my ways in Christ Jesus as I teach

them everywhere in every *church. ¹⁸Some of you think I am not coming to you and are behaving arrogantly; ¹⁹but I shall come to you quickly, if the Lord is willing; and I shall discover, not what these arrogant people are saying, but what their power is. ²⁰God's rule is not a matter of words but of power. ²¹Which do you want? Am I to come to you with a rod, or in love and in a spirit of gentleness?

5 There is actually a report of sexual vice among you, and of such sexual vice as does not exist even among the *Gentiles: someone has his father's wife! ²And you remain arrogant. Why have you not rather mourned, so that he who did this thing would be expelled from your midst? ³I, for my part, though absent in body am present in spirit, and as though present have already judged him who has done this terrible deed: ⁴in the *name of our Lord Jesus, assemble together with me present in spirit, and with the power of our Lord Jesus ⁵deliver such a man to *Satan for the destruction of his body, that his spirit may be saved in the *Day of the Lord.

⁶Your *boasting is not good. Do you not know that a little *leaven leavens all the dough? ⁷Clean out the old leaven, that you may be new dough. In fact you are free from leaven, for our *Passover, Christ, has been sacrificed. ⁸So let us keep festival, not with the old leaven, not with the leaven of wickedness and evil, but with the unleavened bread of purity and truth.

⁹I wrote to you in my letter not to associate with immoral persons. ¹⁰I certainly did not mean the immoral persons of this world, or the avaricious and the swindlers, or idolaters; since you would then have to go out of the world! ¹¹Actually I wrote to you not to associate with a so-called *brother, if he is immoral, greedy, idolatrous, abusive, drunken or a swindler. You should not even eat with such a man. ^{12–13}What business of mine is it to judge those outside? God will judge them. You yourselves judge those inside, do you not? Expel the evil man from among you.

6 Dare any one of you, when he has a case against another, go to law before pagan courts and not before God's *people? ²Do you not know that God's people will judge the *world? If the world is judged by you, are you unworthy to judge in the

pettiest cases? ³Do you not know that we shall judge *angels, to say nothing of everyday affairs? ⁴If you do have cases dealing with everyday affairs, do you appoint as judges men who are of no account in the *church? ⁵I speak to shame you. Is there really no wise man among you who will be able to decide between a man and his *brother? ⁶Does brother really go to law with brother, and that before unbelievers? ⁷Actually it is a proof of complete failure for you that you have lawsuits with one another at all. Why not rather suffer injustice? Why not rather be defrauded? ⁸Instead, you act unjustly and you defraud, and you do it to brothers! ⁹Do you not know that the unjust will not *possess the *Kingdom of God? Make no mistake: immoral persons, idolaters, adulterers, men who submit to or who practise homosexuality, ¹⁰thieves, the avaricious, drunkards, the abusive, swindlers, none of them will possess the Kingdom of God. ¹¹That is what some of you were; but †you were washed, you were made holy, you were made *right with God, through the *name of the Lord Jesus Christ and by the Spirit of our God.

¹²‘All things are permissible to me’ – but not all things are beneficial. ‘All things are permissible for me’ – but I will not be brought under the power of anything. ¹³‘Food is for the stomach, and the stomach is for food’ – but God will abolish them both. The body is not for sexual vice but for the Lord, and the Lord is for the body; ¹⁴God both raised the Lord and will raise us by his power. ¹⁵Do you not know that your bodies are parts of the body of Christ? Shall I then take away the parts of Christ’s body and make them parts of the body of a prostitute? Never! ¹⁶Do you not know that he who joins himself to a prostitute is one body with her? For the Scripture says: ‘The two shall become one.’ ¹⁷But he who joins himself to the Lord is one spirit with him. ¹⁸Shun sexual vice. Every other sin that a man does is outside his body, but he who practises sexual vice sins against his own body. ¹⁹Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? ²⁰You have been bought at a price. Then give *glory to God in your body.

7 And now, concerning the matters about which you wrote:
It is good for a man not to have intercourse with a woman,
2but because there is so much sexual vice let each man have his
own wife, and each woman her own husband. 3Let the husband
render to the wife what is due; similarly also the wife to the
husband. 4The wife does not have authority over her body, but
the husband does; similarly also the husband does not have
authority over his body, but the wife does. 5Do not deprive each
other, unless perhaps you agree to do so for a time in order to be
free for prayer and then to come together again. *Satan must not
be given the chance to put temptation in your way because of
your lack of self-control. 6I say this as a concession, not as an
order. 7I wish that all men were like myself; but each has his own
spiritual *gift from God, one in this way and one in that.

8I tell the unmarried and the widows that it is good for them
if they remain as I am. 9But if they cannot control themselves, let
them marry; it is better to be married than to burn with desire.
10But I command the married (or rather the Lord commands,
not I) that a wife should not separate from her husband, 11and
that a husband should not divorce his wife. If a wife does separate,
let her remain unmarried or be reconciled to her husband.

12To the others I, not the Lord, say, If any *brother has a wife
who is not a believer, and she agrees to continue living with him,
let him not divorce her; 13and if a woman has a husband who is not
a believer, and he agrees to continue living with her, let her not
divorce her husband. 14The unbelieving husband †belongs to
God through his wife, and the unbelieving wife †belongs to God
through the brother. Otherwise your children would be pagans;
but, as it is, they belong to God. 15However, if the unbeliever
wishes to separate, let him separate. The brother, or the *sister,
is free in such cases. But God has called you believers to live in
*peace. 16If you are a believing wife or husband, how can you
know that you will not save your partner?

17However, each one must live his life according to the gifts
which the Lord has given him and the calling which he has
received from God. This is the rule I make in all the *churches.
18Has a *circumcised man been called? Let him not try to conceal
the signs of circumcision. Has an uncircumcised man been called?
Let him not be circumcised. 19Circumcision does not matter,

uncircumcision does not matter, but the keeping of God's commandments does matter. ²⁰Let each remain in the state in which he was called. ²¹Were you a slave when you were called? Never mind; even if you can become free, †rather make use of your slavery. ²²He who was called *in the Lord when a slave is the Lord's †freedman; similarly he who was called when free is Christ's slave. ²³You have been bought at a price. Do not be men's slaves. ²⁴*Brothers, let each remain with God in the state in which he was called.

²⁵Concerning the †unmarried I have no orders from the Lord, but I give an opinion as one whom the Lord's mercy has made trustworthy. ²⁶I think then that, on account of the present distress, it is good for a person to continue as he is. ²⁷Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. ²⁸If you do marry, you have not sinned; and if a virgin marries, she has not sinned. But those who marry will suffer affliction in the world, and I wish to spare you that.

²⁹I tell you this, *brothers: the time is short; from now on let those who have wives be as if they had not, ³⁰let those who weep be as if they did not weep, let those who rejoice be as if they did not rejoice, let those who buy be as if they did not possess, ³¹let those who have business with the world be as if they had none; for this world and all its affairs are passing away.

³²I want you to be free from anxiety. The unmarried man is concerned about the Lord's affairs, he wants to please the Lord. ³³The married man is concerned about the world's affairs, he wants to please his wife, ³⁴and he is divided in mind. The †unmarried woman or the virgin is concerned about the Lord's affairs; she wants to belong to him both in body and spirit. But the married woman is concerned about the world's affairs; she wants to please her husband. ³⁵I am saying this for your own benefit, not to restrict you, but for the sake of due order and single-minded devotion to the Lord.

³⁶If anyone thinks he is acting improperly towards his †virgin companion, if his passions are too strong, let him do what he wishes, if it must be so; let them marry; he is not sinning. ³⁷But if a man stands firm in his *mind, and is not under any strain, but has control over his own will, he will do well if he decides to keep his virgin companion unmarried. ³⁸So he who marries his

virgin companion does well, and he who does not marry her does better.

³⁹A wife is bound to her husband as long as he is alive; but if the husband dies she is free to marry whom she wishes, though only †according to the Lord's will. ⁴⁰But she is happier if she remains as she is. That is my opinion, and moreover I think I have God's Spirit.

8 Now concerning food offered to idols.

We are aware that, as you say, 'we all possess *knowledge'. But your sort of 'knowledge' makes men arrogant; love builds up. ²If anyone thinks that he knows anything, he does not yet know anything as he ought to know; ³but if anyone loves God, he is known by him.

⁴Concerning the eating of food offered to idols, therefore, we are aware that 'an idol is nothing in the world', and that 'there is no god but one'. ⁵Even if there are so-called gods, in heaven or on earth, as indeed there are many gods and many lords, ⁶yet for us there is one God, the Father, from whom all things come, and for whom we exist; and there is one Lord, Jesus Christ, through whom all things come, and through whom we exist. ⁷But not everyone has this *knowledge. Because some people have been accustomed to idols, they still regard the food they eat as offered to an idol, and their *conscience, because it is weak, is defiled. ⁸Food will not commend us to God; we do not lose anything if we do not eat, we do not gain if we do. ⁹Take care that this right of yours does not become a cause of stumbling for the weak. ¹⁰If a weak man sees you, who have knowledge, *sitting at table in an idol's temple, will he not be made bold in his conscience, weak as he is, to eat food offered to idols? ¹¹The weak man is ruined by your knowledge, the *brother for whom Christ died. ¹²When you sin in this way against your brothers and wound their conscience, weak as it is, you are sinning against Christ. ¹³Therefore, if food causes my brother to *fall away, I will never eat meat, that I may not cause my brother to fall away.

9 Am I not free? Am I not an *apostle? Have I not seen Jesus our Lord? Are you not the result of my services for the Lord? ²If I am not an apostle to others, at least I am to you; you

are the proof of my apostleship *in the Lord. ³My defence to those who examine me is this: ⁴Have we not a right to eat and drink? ⁵Have we not a right to take round a Christian wife, as the other apostles do, and the Lord's brothers, and Cephas? ⁶Are Barnabas and I the only ones who must work for a living? ⁷Does anyone serve as a soldier at his own expense? Does anyone plant a vineyard and not eat its fruit? Does anyone look after a flock and not feed on its milk? ⁸Do I say this on human authority? Does not the *Law also say it? ⁹It is written in the Law of Moses, 'You shall not muzzle an ox while it is treading out the grain.' Is God concerned about oxen? ¹⁰Or is he not really speaking for our sakes? It was written for our sakes, because the ploughman ought to plough in hope, and the thresher to thresh in hope of getting his share. ¹¹If we sowed spiritual seed for you, is it a great matter if we reap a material harvest from you? ¹²If others have a claim on you, have we not a greater one? Yet we have not availed ourselves of this. We put up with everything, that we may not cause any hindrance to the *Good News of Christ.

¹³Do you not know that those who perform the temple rites have their food from the temple, those who serve at the altar have their share with the altar? ¹⁴So also the Lord commanded those who *proclaim the *Good News to get their living by the Good News. ¹⁵But I have not availed myself of any of these things, and I am not writing this in order that I should; it would be better for me to die than that. No one shall make my *boast an empty one. ¹⁶If I *preach the Good News, that is not something for me to boast about. I simply must do it. How miserable I should be if I did not preach the Good News! ¹⁷If I did this because I wanted to, I would expect to be paid for it; if I did it against my own will, it would be because God had entrusted me with the task. ¹⁸What then is my pay? It is to be able to preach the Good News without charging for it; it is the right not to take my due pay for preaching the Good News.

¹⁹Although I am no man's slave, I have made myself every man's slave that I may win as many as possible for Christ. ²⁰To the Jews I became a Jew that I might win Jews; as they are under the *Law, I became as one under the Law that I might win them though I am not myself under the Law; ²¹to win Gentiles who are outside the Law I became as a man outside the Law, though since

I am within the law of Christ I am not outside the law of God; ²²to the weak I became weak that I might win them also; I have become all things to them all, that I may by every possible means save some of them. ²³All that I do is for the sake of the *Good News, that I may become a partner in it.

²⁴Do you not know that though the runners in the stadium all run only one receives the prize? Run in such a manner that you may win. ²⁵Every competitor exercises self-control in all respects. Their reward is a wreath that withers; ours lasts for ever. ²⁶That is why I run with a purpose. I do not box like a man beating the air. ²⁷I treat my body roughly and bring it under complete control. After *preaching to others I myself must not fail in the test.

10 *Brothers, I want you to understand †what happened to our fathers. They were all guided by the cloud, all went safely through the Red Sea, ²and in cloud and sea all were *baptized into the fellowship of Moses. ³All ate the same †supernatural food, ⁴all drank the same supernatural drink; for they used to drink from a supernatural rock that was following them. The rock was Christ himself. ⁵Yet most of them incurred God's displeasure, for the desert was littered with their dead bodies.

⁶All this has become an example to us, to warn us that we should not desire evil as they did. ⁷Do not be idolaters like some of them; as *Scripture says, 'The people sat down to eat and drink, and rose up to dance.' ⁸Let us not practise sexual vice, as some of them did, and in one day twenty-three thousand fell. ⁹Let us not put the Lord to the test, as some of them did, and were destroyed by serpents. ¹⁰Do not grumble, as some of them did, and were destroyed by the Destroying Angel. ¹¹All this happened to them by way of example, and it was written down as a warning to us, †in whose days the fulfilment of the *ages has come.

¹²So let him who thinks that he stands secure take care that he does not fall. ¹³You have been involved in no trial that is not common to all men. God is faithful, and he will not allow you to be tried beyond what you can bear, but with the trial he will also provide the way out in order that you may be able to bear it.

¹⁴Therefore, my dear friends, †shun idolatry. ¹⁵I am speaking to

you as men of prudence; judge for yourselves what I say. ¹⁶When we give thanks for the †cup of the blessing, are we not sharing in the *blood of Christ? And when we break the *bread, are we not sharing in the body of Christ? ¹⁷†Because the loaf is one, we who are many are one body; for we all have our share from the one loaf. ¹⁸Consider †Jewish faith and practice: are not those who eat the sacrifices in fellowship with the God to whom the sacrifices are made? ¹⁹What then am I saying? That food offered to an idol is anything more than food? Or that an idol is anything more than an idol? ²⁰No, what I am saying is that pagan sacrifices are offered to *demons, not to God. I do not wish you to be in fellowship with demons. ²¹You cannot drink the cup of the Lord and the cup of demons; you cannot share in the table of the Lord and in the table of demons. ²²Do we want to make the Lord jealous? Are we stronger than he?

²³You say, ‘All things are permissible.’ Yes, but not everything is for our good. You say, ‘All things are permissible’ – but not everything is helpful. ²⁴Let no one seek his own good, but the other man’s. ²⁵Eat anything that is for sale in the meat market, without asking questions of *conscience; ²⁶the earth and all that is in it belong to the Lord. ²⁷If an unbeliever invites you and you wish to go, eat whatever is set before you, without asking questions of conscience. ²⁸But if anyone says to you, ‘This is a temple sacrifice’, do not eat it, for the sake of him who informed you and for the sake of conscience; ²⁹not your own conscience, I mean, but the other man’s.

You say, ‘Why is my freedom to be judged by another man’s *conscience?’ ³⁰If I share the meal with thanksgiving, why am I slandered because of that for which I give thanks?’ ³¹My reply is, ‘Whether you eat or drink or whatever you do, do all for the *glory of God. ³²Do not be a cause of stumbling either to Jews or to Greeks or the *church of God, ³³just as I too please all men in every way, not seeking my own benefit, but that of all, that they may be saved. ¹Imitate me, just as I imitate Christ.’

11 ²I commend you because you always remember me and because you hold fast the †traditions, just as I handed them on to you. ³But I want you to know that Christ is the head of every man, man is the head of woman, and God is the head of Christ. ⁴Any man who offers prayer or †speaks God’s message

with his head covered †dishonours Christ, his head. ⁵Any woman who offers prayer or speaks God's message with her head unveiled †dishonours her husband, who is her head; she is no better than a woman with a †shaved head. ⁶If a woman is not to be veiled, she might as well have her hair cut; but if it is shameful for a woman to have her hair cut or her head shaved, then she should be veiled. ⁷A man ought not to veil his head, since he reflects the likeness and *glory of God; but woman reflects the glory of man. ⁸Man did not come from woman, but woman from man; ⁹man was not created for the sake of woman, but woman for the sake of man. ¹⁰Therefore, †because of the *angels, a woman ought to have a sign of authority on her head. ¹¹However, *in the Lord, woman is nothing apart from man nor man apart from woman; ¹²for as woman came out of man, so too man comes through woman; but everything is from God. ¹³Judge for yourselves: is it fitting for a woman to offer prayer to God unveiled? ¹⁴Does not nature itself teach you that, if a man has long hair, it is a dishonour to him, ¹⁵but if a woman has long hair, it is an honour to her? Her long hair has been given her for a covering. ¹⁶If anyone wants to be argumentative about this, I tell you, we have no other custom, nor have the *churches of God.

¹⁷While giving you these instructions, I have a criticism to make: it is that your assemblies do more harm than good. ¹⁸First, I hear that there are divisions among you when you assemble as a congregation, and I partly believe this, ¹⁹for there must be differences of opinion among you, so that we may see who are the men of real worth. ²⁰But when you assemble together, it is not to eat the Lord's Supper; ²¹for you all get on with your own suppers and so one goes hungry and another gets drunk. ²²Can you not eat and drink at home? Would you despise the *church of God, and put the poor to shame? What am I to say to you? Am I to commend you? Certainly not for this.

²³The †tradition which I gave you came from the Lord himself: on the night in which he was delivered up, the Lord Jesus took *bread, ²⁴gave thanks, broke it and said, 'This †is my body, which is for you; do this †in remembrance of me.' ²⁵In the same way he took the *cup also after supper, saying, 'This cup †is the new *covenant †made by my *blood; do this, as often as you drink from it, in remembrance of me.' ²⁶For as often as you eat

this bread and drink from the cup, you *proclaim the Lord's death, until he comes.

²⁷So if anyone eats the bread or drinks from the *cup of the Lord unworthily he will be guilty of sin against the body and the *blood of the Lord. ²⁸A man must examine himself before eating his portion of the bread and drinking from the cup, ²⁹for if a man who eats and drinks does not recognize †the meaning of the body, he is condemning himself in the very act of eating and drinking. ³⁰This is why many among you are weak and sick, and a number have died. ³¹If we judged ourselves rightly, we should not be judged; ³²but since we are being judged by the Lord, we are being disciplined, that we may not be condemned with the *world.

³³So, my *brothers, when you assemble together to eat, wait for one another. ³⁴If anyone is hungry, let him eat at home, that your meeting may not result in condemnation. I shall give instructions about the other matters when I come.

12 Concerning spiritual gifts, *brothers, I want you to understand the facts. ²You know that, when you were heathen, it was to dumb idols that you were led away, in one way or another. ³Therefore I make known to you that no one under the influence of the Spirit of God can say, 'Jesus be cursed', and no one can say, 'Jesus is Lord', except under the influence of the Holy Spirit.

⁴There are many kinds of spiritual *gifts, but the Spirit who gives them is one; ⁵there are many kinds of service, but only one Master; ⁶there are many kinds of divine power at *work, but only one God who is at work in every case. ⁷To each man spiritual enlightenment is given for the common good. ⁸To one God gives the power to speak wisdom through the Spirit, to another the power to speak *knowledge, in accordance with the same Spirit, ⁹to another faith, by the same Spirit, to another spiritual gifts of healing, by the one Spirit, ¹⁰to another the power to do mighty works, to another the power to preach, to another ability to distinguish between spirits, to another ability to use different kinds of *tongues, to another ability to interpret tongues; ¹¹all these are the work of the one and the same Spirit, who distributes them variously and individually to each as he wills.

¹²Now, as the human body is a unity with many parts, and as all the parts, though many, form a single body, so it is with †Christ; ¹³for whether we were Jews or Greeks, slaves or free men, by our *baptism in the one Spirit we all became one body and were all given one Spirit to drink. ¹⁴The human body consists not of one part but of many. ¹⁵If the foot were to say, 'Because I am not a hand, I do not belong to the body', it would not for that reason cease to belong to the body. ¹⁶If the ear were to say, 'Because I am not an eye, I do not belong to the body', it would not for that reason cease to belong to the body. ¹⁷If the whole body were an eye, where would the ear be? If the whole were an ear, where would the sense of smell be? ¹⁸As it is, God placed the parts, each one of them, in the body just as he willed. ¹⁹If they were all one part, where would the body be? ²⁰As it is, there are many parts, but one body. ²¹The eye cannot say to the hand, 'I do not need you', nor again the head to the feet, 'I do not need you.' ²²No, on the contrary, the parts of the body which seem to be weaker are necessary, ²³and we treat with greater respect the parts of the body which we think less honourable; our unseemly parts are made more seemly, ²⁴whereas our seemly parts do not need anything. But God has put the body together, giving greater honour to the part which lacks it, ²⁵that there may be no division in the body, but that the parts may have the same care for one another. ²⁶If one part suffers, all the parts suffer with it; if a part is praised, all the parts rejoice with it.

²⁷Now you are the body of Christ, and individually parts of it. ²⁸And God has placed in the *church: first *apostles, secondly *prophets, thirdly teachers, then those who do mighty works, then those who have spiritual *gifts of healing, those who do helpful deeds, those who have administrative gifts, those who speak in different kinds of *tongues. ²⁹Are all apostles? Are all prophets? Are all teachers? Do all do mighty works? ³⁰Do all have spiritual gifts of healing? Do all speak with tongues? Do all interpret? ³¹But strive for the greatest spiritual gifts.

13 And now I will show you a still better way. ¹I may speak in the *tongues of men and even of *angels, but if I have no love I have become a resounding gong or a clashing cymbal. ²I may have the gift of *prophecy and understand †every hidden

*secret and all *knowledge, I may have all faith so as to remove mountains, but if I have no love I am nothing. ³I may spend everything I have on feeding the poor, I may deliver up my body †to be burnt, but if I have no love, I am not benefited at all.

⁴Love is patient, love is kind, is not jealous, love does not boast, does not behave arrogantly, ⁵does not act improperly, does not seek its own advantage, is not irritated, does not keep an †account of evil, ⁶does not applaud wickedness, but rejoices with the truth; ⁷it puts up with everything, has faith in everything, has hope for everything, endures everything.

⁸Love never fails. If there are *prophecies, they will be brought to an end; if *tongues, they will cease; if *knowledge, it will be brought to an end. ⁹Our knowledge is not enough, our prophesying is not enough; ¹⁰but all deficiencies will disappear when perfect completeness comes. ¹¹When I was an infant, I spoke, thought and reasoned like an infant; now that I have become a man, I have brought my infant ways to an end. ¹²Now we see only perplexing reflections in a mirror, but then we shall see face to face; now my knowledge is incomplete, but then I shall know fully, just as God fully knows me. ¹³So then, these three are lasting: faith, hope, love; but the greatest of them is love.

14 Make love your chief aim; yet strive for spiritual gifts, and especially for the gift of †speaking God's message.

²He who speaks in a *tongue speaks not to men but to God, for no man understands; he speaks *secrets by inspiration. ³But he who speaks God's message speaks to men words which build up, encourage and comfort. ⁴He who speaks in a tongue builds up himself; he who speaks God's message builds up the *church. ⁵I would like you all to speak in tongues, but much more I want you to speak God's message; he who speaks God's message is greater than he who speaks in tongues, unless there is an interpreter to help the church to receive something to build it up.

⁶So then, *brothers, if I come to you and speak in *tongues, how shall I benefit you, unless I use words of revelation or of *knowledge or of *prophecy or of teaching when I speak to you? ⁷It is the same with inanimate things such as a flute or a harp. If, when they are played, their notes are not distinguishable, how will their tune be recognized? ⁸And if the trumpet gives an

indistinct sound, who will prepare for battle? ⁹In the same way, unless you utter clear speech with your tongue, how will what you are saying be understood? You will be speaking into the air. ¹⁰There are, I suppose, innumerable kinds of sound in the world, and not one is meaningless. ¹¹So unless I know the meaning of the sound, I shall be a foreigner to the speaker, and the speaker will be a foreigner to me. ¹²So you also, since you are eager for spiritual gifts, must seek to excel so as to build up the *church. ¹³Therefore let him who speaks in a tongue pray for the power to interpret it. ¹⁴For if I pray in a tongue, it is my spirit which prays, but my mind is unproductive. ¹⁵What follows then? I must pray with my spirit, but I must pray with my mind also; I must sing praise with my spirit, but I must sing praise with my mind also. ¹⁶For if you give thanks with your spirit, how will the ordinary man in the congregation say 'Amen' to your thanksgiving, since he does not know what you say? ¹⁷Your thanksgiving prayer may be excellent, but the other man is not helped. ¹⁸I thank God that I speak with tongues more than you all; ¹⁹but in the congregation I prefer to speak five words using my mind, that I may instruct others also, rather than thousands of words in a tongue.

²⁰*Brothers, do not be like children in your thinking. Where wickedness is concerned be like infants, but in your thinking be mature. ²¹*Scripture says in the *Law:

‘I shall speak to this *people by men of foreign tongues,
by the lips of foreigners,
but even so they will not listen to me.’

²²That is what the Lord says. †So speaking in *tongues is meant as a *sign not for believers but for unbelievers, whereas *preaching is not for unbelievers but for believers. ²³If the whole congregation assembles together and everyone is speaking in tongues, when some ordinary unbelievers come in, will they not say, ‘You are mad’? ²⁴But if everyone is †speaking God’s message when an ordinary person or an unbeliever comes in, everything he hears will challenge him and cause him to think seriously. ²⁵The secrets of his *heart will be brought to light. Then he will fall on his face and worship God, declaring, ‘God really is among you.’

²⁶What follows then, *brothers? When you assemble, each may be ready with a psalm, a teaching, a revelation, a *tongue or an

interpretation, but everything must be for the building up of the congregation. ²⁷If there is speaking in tongues, let two or at most three speak, and in turn, and let one man interpret; ²⁸if there is no interpreter, let the man who wants to speak in tongues keep silent in the congregation, and speak to himself and to God. ²⁹As for those who have messages from God, let two or three speak, and let the others weigh their words; ³⁰if while one is speaking, a revelation comes to another who is seated, let the first be silent. ³¹You will all have the opportunity to give your message from God, one by one, that all may learn and all be encouraged. ³²Those who would deliver God's message must keep their inspiration under control; ³³for God is not a God of disorder but of *peace.

³⁴The women must keep silent in the congregations, for they are not permitted to speak. This is the practice in all the congregations of God's *people. They must stay in the background, as the *Law also says. ³⁵If they want to know something, let them ask their husbands at home, for it is shameful for a woman to speak in the congregation. ³⁶But perhaps you think that God's *message started from you, that it came to you alone!

³⁷If anyone thinks that he has God's message or is a man with spiritual gifts, let him know that what I write to you is a command from the Lord. ³⁸If anyone ignores this, he is to be ignored. ³⁹So, my *brothers, be eager to †speak God's message, do not forbid speaking in *tongues, ⁴⁰but let everything be done decently and in order.

15 Now, *brothers, I want to remind you of the *Good News which I *preached to you and tell you what it means. You *received it; you stand firm in it; ²you are being saved through it, that is, if you hold fast to my account of it, and if your belief in it was not meaningless. ³I handed on to you as of first importance what I also received: that Christ died for our sins according to the Scriptures, ⁴that he was buried, that he was raised on the third day according to the Scriptures, ⁵and that he appeared to Cephas, then to the Twelve; ⁶after that he appeared to more than five hundred brothers at one time, most of whom remain until now, but some have died; ⁷after that he appeared to James, then to all the *apostles; ⁸last of all he appeared even to me, †'abortion' though I was and far from ready for the new life.

⁹I am the least of the apostles. I am not worthy to be called an apostle, because I persecuted the *church of God; ¹⁰but what I am, I am by the *grace of God, and the grace he has given me has not been ineffective. In fact I toiled harder than all of them, yet not I but God's grace that is with me. ¹¹Whether, then, I or they *proclaim it, this is our message and this is what you believed.

¹²If Christ is *proclaimed as raised from the dead, how is it that some go round among you saying that there is no resurrection of the dead? ¹³If there is no resurrection of the dead, Christ himself has not been raised; ¹⁴and if Christ has not been raised, then the message we proclaim is meaningless, and your faith is meaningless too. ¹⁵Furthermore, we are found to have given false evidence about God because we testified that it was God who raised Christ; but he did not raise him if in fact the dead are not raised. ¹⁶For if the dead are not raised, even Christ has not been raised; ¹⁷and if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸Then also those who died *in Christ are lost for ever. ¹⁹If †our hope in Christ does not go beyond this life, we are the most pitiable of all men.

²⁰But in fact Christ has been raised from the dead. This is the †guarantee that those who have died will be raised also. ²¹For since a man caused death to come into the world, so also a man has caused the dead to rise again. ²²Just as all die in Adam, so also all will be brought to life *in Christ. ²³But each in his proper order: Christ first as guarantee, then, when Christ *comes, those who are his; ²⁴then comes the end, when he will deliver the *Kingdom to God the Father, after he has abolished every *rule and every *authority and *power. ²⁵For †Christ must reign until God has set all enemies under his feet; ²⁶and the last enemy to be abolished is death. ²⁷For, according to Scripture, 'God subjected all things under his feet.' Now when Scripture says that all things have been subjected, clearly this does not include God, for it was God who subjected all things to Christ. ²⁸But when all things are subjected to the Son, then also he himself will be subjected to God, who subjected all things to him †that God may rule over all.

²⁹If there is no resurrection, what good will those people do who are *baptized for the dead? If the dead are not raised at all,

why then are they baptized for them? ³⁰Why do we ourselves face danger every hour? ³¹I assure you, *brothers, by the pride which I have in you as fellow-*Christians, I die daily. ³²If †as a mere mortal I fought with beasts at Ephesus, what benefit would it have been to me? If the dead are not raised, 'let us eat and drink, for tomorrow we die', as Scripture says.

³³Do not be misled: 'Bad companions corrupt good habits.'

³⁴Come to your right senses, and do not go on sinning. Some of you have no *knowledge of God. I say this to shame you.

³⁵But †someone will say, 'How are the dead raised? What kind of body will they have?' ³⁶What a foolish question! What you yourself sow must first die if it is to live again. ³⁷What you sow is just bare seed, perhaps of wheat or some other grain; it is not the full-formed plant, which comes later. ³⁸According to his own purpose God gives each seed its own individual form. ³⁹All flesh is not the same flesh. Men have one kind of flesh, animals another, birds another, fish another. ⁴⁰There are heavenly bodies, there are earthly bodies; but heavenly bodies have one kind of *glory, earthly bodies another. ⁴¹The sun has one kind of glory, the moon another, the stars another; indeed one star excels another in brightness.

⁴²The resurrection of the dead is like that. Like a seed, the body is buried in the earth in a perishable state, it is raised in an imperishable state. ⁴³It is buried in humiliation, it is raised in *glory. It is weak when buried, full of power when raised. ⁴⁴It is buried as a physical body, raised as a spiritual one. There is a physical body, but there is a spiritual body also. ⁴⁵That is why *Scripture says, 'The first man, Adam, became a living being', the last Adam has become a life-giving spirit. ⁴⁶Note that the spiritual does not come first, but the physical, and then the spiritual. ⁴⁷The first man came from the earth, made of dust; the second man came from heaven. ⁴⁸The men of dust are like the man of dust, the heavenly men are like the heavenly man. ⁴⁹Just as we have borne the likeness of the man of dust, we shall also bear the likeness of the heavenly man.

⁵⁰What I am saying, *brothers, is this: flesh and blood cannot *possess the *Kingdom of God, nor can what is perishable possess what is imperishable. ⁵¹Listen, I will tell you a *secret: we shall not all die, but at the last trumpet-call we shall be changed,

⁵²in an instant, in the blink of an eyelid; for the trumpet will sound, and the dead will be raised and for ever freed from death, and we shall be changed. ⁵³For what is liable to death must be for ever freed from death, what is mortal must become immortal. ⁵⁴When what is liable to death has become free from death, and what is mortal has become immortal, then that word which is written in Scripture will come true,

‘Death has been swallowed up in victory.’

⁵⁵‘Death, where is your victory?

Death, where is your sting?’

⁵⁶The sting of death is sin, the power of sin is the *law; ⁵⁷but thanks be to God who gives us victory through our Lord Jesus Christ.

⁵⁸Therefore, my beloved *brothers, be firm, immovable, always excelling in the work of the Lord, knowing that *in the Lord your labour is not in vain.

16 Concerning the collection for God’s *people, you also are to do as I commanded the *churches of Galatia. ²On the first day of every week let each of you put something from his profits aside and save it up, so that collections may not be made at the time when I come. ³Choose some of your number, and when I arrive, I will send them with letters to take your gift to Jerusalem. ⁴If it is right for me to go too, they will go with me.

⁵I shall come to you when I have †gone through Macedonia, for I intend to go through Macedonia; ⁶and perhaps I shall stay with you, or even spend the winter with you, that you may help me forward on my way wherever I may go. ⁷For I do not want to pay you now just a passing visit, I hope to stay with you for some time, if the Lord permits. ⁸I shall stay on in Ephesus until †Pentecost; ⁹a great door for effective work is open for me, and opponents are many.

¹⁰If Timothy comes, see that he has nothing to fear while he is with you. He is doing the Lord’s work as I am, ¹¹so let no one despise him. Help him forward on his way in *peace that he may come to me. The *brothers and I are waiting for him.

¹²Concerning *brother Apollos, I urged him strongly to come to you with the brothers; he was quite unwilling to come now,

but he will come when there is opportunity. ¹³Be watchful, stand firm in faith, be manly, be strong. ¹⁴Let all that you do be done in love.

¹⁵*Brothers, you know the household of Stephanas; they are the †first converts from Achaia and have set themselves to serve God's *people. ¹⁶I urge you to accept the authority of such men, and of everyone who shares in the work and toils hard. ¹⁷I rejoice at the arrival of Stephanas, Fortunatus and Achaicus, because they have made up for your absence; ¹⁸their arrival has set my mind at rest and yours also. You should recognize the worth of such men.

¹⁹The *churches of *Asia greet you. Aquila and Prisca, together with the church in their house, send you warm greetings *in the Lord. ²⁰All the *brothers greet you. Greet one another with a holy *kiss.

²¹I, Paul, send you greetings in my own handwriting. ²²If anyone does not love the Lord, †a curse be on him! *Marana tha* – Come, O Lord! ²³The *grace of the Lord Jesus be with you. ²⁴My love to you all *in Christ Jesus.

THE SECOND LETTER OF PAUL TO THE

CORINTHIANS

1 This letter is from Paul, *apostle of Christ Jesus by the will of God, and *brother Timothy, to the *church of God in Corinth and to all God's *people in the whole of Achaia. ²May *grace and *peace from God our Father and the Lord Jesus Christ be yours.

³Praise be to the God and Father of our Lord Jesus Christ, the merciful Father, the God whose †comfort never fails. ⁴He comforts us in all our troubles, so that we are able to comfort

others who are in any trouble with the same comfort which we ourselves have received from God. ⁵For if the flood of Christ's sufferings has overwhelmed us too, so has the comfort which we receive through Christ. ⁶If we are afflicted, it is that you may be comforted and saved; if we are comforted, it is that God may comfort you when you are steadfast under the same sufferings that we suffer; ⁷and our hope for you is firmly based, because we know that, as you share the sufferings, so also you share the comfort.

⁸We want you to know, *brothers, about the trouble that happened to us in *Asia. We were burdened excessively beyond our strength, so that we despaired even of life. ⁹Indeed it seemed to us that we had received the †death sentence, in order that we might rely not on ourselves but on God, who raises the dead. ¹⁰He delivered us from such terrible risks of death, and he will deliver us again. We have set our hope on him that he will deliver us even further, ¹¹if you also help us by praying for us. Then the thanksgiving of many people will rise to God on our behalf for his act of *grace to us.

¹²If we have anything to be proud of, it is the testimony of our *conscience that we have behaved among men, and especially towards you, with that frankness and sincerity which God gives, by God's *grace and not by human wisdom. ¹³These words which you are now reading and can understand mean just what they say. You have so far understood us in part. I hope that you will understand fully and finally ¹⁴in the *Day of the Lord Jesus, and will recognize that you have as much cause to be proud of us as we of you.

¹⁵It was because I was confident of this that I first planned to visit you. I wanted to give you a double favour, ¹⁶first, by visiting you on my way to Macedonia and again on my way back; then I wanted you to help me on my way to Judaea. ¹⁷In all this have I been irresponsible? Do I make my decisions on a human level, saying 'yes' and 'no' at the same time? ¹⁸As God is to be trusted, our word to you is not 'Yes' and 'No'. ¹⁹The Son of God, Jesus Christ, who was *proclaimed among you by us, by myself, Silvanus and Timothy, was not 'Yes' and 'No'; but God's 'Yes' is in him. ²⁰To all his own promises God says 'Yes' in him; that is why it is through him that we say the Amen to glorify God. ²¹It is God who strengthens †both us and you in Christ. It is God

who has †anointed us, ²²put his †seal of ownership on us, and given us the Spirit in our *hearts as an †instalment and pledge of what is to come.

²³I call upon God as my witness that I was sparing you by not coming to Corinth again. ²⁴We are not telling you what you must believe; your faith is firm enough. We are working with you for
2 your own happiness. ¹This is why I decided not to pay you another painful visit. ²If I grieve you, then who is to cheer me? The one whom I am grieving? ³This is why I wrote to you as I did, so that when I came I might not be grieved by those who ought to make me happy. For I know you well enough to say that when I am happy you are happy too. ⁴I wrote to you out of much distress and anguish of *heart, with many tears, not in order to grieve you, but to let you know how much I love you.

⁵If anyone has caused grief, he has caused it not to me, but to practically all of you, though I must not exaggerate. ⁶It is enough in this case that the majority have condemned him. ⁷It is now your turn on the contrary to †forgive him and encourage him, that he may not be overwhelmed by excessive grief. ⁸So I beg you to reassure him of your love. ⁹This indeed is why I wrote, in order that I might test you and see if you are wholly obedient. ¹⁰If you forgive anyone anything, so do I. For whenever I have forgiven, if indeed I have, I have done it for your sakes as in the presence of Christ. ¹¹We know *Satan's tricks and must not let him get the better of us.

¹²When I came to Troas to proclaim the *Good News of Christ, the door was wide open to me to serve the Lord; ¹³but I had no relief of mind because I could not find Titus my *brother; so I bade them farewell and went on to Macedonia. ¹⁴But thanks be to God, who continually leads us in triumph as *Christians, using us to spread the knowledge of Christ everywhere like sweet perfume. ¹⁵†We are indeed the fragrance of Christ himself which goes forth on God's behalf to those who are being saved and to those who are on their way to destruction, ¹⁶a perfume that means life to those who are being saved, death for those who are to die. Who is adequate for all this? ¹⁷We at least are not like so many people who deal with God's *message as if they were trafficking in trivial things; we speak as men who speak with sincerity, from God and in the presence of God, as men who are *in Christ.

3 Are we beginning to commend ourselves again? Do we need, as some do, letters of recommendation to you or from you? ²You yourselves are our letter, written on our *hearts, known and read by all men. ³You are clearly †a letter from Christ, delivered by us, written not with ink but with the Spirit of the living God, not on stone tablets but on human hearts.

⁴We can say this because of the confidence we have in God through Christ. ⁵In ourselves we have no resources. We cannot claim that anything comes from us. Our resources come from God, ⁶who gave us all we need when he made us ministers of a new *covenant which is spiritual, not just a written code; for the written code brings death, but the Spirit gives life.

⁷The giving of the *Law, carved in letters of stone, has ended in death. Nevertheless it came with such *splendour that the Israelites could not look at Moses's face because of its *radiance, fading though it was. ⁸How much greater, then, will be that splendour which comes with the giving of the Spirit? ⁹And if the giving of the Law which brings condemnation was accompanied by such splendour, how much more splendid must be the giving of the Spirit which makes us *right with God? ¹⁰Indeed, what once came with splendour has now lost it. It has given place to an even greater splendour. ¹¹For if that which was fading away had its own splendour, how much greater is the splendour of that which lasts for ever?

¹²Because this is our hope, we speak with great confidence. ¹³We are not like Moses, who used to put a veil over his face that the Israelites might not watch the radiance fade and disappear. ¹⁴Their minds were dulled; for to this very day, the same veil remains unlifted whenever the Scriptures of the old *covenant are read. It is only *in Christ that it disappears. ¹⁵Yes, to this very day, whenever the Books of Moses are read, it is as if a veil lies over the *minds of the listeners; ¹⁶'yet,' as Scripture says of Moses, 'whenever he turns to the Lord the veil is removed.' ¹⁷'The Lord' is the Spirit, and where the Spirit of the Lord is, freedom is. ¹⁸And we, all of us, with faces unveiled, reflecting as mirrors the *splendour of the Lord, are being transformed into the same likeness with ever-increasing splendour. This is the work of the Lord, who is the Spirit.

4 So, as God in his mercy has given us this commission, we are not discouraged. ²We have renounced all deeds of darkness and of shame; we live without guile. We do not distort God's word but bring the truth to light and so commend ourselves to every man's *conscience, as in the sight of God. ³For if our *Good News is veiled, it is veiled only from those who are on the way to being lost. ⁴The god of this *age has blinded the minds of these unbelievers, in order that they may not see the light of the Good News of the *glory of Christ, who is the likeness of God. ⁵We do not *proclaim ourselves; we proclaim Christ Jesus as Lord, and ourselves as your *servants for Jesus's sake. ⁶For the same God who said, 'Light shall shine out of darkness' has shone in our *minds to bring to light the knowledge of God's glory in the face of Christ.

⁷Yet we, like the pots in which treasure is stored, are made only of clay, thus showing that the supreme power comes from God, not from ourselves. ⁸We are pressed in every way, but not cornered, perplexed but not despairing, ⁹pursued but not forsaken, knocked down but not destroyed. ¹⁰We always carry about in our body †the dying of Jesus, that the life also of Jesus may be shown in our body. ¹¹For we, though living, are all the time being delivered up to death for Jesus's sake, in order that the life also of Jesus may be shown in our mortal nature. ¹²And so death is at *work in us, but life in you. ¹³But we have faith. The Scripture says, 'I had faith, therefore I spoke.' We too have the same spirit of faith, and therefore we also speak; ¹⁴for we know that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. ¹⁵All this is for your sake. God's *grace will increase as your thanksgiving will overflow for God's *glory.

¹⁶For this reason we are not discouraged. Even if our physical being is in process of decay, yet inwardly we are being renewed day by day. ¹⁷Our affliction is light and momentary, but it is producing for us an eternal weight of *glory which is far beyond all measure, ¹⁸for we are looking not at what is seen but at what is not seen. What is seen is temporary; what is not seen is eternal.

5 †For we know that if our bodily home on earth should be pulled down like a tent, God has a solid building for us, a house not made with hands, eternal, in heaven. 2Indeed while we are in this tent we yearn and cry out for the protection of our heavenly dwelling, 3so that under its covering we may not be found unprotected. 4For while we are in the bodily tent, we do indeed cry out under our burden. We do not want to lose the old body, but to gain the protection of the new one, in order that what is mortal may be swallowed up by life. 5God himself prepared us for this very purpose, and he has given us the Spirit as an †instalment and pledge of what is to come. 6Therefore we always have courage, for we know that while we are at home in the body, we are away from the Lord. 7We are living by faith, not by sight. 8We have courage, I say, and would prefer to go away from the body and be at home with the Lord. 9So whether we are here or there, we are eager to please him. 10For we must all stand before Christ's judgement-seat as we really are, that each may receive his due for what he has done, good or bad, in his earthly life.

11So we are trying to persuade men because we know what it is to fear the Lord. God knows us as we really are, and I hope that you too understand us as we are. 12We are not commending ourselves again to you; we are giving you an opportunity of showing some *pride in us, that you may have an answer for those whose pride is in the superficial, not in the deeper things. 13If we are mad, it is for God's sake; if we are sane, it is for your sake. 14For Christ's love controls us. We have come to this conclusion: one died for all; therefore all died. 15He died for all, that those who live might live no longer for themselves but for him who died and was raised again for them.

16So from now onward we assess no one by worldly standards. If there was a time when that was how we assessed Christ, it is so no longer. 17If a man is *in Christ, there is a †new act of creation; the old has gone, the new has come. 18It all comes from God, who reconciled us to himself through Christ and has given us the task of reconciling others, 19to show how in Christ God was reconciling the *world to himself. He does not keep against men an account of their offences, but entrusts to us the *message of reconciliation. 20So we are ambassadors for Christ. God himself is appealing through us. We beg you on behalf of Christ, be

reconciled to God. ²¹†Christ was innocent of sin. Yet God made him to be sin itself on our behalf, that through him we might share the *goodness of God.

6 As workers together with him we make a further appeal to you: you have received God's *grace; do not let it fail; ²for he says,

‘In a *time of favour I have heard you;
on a day of salvation I have helped you.’

The special time of favour is now; the day of salvation is now. ³We do not put any stumbling-block in anyone's way, so that no one may find fault with our work. ⁴As God's servants we commend ourselves in all circumstances: by great †steadfastness in afflictions, hardships and frustrations, ⁵in floggings, imprisonments and civil disorders, without rest, sleep or food; ⁶by purity, *knowledge, patience and kindness; by the Holy Spirit, sincere love, ⁷the preaching of the truth, and by the power of God; with the weapons of *righteousness for the right hand and for the left, ⁸in honour and dishonour, in bad reputation and in good. We are regarded as deceivers, yet we are true; ⁹we are ignored, yet we are acknowledged; we die, yet we live; we are disciplined, yet we are not being put to death; ¹⁰we are afflicted, yet we always rejoice; we are poor, yet we make many rich; we have nothing, yet we possess everything.

¹¹Corinthians, we are speaking freely to you, our *heart is wide open; ¹²we are not restraining you, any restraint is in your own feelings. ¹³Now, open your hearts as wide in return. I speak as a father to his children.

¹⁴†Do not try to team up with unbelievers. What have *right and wrong in common? What partnership has light with darkness? ¹⁵Can Christ and †Beliar ever agree? What does a believer share with an unbeliever? ¹⁶What common ground is there between God's temple and idols? For we are the temple of the living God. As God said,

‘I will dwell in them and walk among them;
I will be their God, and they shall be my *people.

¹⁷Therefore come out from their midst

and leave them, says the Lord;
do not touch what is *unclean;
and I will welcome you,
¹⁸and I will be your Father
and you shall be my sons and daughters,
says the Lord Almighty.'

7 These promises are made to us, dear friends. Therefore we must cleanse ourselves from all defilement of body and of spirit, and try to live a life of perfect holiness, lived in the fear of God.

²Make room for us in your hearts. We have treated no one unjustly, we have ruined no one, we have taken advantage of no one. ³I am not saying this to condemn you; I have already said that you are so dear to us that come life or death we wish to share it with you. ⁴I have much confidence in speaking to you; I have much *pride in you. I am filled with encouragement; in all our affliction I am overflowing with joy.

⁵It is true that when we came into Macedonia we found no relief. We were in trouble on every side: there were quarrels outside, and fears within. ⁶But God, who encourages the dejected, encouraged us by the arrival of Titus; ⁷not only by his arrival, but also by the encouragement which he had received among you. He told us how you longed to see me, how sorry you were, and how warmly you supported me. That made me even happier. ⁸Even if I grieved you by my letter, I am not sorry. I realize that that letter did grieve you, if only for a time. But even if I had been sorry, ⁹now I am glad, not because you were grieved, but because your grief resulted in repentance; you bore your grief as God intended, so that in no way you suffered loss through us. ¹⁰Grief borne as God intends produces a repentance that results in salvation and leaves no regrets, but †worldly grief produces death. ¹¹See how much this very fact of bearing grief as God intended has produced in you: what eagerness, what self-vindication, what anger, what fear, what longing, what zeal, what desire to see justice done. In every way you have established that you are innocent in the matter. ¹²So then, even though I wrote to you, I did not write for the sake of the one who acted unjustly, or even

for the sake of the one who was treated unjustly, but simply to show you before God how eager you are on our behalf. ¹³This is why we are encouraged.

But in addition to our own encouragement we rejoiced far more at the joy of Titus. He has been refreshed by you all. ¹⁴If I have *boasted to him at all about you, you have not let me down. We spoke nothing but the truth to you, and our boasting to Titus was proved to be true. ¹⁵His heart goes out to you more abundantly as he remembers how you all obeyed, and how you received him with fear and trembling. ¹⁶I rejoice that I can be so completely confident about you.

8 †We want you to know, *brothers, about the *grace which God has given to the *churches of Macedonia. ²They were severely tested by tribulation, yet, in the midst of it all, their joy overflowed and, though they were desperately poor, they have been generous beyond measure in their giving. ³For I can tell you they contributed to the limit of their resources and even beyond. Of their own free will ⁴they begged us with the utmost insistence for the favour of sharing in this service to God's *people. ⁵This was beyond all our expectations, for they gave themselves first to the Lord and then, by God's will, to us. ⁶That is why we asked Titus to complete the organization of this gift among you; he was in charge of it at the beginning. ⁷You are so rich in everything, in faith, in speech, in *knowledge, in all eagerness and in the love which we have awakened in you; show how rich you are in the giving of this gift also.

⁸This is not an order. I am simply telling you how eager others are to help, in order to find out how genuine your love is also. ⁹You know the *grace of our Lord Jesus Christ. How rich he was! Yet he became poor for your sakes, so that you by his poverty might become rich. ¹⁰So I will give you my opinion on the matter. Last year you were the first both to want to help and actually to do so. ¹¹Now you ought to complete what you began. You were keen to help then, so now see it through according to your means. ¹²If a man is really keen to give, God does not ask for what he has not got, he accepts what he has to give. ¹³I am not suggesting that the burden of others should be lightened and yours increased. Let it be based on fairness. ¹⁴At present your surplus meets their

deficit; some day their surplus will meet your deficit, and so there will be fairness all round. ¹⁵As *Scripture says, 'He who gathered much had not too much, and he who gathered little had not too little.'

¹⁶Thanks be to God who makes Titus just as eager to help you as we are. ¹⁷We asked him to come to you and he agreed, but he was all ready to come to you of his own free will. ¹⁸We are sending with him the *brother who is praised throughout all the *churches for his work in spreading the *Good News. ¹⁹Not only so, but he has also been appointed by the churches as our travelling companion †to take this gift which we are administering for the *glory of the Lord himself and as evidence of our own keenness. ²⁰We try to avoid being blamed by anyone in our administration of this generous gift; ²¹we aim to do what is good not only in the Lord's sight but also in men's. ²²We are sending with them †another brother of ours whose enthusiasm we have often tested in many circumstances, and who is now all the more eager because of the great confidence which he has in you. ²³As for Titus, he is my partner and fellow-worker for you; as for our brothers, they are delegates of churches, and an honour to Christ. ²⁴Then show them evidence of your love and of our *pride in you so that the churches may see it.

9 Concerning this service to God's *people it is superfluous for me to be writing to you. ²I know how keen you are to help; I *boast of it to the Macedonians, and tell them that Achaia has had everything ready since last year. Your zeal has already stimulated most of them. ³But I am sending the *brothers to make sure that all we said about you in this matter may be proved to be true. I want you to be ready just as I have been saying you were. ⁴For if some Macedonians come with me and find that you are not ready, not only shall we be put to shame, but you too, for being over-confident. ⁵This is why I have thought it necessary to ask the brothers to go to you in advance and arrange beforehand for your promised gift. If it is ready it will show that you give it freely, not in a grudging spirit.

⁶Remember this: he who sows sparingly will also reap sparingly, he who sows plentifully will also reap plentifully. ⁷Everyone should make up his *mind how much he will give, and give

it freely and without regret; it is the cheerful giver whom God loves. ⁸God is able to give you all you need and more, so that you may help every good work because you always have a sufficiency of everything. ⁹As *Scripture says,

‘He has distributed freely, he has given to the poor,
his †generosity lasts for ever.’

¹⁰He who provides seed for the sower and bread for eating will provide seed for you and make it grow; he will increase the harvest of your generosity. ¹¹He will make you abundantly rich so that you may be generous in every way, and this will make others thankful to God for what we have done. ¹²For this service that we are rendering not only supplies the needs of God’s *people; it also overflows in thanksgiving to God from very many people. ¹³This act of service is †proof of your faith, and they praise God for it; for not only do you profess Christ’s *Gospel but you obey it by sharing whatever you have so generously with them and with everyone. ¹⁴They will see how wonderfully good God has been to you and will pray for you with deep affection. ¹⁵Thanks be to God for his gift, a gift which no words can describe!

10 I am now making an appeal to you by Christ’s own *meekness and gentleness. This is the Paul whom you consider to be a weakling when face to face with you but full of boldness against you when you are not there. ²I beg you, do not cause me when I come to be †‘full of boldness’ with that confidence which I think I am ‘bold enough’ to show against some who think that we act from worldly motives. ³Indeed we do live in the world, but it is not worldly warfare that we wage. ⁴The weapons that we fight with are not just ordinary weapons; under God they are powerful enough to destroy fortresses. We demolish false arguments ⁵and pull down every towering obstacle reared up against the knowledge of God; we take every thought prisoner and make it obey Christ; ⁶and when you have completely surrendered we are ready to punish every act of disobedience.

⁷†Consider the facts before you. Is someone convinced that he belongs to Christ? Good, but let him take this also into his reckoning: we too belong to Christ just as he does. ⁸Perhaps I

*boast a little too much about my authority, which the Lord gave me to build you up, not to destroy you. But I am unrepentant. ⁹Do not think that I am merely trying to frighten you by letters. ¹⁰Someone may say, ‘Paul’s letters are weighty and powerful, but to look at he is unimpressive and as a speaker he is insignificant.’ ¹¹Anyone who thinks like that should note this also: you are impressed by my letters when I am away from you, you will be impressed by my actions when I come to you. You are dealing with one and the same person.

¹²Of course we would not dare to class or compare ourselves with any of those who are now pushing themselves forward. People who measure themselves by themselves and compare themselves with themselves are being very stupid. ¹³But we will not *boast †outside our proper limits. Those limits have been laid down for us by God himself, and they include you Corinthians. ¹⁴We were the ones who came to you with the *Good News of Christ before anyone else, so in boasting of you we are not now going outside our limits. ¹⁵It is not for us to boast outside our proper limits about what others have done, but we do hope that, within our limits, as your faith increases, our influence among you will be greatly increased. ¹⁶Then we may *preach the Good News in regions beyond you, and there will be no question of our falsely boasting about work already done by others in their own sphere. ¹⁷Scripture says, ‘If anyone wants to boast, let him boast about the Lord.’ ¹⁸It is only the Lord’s commendation which counts; self-commendation is worth nothing.

11 Please be patient with me for I am about to be a little foolish; I know how patient you are already. ²I am jealous for you with God’s own jealousy. I betrothed you as a pure virgin to Christ and presented you to him as your one husband. ³But the serpent was cunning enough to deceive Eve, and I am afraid that somehow your minds may be corrupted and you may no longer follow Christ with sincere and pure devotion. ⁴If someone comes and *proclaims a Jesus different from the one we proclaimed, or if you then receive a spirit different from the one you formerly received, or a *Gospel different from the one you formerly accepted, you are wonderfully patient! ⁵I reckon that I am in no way inferior to those very superior *apostles. ⁶I may be

inexpert as a speaker, but I am as †well-informed as anyone. We have made this plain to you in all circumstances and in every possible way.

⁷I *preached the *Good News of God to you and charged you nothing. I put you first and myself last. Was that sinful? ⁸I took my expenses from other *churches and used the money to serve you. Was that robbery? ⁹And when I was with you and in need I did not make myself a burden to anyone, for when the *brothers came from Macedonia they more than supplied my need. I took care that I was never a burden to you in any way, and I will go on doing so. ¹⁰As surely as Christ's truth is in me, nothing will stop me from *boasting of this throughout Achaia. ¹¹Why? Because I do not love you? God knows I do.

¹²But I shall go on doing just what I am doing now, in order to deny opportunity to those who want it, the opportunity to present themselves †as if they had the same office as we, which they claim to have. ¹³Such men are false *apostles, deceitful workers, disguising themselves as apostles of Christ. ¹⁴And no wonder, for even *Satan disguises himself as an *angel of light. ¹⁵It is no surprise, then, if his servants also disguise themselves as servants of *righteousness; they will meet an end which fits their deeds.

¹⁶I say again, let no one take me for a fool, but if you do, then accept me as such and let me have my little *boast. ¹⁷What I am now saying with such boastful confidence is not Christian talk, it is sheer foolishness. ¹⁸Many people brag about their human affairs; why should I not brag too? ¹⁹How glad you are to be patient with fools! You are so wise yourselves! ²⁰You are patient if someone enslaves you, if someone exploits you, if someone preys upon you, if someone looks down on you, if someone strikes you in the face. ²¹I admit to my shame that I have been weak. But if anyone really wants to brag about anything (I am speaking as a fool, of course) I can brag too. ²²Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. ²³Are they servants of Christ? Even more so am I. (I am out of my senses in saying this.) I have suffered from hard labour, imprisonment, flogging and danger of death beyond anything they have known. ²⁴Five times the Jews gave me †the thirty-nine lashes; ²⁵three times I was beaten with rods; once I was stoned;

three times I was shipwrecked; I spent a whole night and day in the open sea. ²⁶In my ceaseless journeys I have been in danger from rivers, danger from robbers, danger from my countrymen, danger from *Gentiles, danger in the city, danger in the open country, danger at sea, danger among false brothers. ²⁷I have toiled and suffered hardship. I have been often without sleep, hungry and thirsty, often without food, often cold and without sufficient clothing. ²⁸Apart from everything else, there is the daily pressure upon me, anxiety for all the *churches. ²⁹If anyone is weak, do I not share his weakness? If anyone *falls away, do I not burn with distress? ³⁰If I must boast, I shall boast about the things that concern my weakness. ³¹The God and Father of the Lord Jesus, he who is for ever to be praised, knows that I am not lying. ³²In Damascus the governor under King Aretas was guarding the city of the Damascenes to lay hold of me, ³³but I was let down in a basket through a window in the wall, and I escaped his hands.

12 I must *boast, wrong though it is, so I shall now tell of visions and revelations from the Lord. ²I know a †man *in Christ, who fourteen years ago was caught up to the third heaven; whether he was in the body or out of the body I do not know, God knows. ³I know that that man (whether in the body or apart from the body I do not know, God knows) ⁴was caught up into *Paradise and heard things so secret that no man dare try to put them into words. ⁵I shall boast about a man like that, but about myself I shall not boast, only about my weaknesses. ⁶If I wanted to boast, that would not be foolish of me, for I would be speaking the truth; but I will not boast, because someone might form too high an opinion of me, an opinion not supported by what he actually sees of me and hears from me.

⁷And so that I might not think too highly of myself †on account of the amazing splendour of what God had revealed to me, I was given a †thorn in the flesh, a messenger of *Satan, sent to attack me, that I might not be too uplifted. ⁸Three times I begged the Lord to take this away from me. ⁹But he has said to me, 'My *grace is enough for you, for power is made perfect where there is weakness.' So I shall most gladly *boast about my weaknesses, that Christ's power may make its dwelling in me. ¹⁰Therefore I willingly accept weaknesses, ill-treatment, hard-

ships, persecutions and frustrations, for Christ's sake; for when I am weak, then I am strong.

¹¹I have been foolish. You compelled me, you who ought to have been commending me; for I was in no way inferior to those very superior *apostles, even if I am nothing. ¹²I gave you the proofs of my being an apostle by the *signs, wonders and *works of power which I did among you, and I never failed. ¹³In what way were you worse off than the other *churches, except that I for my part did not put pressure on you? †Please deal generously with me for this injustice! ¹⁴I am ready to come to you now for the third time; I shall not be a burden, for I do not want your possessions but you. Children ought not to save up for parents, but parents for children. ¹⁵As for me, I shall most gladly spend, and be utterly spent, for your sakes. If I love you too much, am I to be loved less? ¹⁶†Granted that I did not burden you, you think that being a crafty fellow I played a trick on you! ¹⁷I took advantage of you through one of the men whom I have sent to you, did I? ¹⁸I asked Titus to go and I sent the *brother with him. Did Titus take advantage of you? Did we not walk by the same Spirit, and in the same footsteps?

¹⁹You are thinking all this time that we are defending ourselves to you, are you not? You are wrong! It is before God that we are speaking, *in Christ. All we want to do, dear friends, is to build up your spiritual life. ²⁰For I fear that when I come, I may find you different from what I would like, and that you may find me different from what you would like. I am afraid that there may be quarrelling, jealousy, outbursts of temper, selfish ambition, abusive utterances, whisperings, arrogant behaviour, disorders. ²¹I am afraid that when I come my God may again humiliate me before you and I may mourn over many of those who had sinned before and did not repent of the uncleanness and sexual vice and licentiousness which they had practised.

13 I am coming to you now for the third time. As Scripture says, 'By the mouth of two or three witnesses every case shall be settled.' ²When I was with you the second time, I warned those who had sinned in the past and everyone else. Now I am away from you I do so again; if I come again I shall not spare you. ³This is the proof you want that Christ is speaking through me.

He is not weak in his dealings with you; his power works among you. ⁴He was weak when he was crucified, yet the power of God gave him life. We too share in his weakness, but the power of God will give us his life, so that we may deal with you.

⁵Go on testing yourselves to see if you are in the faith; go on examining yourselves. Do you not realize that Jesus Christ is in you? Unless indeed you are failures. ⁶I hope that you will know that we are not failures. ⁷We pray to God that you may do no wrong, not that we may appear successful, but that you may do what is good, though we may seem to be failures. ⁸For we cannot do anything against the truth, but only for the truth. ⁹We are glad when we are weak and you are strong. In fact, what we pray for is that you may become perfect. ¹⁰The reason why I am writing this when absent is in order that when I come I may not have to use my authority to act severely. The Lord gave me this authority to build up, not to demolish.

¹¹And now, *brothers, farewell. Go on to perfection, take my advice, be of the same mind, be at *peace; and the God of love and peace will be with you. ¹²Greet one another with a holy *kiss. †All God's *people greet you.

¹³The *grace of the Lord Jesus Christ, the love of God and †fellowship with the Holy Spirit be with you all.

THE LETTER OF PAUL TO THE GALATIANS

1 ¹⁻²This letter is from Paul and all the *brothers with him to the *churches in Galatia. I, Paul, write as an †*apostle. I was not commissioned by human authority; no man made me an apostle. I was made one by Jesus Christ and by God the Father who raised him from the dead.

³We wish you *grace and *peace from God our Father and the

Lord Jesus Christ, ⁴who in obedience to the will of our God and Father gave himself for our sins in order that he might rescue us from the present evil ^{*}age. ⁵To him be ^{*}glory for ever and ever! Amen.

⁶I am astonished that you are so soon deserting God who called you by the ^{*}grace of Christ and that you are listening to a different kind of 'good news'. ⁷There is no other kind of 'good news'. Certain people are unsettling you, who want to pervert the ^{*}Good News of Christ. ⁸But if even we or an ^{*}angel from heaven should ^{*}preach a 'good news' to you different from that which we preached to you, let †God's curse be on him. ⁹We have said it before and I say it again, if anyone is preaching a 'good news' different from that which you ^{*}received, let God's curse be on him.

¹⁰Does this sound as if I am trying to win men's approval or God's? Do I seem to be trying to please men? If I were still trying to please men, I should be no ^{*}servant of Christ.

¹¹I tell you, ^{*}brothers, that the ^{*}Good News which I ^{*}preached to you is not of human origin. ¹²I did not ^{*}receive it from any man, no man taught it to me. Jesus Christ himself revealed it to me.

¹³You have heard of the way I once lived †when I was a practising Jew. You know how I persecuted the ^{*}church of God without restraint and tried to destroy it, ¹⁴and how in the practice of our religion I was the most zealous of all my Jewish contemporaries for the traditions of my fathers. ¹⁵But God had set me apart when I was born and had called me through his ^{*}grace. So when he chose ¹⁶to reveal his Son †to me that I might ^{*}preach the ^{*}Good News of him among the ^{*}Gentiles, I did not ask any ^{*}human being what I should do. ¹⁷I did not even go to Jerusalem to those who were ^{*}apostles before me. No, first of all I went to Arabia. Then I came back again to Damascus.

¹⁸Three years later I did go to Jerusalem in order †to get to know †Cephas. I stayed with him for fifteen days, ¹⁹but I did not see any of the other ^{*}apostles except James, the Lord's brother. ²⁰I swear that every word of what I am writing is true. ²¹Then I went to the districts of Syria and Cilicia. ²²But to the ^{*}Christian ^{*}churches in Judaea I still remained personally unknown. ²³All they heard was, 'The man who used to persecute us is now ^{*}preaching the faith which once he tried to destroy', ²⁴and they praised God because of me.

2 †Fourteen years later I went again to Jerusalem with Barnabas, and I took Titus also. ²I went because God told me to do so. †I had a private meeting with those who were regarded as leaders and put before them the *Good News which I *preach among the *Gentiles; I did not want all my labours past or present to be wasted. ³But not even Titus who was there with me was †compelled to be *circumcised, though he is a Greek. ⁴†The matter would never have been raised at all had it not been that certain people pretending to be Christians †managed to get in to spy upon the freedom which we enjoy *in Christ Jesus. They wanted to make slaves of us, ⁵but not for one moment did we give way to them. We wanted the truth of the Good News to be safe with you for ever. ⁶Those who were regarded as of some importance – whether they really were or not does not matter to me, for God does not judge by appearances – †had nothing further to suggest to me. ⁷On the contrary they saw that I had been entrusted with the Good News for the Gentiles, as Peter had been entrusted with it for the Jews. ⁸For God who enabled Peter to be an *apostle to the Jews also enabled me to be an apostle to the Gentiles. ⁹So James, Cephas and John, who are regarded as the pillars of the church, recognized the privilege which God had given me and shook hands with Barnabas and me as a pledge of partnership. We were to go to the Gentiles and they to the Jews. ¹⁰There was one condition only: we were to remember the poor – the very thing I had been so eager to do.

¹¹But when Cephas came to Antioch I opposed him to his face, for he stood condemned. ¹²At first he used to eat with *Gentiles, but when some men came from James he began to draw back and keep himself aloof, because he was afraid of those who wanted to *circumcise the Gentiles. ¹³The other Jews who were there joined him in this hypocritical conduct, so much so that even Barnabas was led away by their hypocrisy. ¹⁴But when I saw that their behaviour was inconsistent with the truth of the *Good News, I said to Cephas in front of them all, ‘You are a Jew by birth, yet you are living as a Gentile, not as a Jew. Why do you compel Gentiles to behave like Jews?’

¹⁵We ourselves are Jews by birth, not †‘Gentile sinners’, ¹⁶yet we know that a man is not made *right with God by †keeping the *Law but only through faith in Jesus Christ; and we ourselves

have put our faith in Christ Jesus so that we may be made right with God through faith in Christ and not through keeping the Law. As Scripture says, 'No one will be made right with God through keeping the Law.'¹⁷ But if by the very act of trying to be made right with God *in Christ we are discovered to be 'sinners' just as Gentiles are, does this mean that Christ is serving the cause of sin? Of course not.¹⁸ If I were to restore the very system of Law which I have pulled down, I would prove myself to be a †'sinner' indeed.¹⁹ For in my case the †Law itself ended my life under the Law. As far as the Law is concerned I am dead, that I may live for God. Christ was crucified and I have been crucified with him.²⁰ It is no longer I who live, it is Christ who lives in me. The life I now live in the body I live by faith, faith in the Son of God who loved me and gave himself for me.²¹ I will not reject God's *grace. If men can be made right with God through the Law, then Christ's death has no meaning.

3 You stupid Galatians, who has cast a spell over you? So vividly were you told of the crucifixion of Jesus Christ that it might have happened before your very eyes.² Tell me just this one thing: was it because you kept the *Law that you received the Spirit, or was it because you believed the *Good News when you heard it?³ Are you really so stupid? It was through †God's Spirit that you began your new life. Do you think you can bring it to perfection through non-spiritual means?⁴ Have all your great experiences meant nothing at all? Surely that cannot be so.⁵ He most generously gives you his Spirit and †causes miraculous powers to work in you. Tell me, is that because you keep the Law or because you believed the Good News when you heard it?⁶ Scripture says, 'Abraham put his faith in God; so God reckoned him as being *right with himself.'

⁷ So it is with you. You must surely see that Abraham's true sons are those who have faith.⁸ Scripture says of Abraham, a man who believed, 'All nations shall be blessed in you'; and in those words he was told long in advance of the *Good News. The time was foreseen when God would put the *Gentiles *right with himself because of their faith.⁹ So it is that all who believe share in a common blessing with Abraham who believed.

¹⁰ All those who rely on being able to keep the *Law are under

a curse; for *Scripture says, 'Anyone who fails to keep and obey every single detail prescribed in the Book of the Law is under a curse.' ¹¹It is clear that no one is made *right with God by the Law, because Scripture says, 'The man who is right with God through faith will live.' ¹²But there is no connection between Law and faith, for what Law says is, 'Life depends on doing what the Law prescribes.' ¹³Christ ransomed us from the curse of the Law by taking that curse upon himself for our sakes, for Scripture says, 'Accursed is everyone who is hanged on a tree.' ¹⁴All this he suffered so that God's blessing on Abraham might come to the *Gentiles through Christ Jesus, and that through faith we might receive the promised gift of the Spirit.

¹⁵*Brothers, I will give you an example from everyday life. Think of an †agreement between two people. Once it has been decided no one sets it aside or adds to it, even though it is only an agreement between men. ¹⁶Now according to Scripture the promises were made to Abraham and his offspring. 'Offspring' is singular not plural, 'your seed', not 'your seeds'. It is not speaking of many but of one. And that one is Christ. ¹⁷My point is this: the *Law, which came four hundred and thirty years later, does not invalidate a *covenant already ratified by God, and make the promise no longer effective. ¹⁸If we obtain God's gift by law, it is no longer a fulfilment of a promise; but God's free gift to Abraham was a fulfilment of promise. ¹⁹Why then was the Law necessary at all? It was introduced to show what †transgressions are, but it was to last only until the 'seed' should come to whom the promise had been directly made. It was transmitted by †*angels and by the hand of an intermediary. ²⁰Now †where only one party is acting there is no need for an intermediary. And God is one.

²¹Is the *Law then contrary to the promises of God? Of course not. If a law had been given which could enable men to live, then men might really be put *right with God by means of law. ²²But Scripture has established that everything is imprisoned by sin so that the promise, based on faith in Jesus Christ, might be given only to those who have faith.

²³Before faith came we were held imprisoned under *law until the faith which was to come should be revealed. ²⁴And so the Law has been like a †guardian escorting us to Christ, that we

might be made *right with God through faith; ²⁵but now that faith has come we are no longer under a guardian.

²⁶For through faith you are all sons of God *in Christ Jesus. ²⁷All of you who have been *baptized into Christ are, as it were, clothed with the life of Christ. ²⁸There can be neither Jew nor Greek, slave nor free man, man nor woman; you are all one in Christ Jesus. ²⁹And if you are Christ's people, then you are Abraham's offspring, and God's gift is yours because of the promise.

4 What I mean is this: a man's son may be heir to a whole property, but as long as he is under age he is no different from a slave; ²he is under guardians and trustees until the time fixed by his father. ³So it is with us: when we were under age, we were enslaved to the †elemental spirits of the *world. ⁴But when the right *time came, God sent his Son, born of a woman, born under the *Law, ⁵to ransom those who are under the Law, in order that we might receive the full status of sons.

⁶To show that you are sons, God sent the Spirit of his Son into our *hearts, crying, '*Abba, Father.' ⁷So you are no longer a slave, but a son; and if a son, an heir also, by God's own act.

⁸Once you did not know God, and so you were enslaved to beings which in fact are not gods at all; ⁹but now that you have come to know God, or rather to be known by God, how is it that you are turning back to the poor, feeble, †elemental spirits, whose slaves you want to become all over again? ¹⁰You observe days, months, seasons and years. ¹¹You make me afraid that all my hard work on your behalf may have been wasted.

¹²Become as I am, I beg you, *brothers, because I have become as you are. You did me no wrong; ¹³you know that it was my illness which gave me the chance to *preach the *Good News to you in the first place, ¹⁴and yet you did not show contempt or loathing for my physical condition, although you were tempted to do so, but you received me as if I had been an *angel of God, as if I had been Christ Jesus. ¹⁵Where is your goodwill now? I declare that, if you could, you would have torn out your eyes and given them to me. ¹⁶So I have become your enemy, have I, by speaking the truth to you? ¹⁷My opponents take a keen interest in you, but not with honourable motives; they want to cut you off from me only

so that you may take a keen interest in them. ¹⁸It is always honourable to have others taking a keen interest in you if the cause is honourable. Always – and not only when I am with you. ¹⁹My *children, I am suffering the pains of bringing you to birth again, till Christ is formed in you. ²⁰I wish I could be with you now and alter my tone, because I do not know what to do about you.

²¹Tell me, you who want to be under *law, do you not listen to the Law? ²²For *Scripture says that Abraham had two sons, one by his slave and the other by his free-born wife. ²³But the one by the slave was born in the ordinary course of nature, and the one by the free woman in fulfilment of God's promise. ²⁴All this has an inner meaning: the women represent two *covenants. One of them comes from Mount Sinai, and the children she bears are destined for slavery; she is Hagar. ²⁵Hagar represents Mount Sinai in Arabia. She corresponds to the present Jerusalem, for Jerusalem is in slavery with her children. ²⁶But the free woman represents the heavenly Jerusalem and she is our mother. ²⁷For Scripture says,

‘Rejoice, barren woman, though you are not bearing a child,
break into shouts, though you are not in labour;
for the deserted woman has more children
than the woman who has the husband.’

²⁸But you, *brothers, like Isaac, are children of God's promise. ²⁹Further, as in those days the one born in the ordinary course of nature persecuted the one born by the power of the Spirit, so it is now. ³⁰But what does Scripture say? ‘Banish the slave and her son; for the son of the slave shall not be heir with the son of the free-born wife.’ ³¹So, brothers, we are not children of a slave, but
5 of the free woman. ¹Christ set us free that we might enjoy this freedom. Stand firm then, and do not again be held down under the yoke of slavery.

²It is I, Paul, who am speaking to you. Mark what I say. If you get yourselves *circumcised, Christ will be of no benefit to you. ³I declare once more to everyone who gets himself circumcised, that he is obliged to do all that the *Law requires. ⁴You have been severed from Christ, you who seek to be made *right with God through law; you have fallen outside God's *grace. ⁵As for us, it is the Spirit who enables us to look forward by faith to the hope

of being made right with God. ⁶For if we are in union with Christ Jesus neither circumcision nor uncircumcision matters; what does matter is faith †empowered by love. ⁷You were running well; who hindered you from obeying the truth? ⁸Whoever persuaded you did not speak for the God who calls you. ⁹A little *leaven leavens all the dough. ¹⁰I have confidence in you, since we all belong to the same Lord, that you will think just as I do; but whoever is unsettling you will bear the penalty, no matter who he may be. ¹¹As for me, *brothers, if I am still preaching that circumcision is necessary, why am I still being persecuted? If I could still preach circumcision, then my preaching of the cross would no longer give any offence. ¹²I wish that those who are upsetting you would even get themselves castrated!

¹³You, *brothers, were called for freedom; only do not make this freedom an opportunity for your *earthly nature, but serve one another in love; ¹⁴for the whole *Law is fulfilled in the observance of a single precept, namely, 'Love your neighbour as yourself.' ¹⁵If you bite and devour one another like animals, beware that you do not destroy one another altogether.

¹⁶What I say is, live by the Spirit and you certainly will not fulfil the desires of your *earthly nature; ¹⁷for the earthly nature with its desires is in conflict with the Spirit, and the Spirit is in conflict with the earthly nature, for they are opposed to each other, with the result that you do not do what you want to do. ¹⁸If you are led by the Spirit, you are not under *law. ¹⁹The deeds of the earthly nature are plain, namely, sexual vice, impurity, licentiousness, ²⁰idolatry, sorcery, enmity, quarrelling, jealousy, outbursts of temper, selfish ambition, dissensions, party strife, ²¹envy, drinking bouts, orgies, and the like. I warn you, as I have warned you before, that those who act in this way will †have no share in the *Kingdom of God. ²²But the fruit of the Spirit is love, joy, *peace, patience, kindness, generosity, fidelity, ²³gentleness, self-control. Against such things no law exists. ²⁴Those who belong to Christ Jesus have crucified the earthly nature together with its passions and desires.

²⁵†If the Spirit has given us our new life, let us follow the leading of the Spirit. ²⁶Let us avoid foolish pride; let us not provoke or envy one another.

6 *Brothers, even if a man is actually caught in some fault, you who are spiritual must try to reform him in a gentle spirit; look to yourselves, each one of you; you may be tempted too. ²Bear one another's †loads, and in this way you will fully obey the law of Christ. ³If anyone thinks he is somebody when he is nobody, he is deceiving himself. ⁴But let each man examine his own work, and then if it is †approved he will have himself only to †congratulate and no one else; ⁵for every man has a †burden of his own to bear.

⁶Let him who receives instruction in the *message share all good things with his instructor.

⁷Do not deceive yourselves; God is not fooled. What a man sows, he will also reap. ⁸He who sows in the soil of his *earthly nature will from his earthly nature reap decay, and he who sows in the soil of the Spirit will from the Spirit reap *eternal life. ⁹†In doing what is good let us not be discouraged, for in due time we shall reap if we do not relax our efforts. ¹⁰Therefore, whenever we have an opportunity, let us do good to all, and especially to those of the household of believers.

¹¹These large letters which you are now reading are my own handwriting. ¹²All those who want to make a good impression by requiring an outward physical rite are trying to compel you to be *circumcised, simply in order that they themselves may not be persecuted because of the cross of Christ. ¹³Even †those who insist on circumcision do not themselves keep the *Law, but they want you to be circumcised in order that they may *boast about that mark on your body. ¹⁴As for myself, I will never boast about anything except the cross of our Lord Jesus Christ, †through which the *world is crucified to me, and I to the world. ¹⁵Whether a man is circumcised or uncircumcised does not matter; what matters is that he can be created anew. ¹⁶*Peace and *mercy be upon all who follow this rule, †that is, upon the Israel of God.

¹⁷From now on let no one trouble me, for the marks I bear on my body are the †brand-marks of Jesus.

¹⁸The *grace of our Lord Jesus Christ †be with your spirit, *brothers. Amen.

THE LETTER OF PAUL TO THE EPHESIANS

1 This letter is from Paul, *apostle of Christ Jesus by the will of God, to God's faithful *people †in Ephesus who belong to Christ Jesus. ²May *grace and *peace from God our Father and the Lord Jesus Christ be yours.

³Let us give thanks to the God and Father of our Lord Jesus Christ, who *in Christ has blessed us with every spiritual blessing from the †supernatural world. ⁴Before the creation of the world he chose us in Christ that we should be holy and without blemish in his sight. †Because he loved us, ⁵he set us apart for himself that we should become his adopted sons through Jesus Christ. Such was his own pleasure and purpose. ⁶He did this that we should truly value his *glorious gift freely given to us in his beloved Son.

⁷It is through Christ's *death that our sins are forgiven and we are set free. How abundantly rich is his *grace, ⁸which he has showered upon us! †In all his wisdom and understanding ⁹he made known to us the *secret of his will, that gracious purpose which he had set himself ¹⁰†to fulfil in Christ when the right *time should come: his plan is to †gather up the whole universe, everything in heaven and earth, to a unity in Christ.

¹¹It was †through Christ that we †Jews were chosen and set apart to be his people, for this was the plan of the one who shapes the whole course of events to his own appointed ends. ¹²His purpose was that we Jews, who set our hopes on Christ before you, should make men truly praise his *glory. ¹³Then you †Gentiles also through Christ heard the *message of the truth, the *Good News of your salvation. Through him you too became believers and then, †to show that you were his, you received the promised gift of the Holy Spirit. ¹⁴He is the †instalment and pledge of what is yet to be ours, when God has fully redeemed

those whom he has made his own, to his own praise and glory.

¹⁵⁻¹⁶This is why, ever since I heard of the faith you have †because Jesus is your Lord, and the love you have for all God's *people, I have never stopped giving thanks for you. I remember you in my prayers ¹⁷and ask the *glorious Father who is the God of our Lord Jesus Christ to give you the spiritual gifts of wisdom and insight as you come to know him. ¹⁸I pray that your *minds may be so enlightened that you may know what the hope is to which he calls you, the glorious wealth which he invites you to share with all his people, ¹⁹and the limitless scope of his power at *work in us once we believe in him. This is that same stupendous power ²⁰which he exerted when he raised Christ from death and †enthroned him at his *right hand in the †supernatural world. ²¹There he rules supreme over every ruler, *authority, *power and lordship, high above every title that can be named not only in this *age but also in the age to come. ²²And God has put all things under his feet and has given him to the *church as its supreme head. ²³The church is his body, and †when the body joins the head then he who completes all things will be himself completed.

2 There was a time when you †Gentiles were dead because of your offences and sins. ²Sin was your whole way of life. You conformed to the †evil ways of this present *world, and were in subjection to the †ruler of the spiritual powers of the air, the spirit who is now at *work among those who disobey God. ³Once we Jews too were all like them. We indulged the desires of our *lower nature and did whatever our bodies and minds wanted. We too, like the rest, naturally deserved to suffer God's *wrath. ⁴But because God loved us so much he showed us how rich his *mercy is. ⁵Dead though we were because of our offences, he raised us to life again with Christ. It is by God's *grace that you have been saved. ⁶Because we belong to Christ Jesus he raised us together with him and caused us to share his place of honour in the †supernatural world. ⁷All this he did that by his kindness to us in Christ Jesus he might demonstrate to future ages the measureless riches of his grace. ⁸You believed in him and have been saved. Yes! But it was all through his grace. It was not because of anything you yourselves did, it is God's gift. ⁹It is not the result

of anything you have done, so there is nothing to *boast about.

¹⁰God has made us what we are. He created us *in Christ Jesus for a life of good works. This is the way of life which God himself planned for us.

¹¹Remember then that once, because you had not undergone a physical rite, you were *Gentiles. Indeed, those who are known as 'the *circumcised', because they have undergone this physical rite, called you 'the uncircumcised'. ¹²Remember that at that time you were without the *Messiah. You were excluded from the †commonwealth of Israel, you were strangers to the *covenants containing the promise, you lived in this world without hope and without God. ¹³But now through union with Christ you who were once †far off have been brought near through the *death of Christ.

¹⁴Christ himself is our *peace, for he has made Jews and *Gentiles one people. By †giving his own body he has broken down the †wall of hatred which separated us, ¹⁵and he has abolished the *Law with its commandments and decrees. All this he has done that he might create out of Jews and Gentiles one new people, united with himself, and so bring peace. ¹⁶He died on the cross to put an end to the hatred and bring us both back to God as one people. ¹⁷He came and *preached the *Good News of peace to both Gentiles and Jews, to you who were †far off and to those who were near. ¹⁸It is through him that both of us, in one Spirit, are †able to go right into the Father's presence.

¹⁹So you are no longer strangers and foreigners; you are fellow-citizens with God's *people and belong to his family. ²⁰You are †part of a building which is now being built upon the foundation of the *apostles and *prophets. Its †corner-stone is Christ Jesus himself. ²¹In union with him †the whole building process is being brought to perfection and is producing a temple dedicated to the Lord. ²²And in union with him you too are being built up †with us by the Spirit into a dwelling-place for God.

3 This is why I, Paul, †pray for you, †I who am a prisoner of Christ Jesus for the sake of you *Gentiles. ²You have surely heard how God gave me a special responsibility to tell you of his gracious purpose, ³how he revealed to me his *secret design as I have already briefly said. ⁴You have only to read what I have

written to realize how well I understand the secret of Christ. ⁵In earlier generations this was not made known to mankind †as the Spirit has now revealed it to his holy *apostles and *prophets. ⁶The secret is that the Gentiles share with us Jews in the privileges, share in membership of the body, and share in God's promise fulfilled in Christ Jesus †by means of the *Good News he brought.

⁷By the free gift of his *grace, by the *working of his power in me, God made me a servant of that *Good News. ⁸To me, the very least of all his *people, God graciously granted this privilege, to *preach to the *Gentiles the Good News of Christ's †boundless riches. ⁹I was to enlighten everyone about the working out of God's *secret design. From all eternity he, the creator of all things, had kept this to himself, ¹⁰in order that now, through the *church, he might make known his many-sided wisdom to the rulers and *authorities in the †supernatural world. ¹¹All this was to fulfil the eternal purpose which God accomplished in Christ Jesus our Lord. ¹²In union with him and through faith in him we may confidently draw near to God and speak to him freely. ¹³So I beg †you not to be discouraged because of my sufferings on your behalf. You should be proud of them.

¹⁴†As I was saying, then, this is why I kneel in prayer to the Father. ¹⁵From him every †family in heaven and on earth receives both its name and its nature. ¹⁶I pray that out of his *glorious riches he will grant you strength and power through his Spirit in your inmost being, ¹⁷so that through faith Christ may dwell in your *hearts. I pray that you may be rooted and grounded in love, ¹⁸so that you may be fully able to grasp with all God's *people what is the breadth and length and height and depth †of Christ's love. ¹⁹I pray that you may know that love which lies beyond all *knowledge and so be filled with all the perfect †fulness of God.

²⁰To him who can do infinitely more than all we ask or think, through his power which is at *work in us, ²¹to him be *glory in the *church, †through our union with Christ Jesus, from one generation to another for ever and ever. Amen.

4 I beg you, then, I who am a prisoner for the Lord's sake, to live lives worthy of the call which you have received. ²Always be humble, gentle and patient. Show your love by

being tolerant with one another. ³The Spirit has made you one. Try your best to preserve that unity by living *peacefully together with one another. ⁴There is only one body and one Spirit, just as when God called you it was to share one common hope; ⁵there is only one Lord, one faith, one *baptism, ⁶one God and Father of all, who is over all, works through all, and is present in all.

⁷†And yet, of his bounty, Christ has given to each one of us a due portion, a special gift. ⁸This is why Scripture says,

†‘When he ascended to the heights,
taking a host of captives with him,
he gave gifts to men.’

⁹(What does ‘he ascended’ mean? It means that he also descended into the regions below the earth. ¹⁰The one who descended is the same as the one who ascended, far above all the heavens, that he might fill the whole universe with his presence.) ¹¹And what does ‘he gave gifts’ mean? It means that he gave some to be *apostles, others to be *prophets, others evangelists, others pastors and teachers. ¹²Their task was †to train God’s *people for the work of service and for the building up of Christ’s body, ¹³until in the end we all become one in that unity which comes through believing in and knowing the Son of God. Then we shall have achieved our perfect manhood, †that full maturity which comes from Christ. ¹⁴We shall no longer be like little children, tossed by the waves and blown about by every wind of false teaching, at the mercy of cunning men wickedly plotting to lead us astray. ¹⁵No, we shall †base our lives on truth and love, and grow up into a perfect union with Christ. He is the head, ¹⁶and the whole body, †held together by all the ligaments with which it is supplied, depends upon him. †He makes each single part do its own work, and so the body grows and builds itself up in love.

¹⁷This then I must tell you, and I insist upon it in the Lord’s name: you must give up behaving as *Gentiles do in their empty-minded way of life. ¹⁸Their understanding is darkened; they are strangers to the life which God gives. And why? Because they are utterly ignorant and insensitive. ¹⁹Dead to all feeling of shame they have given themselves up to licentiousness, the unrestrained practice of every kind of impurity. ²⁰But you did not learn of

Christ along these lines. ²¹You certainly did hear him and as Christians you were taught the truth as it is in Jesus. ²²You must finish with your former way of life, that old self with its self-destructive lust for pleasure. ²³You must be spiritually renewed. ²⁴You must put on that new self, created in the likeness of God, and shown in the *righteousness and holiness that come from the truth.

²⁵So finish with lying and, as Scripture says, 'Speak the truth, each with his neighbour', because as one body we all belong to one another. ²⁶If you have cause to be angry, do not turn it into sinful anger. Calm down before sunset, ²⁷and do not give the *devil a chance. ²⁸The thief must give up thieving; let him use his hands for hard honest work, so that he may have something to share with anyone in need. ²⁹There must be no foul language from any one of you. Speak to the point, helpfully and constructively, then those who hear you will be blessed. ³⁰And do not grieve God's Holy Spirit, for his Spirit is the †mark by which you will be known as his on the *Day when he will set us free. ³¹Away then with all bitterness, outbursts of temper, anger, bawling and slander! Away with all malice! ³²Be kind and compassionate to one another, and †deal generously with one another, as God in Christ has also dealt generously with you.

5 You are God's children and he loves you, so try to be like him. ²Live a life of love, just as Christ loved us and gave himself for us as an offering, a sweet-smelling sacrifice to God.

³God's *people must not even mention sexual vice, impurity of any kind, or †lust. Such talk is out of place. ⁴Nor is there any room for coarse, foolish or †suggestive language. There is room only for thanksgiving. ⁵For be sure of this: no one who practises sexual vice or impurity, whose lust is a form of idolatry, has any part in the *Kingdom which belongs to Christ and God.

⁶Do not be deceived by those who talk lightly about these matters. These are the things which bring God's *wrath down on those who disobey him. ⁷Have nothing to do with such people. ⁸You used to be completely one with darkness; now that you belong to the Lord you are as the light itself. Live like those who belong to the light. ⁹Remember that it is light which produces goodness, *righteousness and truth in all their forms, ¹⁰and try to find out what is pleasing to the Lord. ¹¹Have nothing to do

with those †useless people who belong to the darkness. You must expose them. ¹²Even to mention the things they do in secret is shameful. ¹³Everything that is exposed by the light is shown up for what it truly is, ¹⁴and †everything thus shown up is changed into light. This is why the hymn says,

‘Awake, sleeper,
rise from the dead,
and Christ will shine upon you.’

¹⁵Be very careful, then, how you live. Behave sensibly, not foolishly. ¹⁶Make full use of your time, for these are evil days. ¹⁷So don’t be stupid, but try to understand the Lord’s will. ¹⁸Give up †drinking too much or you will ruin your whole lives. No, let the Spirit fill you. ¹⁹Speak to one another with psalms, hymns and spiritual songs; sing and make music in your *hearts to the Lord; ²⁰give thanks to God the Father always for all things in the *name of our Lord Jesus Christ; ²¹out of reverence for Christ be ready to †give way to one another.

²²Wives must be submissive to their husbands as to the Lord, ²³because the husband is the head of the wife as Christ is head, and Saviour too, of the *church, which is his body. ²⁴But just as the church is submissive to Christ, so must wives be to their husbands in everything.

²⁵Husbands, love your wives, just as Christ also loved the *church and gave himself up for her. ²⁶This he did that he might cleanse and sanctify her †with water and the word, ²⁷and so present her to himself, spotless and holy, in all the glory of her perfect beauty. ²⁸This is how husbands should love their wives: they should love them as they love their own bodies, for he who loves his wife loves himself. ²⁹No one ever hated his own body; he nourishes it and takes care of it just as Christ takes care of the church, ³⁰for we are members of his body. ³¹As Scripture says, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become †one.’ ³²There is a great truth hidden here. In my view it has to do with Christ and his church. ³³†But it has to do with each one of you also: let every man love his wife as himself, and let the wife show respect for her husband.

6 Children, obey your parents, for this is your *Christian duty. ²⁻³‘Honour your father and mother, †for, if you do, it will be well with you and you will live long in the land.’ This is †the first commandment which contains a promise. ⁴Fathers, don’t make your children resentful, but bring them up in Christian discipline and training.

⁵Slaves, give single-*minded obedience to your human masters with fear and trembling, as you would to Christ. ⁶Do not give service just to catch the eye, as those do who want to please men; but, as Christ’s slaves, do God’s will whole-heartedly, ⁷giving service gladly, as to the Lord and not to men. ⁸You know that the Lord will reward everyone, slave or free, for whatever good he has done. ⁹You masters also must deal with them in the same way. You must give up using threats, knowing that both of you have a Master in heaven, and he has no favourites.

¹⁰Finally, draw upon the Lord’s power and let him supply you with his mighty strength. ¹¹Put on God’s armour, in order that you may be able to make a stand against the *devil’s stratagems. ¹²We are not fighting against human enemies, but against the †rulers and the *authorities, against the world-rulers of this dark age, against the spirit-forces of evil in the †supernatural world. ¹³So take up God’s armour, in order that you may be able to resist in the evil day, and †when you can do no more, still hold your ground. ¹⁴Hold your ground, then. Make truth the belt round your waist, and *righteousness your breastplate. ¹⁵Let your readiness to preach the *Gospel of *peace be as †shoes for your feet. ¹⁶Let faith be the constant shield with which you will be able to put out all the fire-tipped darts of the *Evil One. ¹⁷Take the gift of salvation as your helmet, and as your sword take what the Spirit gives you, God’s word. ¹⁸Always keep on praying and asking for God’s help, and pray on every occasion in the power of the Spirit. Keep at it day and night, persistently praying for all God’s *people. ¹⁹Pray for me too that, when I speak, the words may be given me, that I may boldly make known the *secret of the *Good News ²⁰for which I am serving as an ambassador, prisoner though I am. Pray that in making it known I may speak boldly, as I ought.

²¹You will want to know about my affairs, and how I am; Tychicus will give you all the news. He is our dear *brother and

trustworthy helper in the Lord's work. ²²I am sending him to you on purpose to let you know all about us, and to encourage you.

²³May God the Father and the Lord Jesus Christ give all the *brothers *peace, love and faith. ²⁴*Grace be with all who love our Lord Jesus Christ †with undying love.

THE LETTER OF PAUL TO THE PHILIPPIANS

1 This letter is from Paul and Timothy, *servants of Christ Jesus, to all †God's *people in Philippi who belong to Christ Jesus, including the *bishops and *deacons. ²May *grace and *peace from God our Father and the Lord Jesus Christ be yours.

³Whenever I think of you, I thank my God; ⁴and whenever I pray, I pray for you all and am full of joy ⁵because of the way you have shared with me in proclaiming the *Good News from the first day until now. ⁶This I firmly believe, that he who began the good work in you will continue and complete it †by the *Day of Christ Jesus. ⁷It is right that I should feel like this about you all, †for you are so very dear to me. Each one of you shares with me my God-given privilege of being a prisoner and of being called to defend and establish the Good News. ⁸God knows how true it is that I long for you all in my heart with a love that comes from Christ Jesus himself. ⁹This is my prayer: may your love grow deeper and deeper; may it overflow in knowledge and sensitiveness! ¹⁰Then you will approve only what is right, and when the Day of Christ comes you will be pure and flawless, ¹¹bearing a harvest of *goodness which only Jesus Christ can give, for the *glory and praise of God.

¹²I want you to know, *brothers, that what has happened to me

has really helped rather 'than hindered the *Good News, ¹³for it has been obvious †to all my guards and to everyone else that I am in prison because I am a follower of Christ. ¹⁴Most of my *Christian brothers have gained confidence through my imprisonment and are daring more and more to speak God's *message fearlessly.

¹⁵It is true that some of them *preach Christ in a jealous and hostile spirit, but others preach him sincerely. ¹⁶Some preach Christ †because they love me and know that I am here to defend the *Good News; ¹⁷but others have mixed motives and in preaching Christ are nurturing selfish ambitions. They think that they will cause me distress in my imprisonment. ¹⁸What does it all amount to? Just this, that in every way, whether in pretext or reality, Christ is *proclaimed, and for that I rejoice. I will go on rejoicing too, ¹⁹for I know that because you are praying for me and because Jesus Christ gives me his Spirit I shall be set free in the end. ²⁰I hope and long that I shall never have to be ashamed of myself, that I shall now have the courage to speak out freely as I have always done before, so that whether I live or die, whatever I do will honour Christ. ²¹To me life means Christ and death means gain. ²²But if I am to live on in the body, then I can achieve something worth while. I do not know which to choose. ²³I am in a dilemma. For myself I am eager to depart and be with Christ. That would be far better. ²⁴But it is more necessary for your sake that I should go on living. ²⁵I am quite sure of that and I know that I shall stay and be with you all to help you on and add to your joy in the faith. ²⁶So when I am once again with you, you will be able to take increasing pride in me as your brother *in Christ Jesus.

²⁷Whatever may happen, †let your daily life with your fellow-men be worthy of the *Good News of Christ. Whether I come and see you or whether I am away, I would like to hear that you are standing firm, united in spirit; that you are †one team with one purpose in the struggle for the faith of the Gospel, ²⁸and that you are facing your opponents quite unafraid. This will show them that they will be destroyed but that you will be saved. God himself will show them. ²⁹For God has given you the privilege not only of believing in Christ but of suffering for him also. ³⁰Once you saw me struggling for the faith. You hear that I am still doing so. Remember that you are in the same struggle.

2 Does it make you strong to belong to Christ? Does love have power to move you? Is there such a thing as †sharing in the Spirit? Do compassion and pity mean anything? 2Then make me completely happy by being of one mind: love one another, be united in spirit, and always agree with one another. 3You must never be ambitious or foolishly proud; you must be humble enough to regard others as better than yourselves. 4You must consider not only your own interests but those of others also. 5†Your inmost thoughts must be like those of Christ Jesus:

6He shared †God's very nature from the beginning,
but he did not consider that he must †cling to equality with
God.

7No, he emptied himself,
assumed the nature of a *servant,
and became a man like one of us.

He appeared in human form

8and humbled himself in obedience,
even to the point of death – death on a cross.

9That is why God raised him to the highest place
and conferred on him the †name that is above all others,

10so that at the name of Jesus
everyone in heaven, on earth and under the earth,
should bow in worship,

11and everyone openly declare
†'Jesus Christ is Lord',
to the *glory of God the Father.

12Here is your example of obedience, my dear friends. You have always obeyed me when I have been with you. Do so all the more now I am away from you. †Heed what I say: work with fear and trembling to complete your salvation, 13for God himself is at *work in you, inspiring you to want those things which please him and to work for them. 14Whatever you do, avoid grumbling and argument, 15so that no one will be able to find fault with you or question your sincerity. You will be the perfect children of God in the midst of a crooked and perverted generation, 16and, as you offer them the *message of life, you will shine among them in the world like stars. So I shall be able to boast on the *Day of Christ that I did not run my race in vain and did not labour for

nothing. ¹⁷Your faith is a sacrificial offering to God, and perhaps my †life-blood will be poured out upon that offering; if so, I shall be happy and shall gladly share my joy with you all. ¹⁸You, too, must be happy and share that joy.

¹⁹I hope, if the Lord Jesus wills it, to send Timothy to you soon. I would like to be cheered up by having news of you. ²⁰No one shares my thoughts as he does, and he will be genuinely concerned about you. ²¹Everyone else is looking to his own interests, not to the cause of Jesus Christ. ²²You know Timothy's worth. You know how he has served with me, as a son with his father, in the cause of the *Good News. ²³So it is Timothy whom I hope to send as soon as I see what the outcome of my own affairs is to be. ²⁴And I am quite sure that, if the Lord wills, it will not be long before I come myself.

²⁵I have felt it necessary to send *brother Epaphroditus back to you also. He has worked with me and fought at my side as your messenger, sent to serve me in my need. ²⁶He has been longing for you all and was very worried, knowing that you had heard of his illness. ²⁷He was indeed ill, at death's door. But God had pity on him, and not on him alone but on me also. He spared me from having grief upon grief. ²⁸So I am all the more eager to send him to you, that you may have the joy of seeing him again and that my own grief may be relieved. ²⁹Give him a truly joyous and *Christian welcome, then. You should honour such men. ³⁰In Christ's service he narrowly escaped death. You were not there to help me, and he risked his life, trying to take your place.

3 And now, *brothers, †farewell, and the joy of the Lord be with you. I am repeating what I said to you before, but this does not trouble me and for you it is a safeguard. ²Be on your guard against those †dogs, those mischief-makers, the men who in the name of circumcision insist on physical mutilation. ³It is we who are the truly *circumcised. The Spirit of God directs our worship. Our pride is in Christ Jesus. We place no confidence in external things. ⁴Even if it were a matter of external things, I myself would have nothing to fear. If it is simply a matter of relying on externals, who is better than I? ⁵I was circumcised on the eighth day; I am an Israelite by race, of the tribe of Benjamin, the Hebrew son of Hebrew parents. In observing the *Law I was

a *Pharisee. ⁶I showed my zeal by persecuting the *church, and in observing the exact requirements of the Law I was beyond criticism. ⁷Yet all such advantages I have reckoned as loss because of Christ. ⁸More than that, I reckon everything as loss because knowing Christ Jesus my Lord far outweighs everything else. It was for his sake that I let everything go; I count it all as worthless rubbish if only I can have Christ as my reward ⁹and be found one with him. I want to be found, not as one who has some legal form of *righteousness of his own, but as one who believes in Christ and whom God, for that very reason, has made *right with himself. ¹⁰All I want is to know Christ and the power which comes through his resurrection. I want to share his sufferings and become like him in his death; ¹¹and, if I dare hope for it, I want to be raised again from death.

¹²I am not saying that all this is mine already or that I have been made perfect. But I am pressing on and trying to lay hold of it, because this is why Christ Jesus himself laid hold of me. ¹³*Brothers, I know that I have †not yet laid hold of it. Only one thing matters to me: I forget what lies behind and reach out to what lies ahead. ¹⁴I press on to the goal, to the †prize of the heavenly life to which God calls me through Christ Jesus. ¹⁵This is how all of us who are mature Christians should think, but if you think differently about any point, God will enlighten you on it. ¹⁶We must start from where we are, but we must go on living by the standards we have achieved.

¹⁷*Brothers, try to be like me, all of you. We are setting you an example; take careful note of those who behave as we do. ¹⁸For, as I have often told you and now tell you with eyes full of tears, many are behaving as enemies of the cross of Christ. ¹⁹They are doomed to destruction; they worship their own appetites, they boast of what should fill them with shame, their minds are set on earthly things. ²⁰†But we are citizens of heaven. We are waiting for the Lord Jesus Christ to come from heaven to save us. ²¹He will transform the bodies which are ours in our humble condition and make them like his in his *glory, using the immense power which enables him to †make all things serve his purpose.

4 My *brothers, I love you and I long for you. You give me joy and you are the †sign of my victory. †Because of all that Christ can do for you, stand firm as *Christians, my dear friends.

²I have a special plea for Euodia and Syntyche; it is that they settle their differences as the Lord's followers should. ³Yes, and I ask you too, my true comrade, help them for they have shared my struggles in the cause of the *Good News, as have Clement also and the rest of my fellow-workers, whose names are in the †book of life.

⁴As *Christians you should always rejoice. I will say it again – rejoice. ⁵Let it be by your gentleness that all men know you. †The Lord is near you. ⁶Do not worry but, whatever the matter, let God know what you want; and with your prayers and petitions offer your thanksgiving. ⁷Then God's *peace, which is more than we can ever understand, will keep guard over your *hearts and minds, in your union with Christ Jesus.

⁸Finally, *brothers, keep in your thoughts all that is true and noble, all that is right and pure, all that is lovable and attractive, whatever is morally excellent and worthy of praise. ⁹Put into practice what you have heard and seen me do, the lessons you have learnt and the traditions you have *received from me; then the God of *peace will be with you.

¹⁰As one who belongs to the Lord, I am delighted that after so long a time you have begun to show concern for me again. I know that your concern never ceased, but you had no chance to show it.

¹¹I am not saying this because I am in need of anything, for I have learnt to be independent of my circumstances. ¹²I know how to live both in humble and in prosperous conditions. †I have been given the secret. Whatever my circumstances, I know how to eat my fill and how to go hungry, how to prosper and how to be in need. ¹³I am strong enough to face anything through Christ who gives me power. ¹⁴But it was kind of you to share with me in my troubles.

¹⁵You Philippians know very well that in the early days of my preaching the *Good News, when I first left Macedonia, you were the only *church to take practical interest in the income and expenditure involved. ¹⁶Even when I was in Thessalonica, you sent money to me more than once for my needs. ¹⁷It is not †the gift that I am looking for; what I am looking for is the profit that

God is adding to your account. ¹⁸However, here is my receipt for everything. I have plenty, more than enough, now that I have received your gifts from Epaphroditus. They are like a sweet fragrance, acceptable and pleasing to God. ¹⁹And my God will see that all your needs are met out of his *glorious wealth, through Christ Jesus. ²⁰Glory be to our God and Father for ever and ever. Amen.

²¹Greet every devoted follower of Christ Jesus. The *brothers who are with me greet you. ²²All God's *people greet you, especially those of Caesar's household.

²³The *grace of the Lord Jesus Christ be with †your spirit.

THE LETTER OF PAUL TO THE COLOSSIANS

1 This letter is from Paul, *apostle of Christ Jesus by the will of God, and from Timothy our *brother, ²to God's *people in Colossae, our faithful brothers *in Christ. May *grace and *peace from God our Father be yours.

³Whenever we pray for you, we always thank God, the Father of our Lord Jesus Christ; ⁴†for we have heard of your *Christian faith and your love for all God's *people. ⁵The source of both is the hope of which you heard when the *message of the true *Gospel came to you, the hope which will be fulfilled for you in heaven. ⁶That Gospel is bearing fruit and increasing all over the world, just as it has among you from the day you first heard of God's *grace and recognized it for what it truly is. ⁷Epaphras our beloved fellow-slave taught you this, he who is Christ's faithful servant on our behalf. ⁸It was he who told us of the love which the Spirit has inspired in you.

⁹This is why, ever since the day we heard of it, we have never stopped praying for you. We have been asking that you may be completely certain of God's will and have the spiritual wisdom to understand it. ¹⁰We pray that you may go on to live a life worthy of the Lord, to please him fully, that you may be fruitful in all kinds of goodness, and that you may continue to learn more and more of God. ¹¹We pray that from the resources of his *glorious power God may mightily strengthen you, so that whatever happens you may stand firm and be patient and gladly ¹²give thanks to the Father who has made you fit †to take your place with his own *people in the realm of light. ¹³It was he who rescued us from the domain of darkness and brought us into the *Kingdom of his beloved Son. ¹⁴And the Son forgave our sins and set us free. ¹⁵He in his own person shows us what the unseen God is like. †He takes precedence over all the created universe, ¹⁶for by him God created all that is in heaven and on earth, visible and invisible: thrones and lordships, rulers and *authorities, everything, God created through him and for him. ¹⁷He existed before all else, and the whole universe †holds together in him. ¹⁸The *church is his body, he is its head. He is its †founder who returned from the dead and exercised the authority of the *first-born †by taking the chief place in the whole universe. ¹⁹For God himself chose to dwell in him in all his fulness. ²⁰He chose to reconcile the whole universe to himself through him, making *peace through the shedding of his Son's *blood on the cross. Yes – the whole universe, everything in heaven and earth, reconciled through him!

²¹This includes you. Once you were estranged from God, for your thinking was all against him and your actions were wicked. ²²But now God has reconciled you to himself †through his Son, who lived and died in order to present you holy, unblemished and blameless before God. ²³But you must continue in †your faith, surely founded and firm. Do not shift from the hope which your hearing of the *Good News has given you. That Good News has been *proclaimed through the whole world, and I, Paul, was made its servant.

²⁴So now I am happy to suffer for your sake. Every physical pain I suffer for his body, the *church, is being added to what Christ has already suffered for it. I am completing his sufferings.

²⁵God made me a servant of the church. He entrusted a special task to me on your behalf. It was to open up to you in all its fulness God's *message, ²⁶the *secret hidden throughout †the ages and the earthly generations, but now at last revealed to his *people. ²⁷God willed to make known to them how rich and *glorious among all the nations this revealed secret is. It is that Christ is in you, and gives you hope for a glorious future. ²⁸It is he whom we *proclaim, and our counsel is for all, our teaching is directed to every man, †with all the wisdom God gives us; for we aim at presenting all men to God as mature *Christians. ²⁹This is the end for which I toil and struggle, relying on his mighty power at *work in me.

2 I want you to know how hard I am struggling for you and for those in Laodicea and for all those who have never met me face to face. ²I want them to be encouraged. I want them to be united in love, so that they may understand fully and thus be rich beyond all measure. In this way they will come to know God's open *secret, which is Christ. ³†Hidden in him are all the treasures of wisdom and *knowledge. ⁴I am telling you this in order that no one may deceive you by plausible arguments. ⁵Though I am absent in body, I am with you in spirit and am very happy indeed to see how well disciplined you are, and how firm your faith in Christ is.

⁶It was as Lord that you *received Christ Jesus; so continue to live your life in union with him. ⁷Be as men rooted in him; build yourselves up in him; grow strong in †faith as you have been taught and overflow with thankfulness.

⁸Take care that no one carries you away with false and shallow ideas based on man-made tradition, ideas which come from the †elemental spirits of the world and not from Christ. ⁹For in him, that is in his body, God in all his completeness dwells; ¹⁰and in union with him, who is head over every spiritual ruler and *authority, you too come to perfection. ¹¹When you became one with him, your *lower nature was stripped away. That was like being *circumcised in Christ's way, and it was a spiritual, not a physical, operation. ¹²When you were *baptized, you were buried with him and, in union with him, you were raised again because you believed that God who raised him from the dead really had

the power to do it. ¹³You were dead both because of your sins and because, as Gentiles, you had never been circumcised, yet God brought even you to life again with Christ. He †forgave us all our sins. ¹⁴He cancelled the bond which required us to keep the law's demands. There it was, condemning us at every point, but he took it right away and nailed it to the cross. ¹⁵†There Christ stripped the demonic rulers and authorities of their power over him, and in his own †triumph made a public show of them.

¹⁶So let no one †sit in judgement on you in matters of food and drink, or with regard to observing a feast, a new moon or a *Sabbath. ¹⁷These things are only a shadow of what †was to come; the †reality belongs to Christ. ¹⁸There are people who †delight in asceticism and *angel-worship, who insist on the importance of their visions, and who for no reason at all are full of their own worldly-minded conceit. Do not let such people rob you of your reward. ¹⁹They have lost touch with the Head and it is on him that the whole body, †held together with ligaments and sinews, depends for its growth according to God's plan.

²⁰You died with Christ and are finished with the †elemental spirits of this world. Then why, as if you still belonged to the life of this world, do you let yourselves be ordered about: ²¹'Don't handle, don't taste, don't touch'? ²²All these relate to things which perish as they are used. They are simply human commands and teachings. ²³They have an appearance of wisdom with their self-imposed religious observances, their self-abasement and their asceticism, but †they are of no value in combating sexual indulgence.

3 You have been raised to life with Christ; therefore you must set your hearts on the things above, where Christ is, seated at the *right hand of God. ²Keep your thoughts fixed on the things above, not on earthly things; ³for you have died, and your life is now hidden with Christ in God. ⁴Christ is your true life, and when he comes again you too will come with him and share his *glory.

⁵So you must put to death your sensual nature and all that goes with it: sexual vice, impurity, passion, evil desire and the lust which is a form of idol worship. ⁶Because of these things God's *wrath is coming upon those who disobey him. ⁷Once these

things were your very life and like others you lived by them. ⁸†Now as Christians, you must rid yourselves of all these things: anger, bad temper, malice, slander and foul-mouthed talk. ⁹Do not lie to one another; you have put off the old self with its evil habits, ¹⁰and you have put on the new self which is constantly being renewed so that you may know more fully the one who created it in his own likeness. ¹¹In this new life there is no difference between Jew and Greek, *circumcised and uncircumcised, †barbarian, Scythian, slave or free man. Christ is all, Christ is in all.

¹²So, since God has chosen you to be his own beloved ones, †show yourselves to be compassionate, kind, humble, *meek and patient. ¹³If anyone has a complaint against another, let him be tolerant and forgiving. The Lord has forgiven you, you must forgive others. ¹⁴Above all there must be love, for it is love which binds everything together in perfect unity. ¹⁵As members of one body you were called to share Christ's *peace. Then let his peace rule in you and be thankful. ¹⁶Let Christ's *message in all its richness occupy your hearts. Teach and advise one another with all wisdom. Sing with gratitude in your *hearts to God with psalms, hymns and spiritual songs. ¹⁷Whatever you say or do, let everything be in the *name of the Lord Jesus, and give thanks through him to God the Father.

¹⁸Wives, be submissive to your husbands, for so you should, as *Christians. ¹⁹Husbands, love your wives and do not be harsh with them. ²⁰Children, always obey your parents; for this is pleasing to God and is what Christians should do. ²¹Fathers, do not irritate your children or they will lose heart.

²²Slaves, always obey your human masters, and in your work do not just try to catch the eye as if it were men you had to please. Give them complete loyalty because you fear the Lord. ²³Whatever you do, work wholeheartedly as for the Lord and not for men, ²⁴for you know that you will receive from the Lord his †promised reward. The Lord Christ is your master. ²⁵Wrongdoers will be duly punished; God has no favourites.

4 Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven.

²Persevere in prayer, and as you pray be on the alert and thankful. ³At the same time pray for us also, asking God to open a door for us to tell the *message of the *secret of Christ, for which I am in prison. ⁴Pray that I may make it plain, as I ought. ⁵Behave wisely towards †outsiders, and make full use of the time you have. ⁶Let your conversation be always full of charm and †interest. You must know how to answer every questioner.

⁷Tychicus will give you all the news about me. He is our dear *brother and trustworthy helper and fellow-*servant in the Lord's work. ⁸I am sending him to you on purpose, to let you know all about us and to encourage you. ⁹With him is Onesimus, our faithful and beloved brother, who is one of you. They will tell you about everything here.

¹⁰⁻¹¹Greetings to you from Aristarchus, my fellow-prisoner, from Mark, cousin of Barnabas, and from Jesus called Justus. (You have received instructions about Mark; welcome him if he comes to you.) These are the only Jewish Christians who work with me for the *Kingdom of God; they have been a comfort to me. ¹²Greetings too from Epaphras, who is one of you. As a *servant of Christ Jesus, he persistently prays for you, asking that you may stand firm as fully mature Christians in obedience to the whole will of God. ¹³I can assure you how hard he works on behalf of you and the people in Laodicea and Hierapolis. ¹⁴Greetings from our dear doctor, Luke, and from Demas. ¹⁵Give our greetings to our *brothers in Laodicea, and to Nympha and the *church in her house. ¹⁶When this letter has been read out to you, arrange for it to be read to the church of the Laodiceans also. Arrange too for you yourselves to read the letter from Laodicea. ¹⁷Tell Archippus, 'See that you carry out fully the task entrusted to you as your Christian responsibility.'

¹⁸I am writing this in my own hand: Greetings from me, Paul. Remember that I am in prison. God's *grace be with you.

THE FIRST LETTER OF PAUL
TO THE
THESSALONIANS

1 This letter is from Paul, Silvanus and Timothy to the *church of the Thessalonians who belong to God the Father and the Lord Jesus Christ. May *grace and *peace be yours.

²We always mention you in our prayers and never fail to thank God for you all. ³We constantly remember in the presence of our God and Father how you show your faith by your actions, your love by your labour and your hope in our Lord Jesus Christ by your endurance. ⁴You are our *brothers and God loves you. We know that he has chosen you ⁵because, when we preached the *Good News to you, it was not merely words; the power of the Holy Spirit was there and †we were convinced that our message was true. You also know how deeply this affected us in our attitude to you while we were with you. ⁶You in turn began to model yourselves on us and on the Lord; for, though the *message brought you great trouble, you welcomed it with the joy which the Holy Spirit gives, ⁷and so you became a pattern to all the believers in Macedonia and Achaia. ⁸For it was you who caused the Lord's message to be heard far and wide. Not only in Macedonia and Achaia, but everywhere, the news of your faith in God has gone out. There is no need for us to say a word. ⁹Of their own accord men are talking about our visit to you and all that happened: how you turned to God from your idols to serve the true and living God, ¹⁰and how you are now waiting for his Son to come from heaven, Jesus whom he raised from death, Jesus our rescuer from the *wrath which is surely coming.

2 You yourselves know, *brothers, that our visit to you was not a waste of time. ²As you know, we had previously experienced suffering and insult at Philippi. Nevertheless our

God gave us the courage to tell you his *Good News, †though many opposed us. ³Our appeal does not rest on a delusion, it has nothing to do with licentiousness, and we do not try to deceive. ⁴†No, God decided that he could trust us with the Good News, and we speak with his approval. We try to please not men but God, for he tests our motives. ⁵As you know, we never used flattering words and, as God is witness, we had no greed to hide. ⁶We did not seek praise from men, either from you or from anyone else, ⁷although as Christ's *apostles we could have made heavy demands on you. But we were as †gentle with you as a nurse caring for her children. ⁸Indeed we had come to love you, and so dearly did we care for you that we chose to share with you not only the Good News of God but even our very selves. ⁹Remember, brothers, how we *preached this Good News to you, how we toiled and laboured, working at our trade night and day so that we should not be a burden to any one of you. ¹⁰You can testify, as can God himself, how pure, just and blameless was our conduct towards you who believe. ¹¹You know how we treated you, as a father treats his children. ¹²We urged, encouraged and implored you each one in all seriousness to live lives worthy of the God who calls you into his *glorious *Kingdom.

¹³There is something else for which we constantly thank God. It is that when we passed on God's *message to you, you heard and *received it not as a merely human message but as a message from God, as indeed it is, and it is he who is at *work among you who believe. ¹⁴*Brothers, your experience has been just like that of the *churches of God which belong to the *Christian fellowship in Judaea. As you suffered from your own countrymen so did they from the Jews, ¹⁵who killed both the Lord Jesus and the *prophets and drove us out. They do not please God and they are the enemies of all men. ¹⁶For they even try to prevent us telling the *Gentiles how they may be saved. Thus †they ensure that the list of their sins should be complete. But God's *wrath has overtaken them at last.

¹⁷*Brothers, after we had left you, though you were out of sight you were never out of mind. We had been gone only a little while when we were filled with a great longing to see you face to face. ¹⁸For that reason alone we wanted to come to you. Certainly I, Paul, did, time and again. But *Satan prevented us. ¹⁹For when

our Lord Jesus *comes again, who will be our ground for hope or joy in his presence, our †evidence of proud achievement, if not you? ²⁰You are our *glory and our joy.

3 So, when we could bear it no longer, we decided to stay behind alone in Athens, ²and we sent Timothy, our *brother and †fellow-worker for God in spreading the *Good News of Christ, to encourage you to stand fast in your faith and see to it ³that no one should be shaken by these troubles. You yourselves know well that trouble is our appointed lot. ⁴When we were with you, we warned you that we would certainly suffer persecution, and you know that it has turned out to be so. ⁵That is why I sent Timothy to you. I could not bear the suspense any longer. I had to know whether your faith had resisted the tempter or whether our labour was all in vain.

⁶But Timothy has just returned and has brought us the good news of your faith and love. He has told us that you always remember us kindly, and that you long to see us just as we long to see you. ⁷So, *brothers, distressed and afflicted though we are, †the news of your faith has greatly cheered us. ⁸If you stand firm *in the Lord, life is worth living for us. ⁹How can we thank our God sufficiently for all the joy we have on your account in his presence? ¹⁰Night and day we pray most earnestly that we may see you face to face and make good whatever may be lacking in your faith.

¹¹May our God and Father himself and our Lord Jesus guide us to you. ¹²May the Lord help you to love one another and all men with an overflowing abundance, as we love you. ¹³May he make you strong, so that when our Lord Jesus *comes with all those who belong to him you may be blameless and holy in the presence of our God and Father.

4 Now, *brothers, we have one more thing to ask and beg of you as fellow-*Christians. It is that you go on behaving in accordance with the rules for behaviour which you *received from us as being acceptable to God, and that you should do so more and more. ²You know the instructions we gave you from the Lord Jesus. ³What God wants of you is holiness: you must abstain from sexual vice; ⁴each one of you must know how †to control his own body, showing it respect and keeping it pure. ⁵You must not

indulge your lustful inclinations as the *Gentiles do, who do not know God. ⁶No one must try to outdo or take selfish advantage of his brother †in this matter, for the Lord exacts retribution in all these things, as we have already most solemnly warned you. ⁷For God called us to a life of purity, not of immorality. ⁸Anyone who rejects this teaching is rejecting not man but God, the very God who bestows his Holy Spirit on you.

⁹Concerning love for our fellow-Christians there is no need to write anything, for you are yourselves taught by God to love one another. ¹⁰Indeed this is how you behave towards all your fellow-Christians throughout Macedonia. We would beg you, *brothers, †to go even further. ¹¹Aspire to lead a quiet life, mind your own business and work with your own hands, as we instructed you. ¹²So you will win the respect of those outside the church and be dependent on no one for your needs.

¹³Concerning the dead, *brothers, we do not want you to remain in ignorance, for you must not sorrow as non-Christians do who have no hope. ¹⁴We believe that Jesus died and rose again. So it will be with those who died believing in Jesus; God will bring them back again with him. ¹⁵We are now telling you something †which the Lord himself said. It is that those of us who are left alive when the Lord *comes will certainly not take precedence over those who have already died. ¹⁶For there will be a word of command, the voice of an archangel will be heard, God's trumpet-call will sound forth, and the Lord himself will descend from heaven. Those who died as *Christians will rise first. ¹⁷Then we who are left alive will be caught up in the clouds together with them to meet the Lord in the air. †This is how the Lord will bring us to be always with himself. ¹⁸Comfort one another, then, with these words.

5 As to *times and seasons, *brothers, there is no need to write anything to you. ²You know perfectly well that the *Day of the Lord will come as a thief in the night comes. ³Just when people are saying how peaceful and secure everything is, disaster is suddenly upon them like birth-pangs upon a pregnant woman. They cannot escape. ⁴But you, brothers, are not in the darkness, and the Day should not steal on you like a thief. ⁵You all belong to the light, to the day. We do not belong to night or

darkness. ⁶So we must not sleep as everyone else does. We must be watchful and sober. ⁷Sleepers sleep at night and drunkards get drunk at night; ⁸but let us who belong to the day be sober. Let us put on faith and love as a breastplate and the hope of salvation as a helmet. ⁹For God has not destined us to suffer his *wrath but to gain salvation through our Lord Jesus Christ. ¹⁰He died for us so that, whether awake or asleep, we might live with him. ¹¹So encourage one another and strengthen one another, as indeed you do.

¹²We ask you, *brothers, to pay due regard to those who work so hard amongst you and who are your leaders and advisers †within the Christian fellowship. ¹³Show them the highest respect and affection because of their work. Be at *peace among yourselves.

¹⁴We beg you, *brothers, to warn †idlers, encourage the faint-hearted, help the weak and be patient with everyone. ¹⁵See that no one repays evil for evil, but always try to do good to one another and to all men. ¹⁶Rejoice always, ¹⁷pray constantly, ¹⁸give thanks whatever the circumstances, for this is what God wants you to do as *Christians. ¹⁹Do not stifle the Spirit, ²⁰and never make little of †prophetic utterances; ²¹†test everything and hold fast what is good; ²²abstain from every kind of evil.

²³May God himself, the giver of *peace, make you entirely holy. May he keep you undamaged, spirit, *soul and body, so that when our Lord Jesus Christ *comes you will be blameless. ²⁴He who calls you is trustworthy, and he will indeed do this.

²⁵*Brothers, we too need your prayers.

²⁶Greet all the brothers with a holy *kiss. ²⁷I charge you solemnly in the Lord's name to have this letter read to all the brothers.

²⁸The *grace of our Lord Jesus Christ be with you.

THE SECOND LETTER OF PAUL
TO THE
THESSALONIANS

1 This letter is from Paul, Silvanus and Timothy to the *church of the Thessalonians who belong to God our Father and the Lord Jesus Christ. ²May *grace and *peace from God the Father and the Lord Jesus Christ be yours.

³*Brothers, we must not cease to give thanks to God for you. It is only fitting, for your faith is growing exceedingly and your mutual love is on the increase. ⁴This makes us speak with pride to the other *churches of God about your steadfastness and faith during all the persecutions and afflictions you are suffering. ⁵You are a clear example of the justice of God's judgement, and in the end you will be counted worthy of God's *Kingdom, for which indeed you are suffering. ⁶God, in his justice, will reward with trouble those who trouble you ⁷and will grant relief both to you in your troubles and to us. This will happen when the Lord Jesus is revealed from heaven with his mighty *angels. ⁸There will be flames of fire. He will inflict punishment on those who do not know God, and on those who are not obedient to the *Good News of our Lord Jesus; ⁹their punishment will be eternal destruction and banishment from the presence of the Lord and from his mighty *splendour. ¹⁰This will happen when in that *Day he comes to be honoured by those who belong to him and to be revered among all who have believed. You too are included, for you have believed the testimony we brought you. ¹¹This is why we always pray for you, that our God may count you worthy of his call. We pray that by his power he will fulfil all your desires for goodness and perfect all your works that spring from faith. ¹²We pray that the *name of our Lord Jesus will be honoured among you, and that you will be honoured because you belong to him. May our God and the Lord Jesus Christ graciously make this come true.

2 *Brothers, †we must talk to you about the *coming of our Lord Jesus Christ and †our being gathered together to meet him. ²We beg you not to be suddenly shaken out of your senses, nor to be alarmed by any assertion that the *Day of the Lord is already here. This might be made either †in a prophetic utterance or in some statement or in a letter purporting to come from us. ³Let no one deceive you in any way. That Day will not come until †the great Rebellion has taken place. Then †lawlessness will be revealed in the form of a man, the one who is doomed to destruction. ⁴He will oppose and exalt himself against any so-called deity or any object of worship. He will even dare to take his seat in God's sanctuary, †proclaiming himself to be God.

⁵Do you not remember that I used to tell you this while I was still with you? ⁶And you know †what is restraining him at present until the appointed *time comes for him to be revealed. ⁷For lawlessness is even now secretly at *work; but when he who is restraining him is no longer there, nothing will be *secret any more. ⁸The lawless one will be at once revealed. Then the Lord Jesus will *come in all his splendour; he will breathe upon him and destroy him and take away all his power. ⁹The coming of the lawless one will be accomplished through the power of *Satan. It will be attended by every kind of mighty work, by false *signs and wonders. ¹⁰Those doomed to destruction will be wickedly deceived because they have not gladly accepted the truth that could have saved them. ¹¹That is why God causes them to suffer delusion: they believe that what is false is true, ¹²and so all those who do not believe the truth but take pleasure in wickedness will come under judgement.

¹³*Brothers, the Lord loves you, and we for our part must always thank God for you. For when God consecrated you by the Spirit and caused you to believe in the truth, he chose you as †the very first to be saved. ¹⁴He called you to this through the *Good News which we brought you, so that you should share the *glory of our Lord Jesus Christ. ¹⁵Therefore, brothers, stand firm; hold fast to the traditions we have taught you either by word or by letter.

¹⁶May our Lord Jesus Christ himself, and God our Father who showed us such love and in his kindness gave us such lasting

encouragement and good hope, ¹⁷encourage and strengthen you in every good deed and word.

3 And now, ^{*}brothers, pray for us that the Lord's ^{*}message may spread swiftly and be received with honour, as it is among you, ²and that we may be saved from perverse and evil men; for it is not all who have faith. ³But the Lord is faithful; he will strengthen you and guard you from [†]evil. ⁴Moreover we are confident that the Lord will not fail us where you are concerned, and that what we tell you to do you are even now doing and will continue to do. ⁵May the Lord direct your ^{*}hearts to the [†]love of God and to the steadfastness of Christ.

⁶^{*}Brothers, we order you in the ^{*}name of our Lord Jesus Christ to have nothing to do with any brothers who live in [†]idleness and ignore the ^{*}tradition which we passed on to them. ⁷You know how you should imitate our example. When we were with you, we did not live in idleness. ⁸We paid for all the food we were given. We worked hard and painfully night and day that we might not be a burden to any one of you. ⁹This was not because we had no right to be maintained but so that we might offer ourselves to you as a pattern of behaviour. ¹⁰Indeed when we were with you we gave you this order: if a man will not work he shall not eat. ¹¹We hear that some of you are living in idleness, not working but just being busybodies. ¹²In the name of the Lord Jesus Christ we order and require such men to get on with their work quietly and earn their own living. ¹³As for you, brothers, as long as you are doing what is right never lose heart. ¹⁴If anyone does not obey our instructions given in this letter, take note of him and have nothing whatever to do with him. Perhaps that will make him ashamed of himself. ¹⁵I do not mean that you should treat him as an enemy, but warn him as a brother.

¹⁶Whatever befalls, may the Lord of ^{*}peace himself keep you in his own peace. The Lord be with you all.

¹⁷According to my usual practice in all my letters I write my own signature, Paul, and send you greetings in my own handwriting. ¹⁸The ^{*}grace of our Lord Jesus Christ be with you all.

THE FIRST LETTER OF PAUL TO

TIMOTHY

1 This letter is from Paul, *apostle of Christ Jesus by the command of God our Saviour and Christ Jesus on whom our hope rests, ²to Timothy his true son in the faith. May *grace, *mercy and *peace from God the Father and Christ Jesus our Lord be yours.

³I want you to stay on in Ephesus as I asked you to do when I was leaving for Macedonia. I want you to order certain people to stop teaching false doctrines ⁴and devoting their energies to the study of *fables and †endless *genealogies. These promote speculations but they do not further God's plan. Only faith can do that. ⁵The purpose of this order is to promote that love which comes from a pure *heart, a clear *conscience and sincere faith. ⁶Some have missed the way and turned aside to futile discussion. ⁷They would like to be teachers of the †*Law, though they do not understand either their own words or the subjects about which they speak so confidently.

⁸We know that the *Law is an excellent thing if properly used, ⁹that is, if we recognize that †it is not aimed at the innocent but at the lawless and undisciplined, at the impious and sinful, the irreligious and †worldly, parricides and matricides, murderers, ¹⁰immoral people, homosexuals, kidnappers, liars, perjurers and whatever else is against sound doctrine, ¹¹the doctrine which accords with the *glorious *Good News of the blessed God which he has entrusted to me.

¹²I thank Christ Jesus our Lord †who has given me strength for this service, for it was he who considered me faithful and appointed me to this task, ¹³even though formerly I was a *blasphemer, a persecutor and a man of violence. But he showed me mercy because, not being a believer, I had acted in ignorance;

¹⁴the *grace of our Lord was most abundantly given to me, together with the faith and love which are ours in union with Christ Jesus. ¹⁵Christ Jesus came into the world to save sinners. †You can believe that word without any reservation. And I am the worst sinner of them all. ¹⁶But the reason why Christ Jesus showed me mercy was that he wanted me to be the first instance of his perfect forbearance. He wanted to make me a †pattern for those who would come to have the faith in him which leads to *eternal life. ¹⁷Now to the †King of the ages, immortal, invisible, the only God, be honour and *glory for ever and ever. Amen.

¹⁸Timothy, my son, certain words of *prophecy about you spoken long ago prompted me to lay this responsibility on you. Be true to those prophetic words and fight the good fight ¹⁹with faith and a clear *conscience. Some have thrust conscience aside and their faith has been shipwrecked. ²⁰Among them are Hymenaeus and Alexander, whom I have †handed over to *Satan. They must be taught through discipline not to *blaspheme.

2 First of all, then, I ask that petitions, prayers, intercessions and thanksgivings be offered for all men; ²pray for kings and all who are in authority, that we may lead a quiet and peaceful life, with all *godliness and dignity. ³This is good, and pleasing to God our Saviour, ⁴who wants all men to be saved and come to know the truth. ⁵There is one God; and there is also one mediator between God and men, the man Christ Jesus. ⁶He gave himself †to set all men free, and so †he bore witness, at times of his own choosing, to God's saving purpose. ⁷†This is what I have been appointed to *proclaim as an *apostle (believe me, this is the truth), to teach the *Gentiles the true faith.

⁸So, wherever you meet for worship I want the men to lift their hands in prayer; but they must be dedicated men, free from anger and argument. ⁹I also want the women to dress themselves in a becoming manner with taste and modesty. They should not braid their hair, or wear gold, pearls or costly clothes. ¹⁰Let them adorn themselves with good deeds, for that is what is suitable for women who profess *godliness. ¹¹Women must be learners, quiet and submissive. ¹²I do not allow women to teach, or to have authority over men; they must keep quiet. ¹³For Adam was formed first, then Eve, ¹⁴and it was not Adam who was deceived. The woman

was deceived and then fell into sin. ¹⁵However, women will be saved †by child-bearing, provided they continue living a life of faith, love and holiness, with all due modesty.

3 'The man who aspires to be a †leader in the community has set his heart on a splendid thing.' Whoever said that, spoke a true word. ²For a true leader of our people must be above reproach. He must have one wife only, and he must be sober and self-restrained, living a well-ordered life. He must be hospitable and he must be a good teacher. ³He must not be too fond of wine. He must not be aggressive but gentle and peaceable in disposition. He must not be a money-lover. ⁴He should manage his own household well and command the respect of his own children. (⁵If a man does not know how to manage his own household, how will he be able to take care of the *church of God?) ⁶He must not be a new convert, for he might become conceited and fall under the †same judgement as the *devil. ⁷He must also have a good reputation with those outside the church, for he must not be open to reproach and be snared by the devil.

⁸*Deacons also must be serious men. They must mean what they say, and they must not drink wine to excess. They must keep clear of shady finance, ⁹and should hold the †deep truths of our faith with a good *conscience. ¹⁰They must first be tested, and if there is nothing against them, let them serve. ¹¹†Their wives too must be serious-minded; they must not be scandal-mongers but sober and completely trustworthy. ¹²A deacon must have one wife only, and must manage both children and household well. ¹³Those who have given good service gain for themselves a good standing and the right to be listened to when they speak about our faith in Christ Jesus.

¹⁴Even as I write to you, I am hoping to come and see you soon. ¹⁵But I am writing so that, if I should be delayed, you may know how men should behave in God's household, for that is the *church of the living God, the pillar and mainstay of the truth. ¹⁶How unquestionably great is the *secret of our *religion:

He was revealed in a human body,
he was vindicated by the Spirit.
He was seen by *angels,

he was *proclaimed among the nations.
 He was believed in all over the world,
 he was taken up in *glory.

4 The Holy Spirit clearly says that in †later *times some will pay heed to spirits which will lead them astray and to teachings which come from *demons, and they will fall away from the faith. ²False teachers whose *consciences are †branded with the devil's own mark will deceitfully ³prevent marriage. They will also forbid certain foods which God made and intended believers who know the truth to use with gratitude to him. ⁴Everything that God has made is good. Nothing is to be rejected, but it must be received with gratitude, ⁵for it is consecrated by †God's word and by prayer.

⁶If you give these instructions to the *brothers, you will be a good servant of Christ Jesus, and the teachings of the faith and the excellence of the instruction which you have always followed will help you to grow up spiritually yourself. ⁷Have nothing to do with those thoroughly †worldly *fables fit only for old women. Keep yourself in training for the practice of true *religion. ⁸Physical exercise is of some value, but the exercise of true religion is wholly valuable because it holds promise both for the present life and for the life to come. ⁹†Whoever said that can be believed and deserves to be trusted. ¹⁰For we have set our hope on the living God who is the Saviour of all men, especially of believers, and that is why we toil and labour.

¹¹Pass on these instructions in your teaching. ¹²Do not let anyone look down on you because you are young, but set the believers an example by the way you speak and behave, by your love, faithfulness and purity. ¹³Until I come, give all your attention to the †public reading of the Scriptures, to preaching and to teaching. ¹⁴Do not neglect the spiritual *gift which is yours, which was given to you †when the *prophets spoke and the body of *elders †laid their hands on you. ¹⁵Practise these things, give yourself to them and let everyone see what progress you are making. ¹⁶Watch yourself and your teaching. Persevere, for by doing so you will save both yourself and your hearers.

5 Do not rebuke an †older man but appeal to him as if he were your father. Treat younger men as your brothers, ²older women as your mothers, and younger women as your sisters, †with all propriety.

³†You must accept responsibility for those who are truly widows. ⁴But if a widow has children or grandchildren, †the first thing is that they must learn to do what is their *religious duty to their own family and to repay those who brought them up. This is what pleases God. ⁵Now the true widow is one who has been left all alone; she has fixed her hope on God and spends all her time, night and day, praying and asking for his help. ⁶But the widow who becomes a loose woman enjoys a living death. ⁷Pass on these instructions, so that the widows may be above reproach. ⁸Anyone who fails to provide for his relations, and especially for those of his own family, has denied the faith, and is worse than an unbeliever.

⁹A widow may be †enrolled if she is not less than sixty. She should have been married once only ¹⁰and should have a †reputation for good works. She should have had the care of children, been hospitable, †washed the feet of God's *people, helped those in trouble and devoted herself to every kind of good work. ¹¹Do not enrol younger widows. For when their natural desires rebel against the discipline of Christ, they want to marry; ¹²then they are criticized for breaking their †original vow. ¹³Furthermore, as they go round from house to house, they learn to be idle, and not only to be idle but to be gossips and busybodies, talking of things they should not. ¹⁴I would like the younger widows to marry, have children, manage a home, and not give †the enemy any opportunity of speaking evil of us. ¹⁵Already some have turned away to follow *Satan. ¹⁶Any woman who is a believer and has widowed relatives must support them. The *church must not be burdened; it must be free to support those who are truly widows.

¹⁷Those *elders who are good leaders should be considered worthy of †double pay, especially those who work hard at preaching and teaching. ¹⁸Scripture says, 'You must not muzzle an ox while it is trampling out the grain', and also, 'The worker deserves his wages.' ¹⁹Do not listen to any charge against an elder unless there are two or three witnesses present. ²⁰Reprove publicly those who commit sin, so that the rest may be afraid. ²¹I solemnly

charge you before God and Christ Jesus and the holy *angels to observe these instructions. Never prejudge, always be impartial. ²²Do not be in a hurry to †ordain anyone; do not be a partner in someone else's sins; keep yourself pure. ²³You should give up drinking only water; take a little wine for your digestion and your frequent bouts of sickness.

²⁴Some men's sins are obvious and lead them straight to judgement; the sins of others catch up with them later. ²⁵In the same way good deeds are also obvious; even if they are not, they cannot be kept secret.

6 Those who are †in subjection as slaves must consider their masters worthy of all respect. If they do not, †both God's name and our Christian teaching will be brought into disrepute. ²Slaves whose owners are believers must not treat them with less respect just because they are *brothers. They must serve them all the better, because those who benefit from their service are dear to them as fellow-Christians.

†This is what you must emphasize in your teaching. ³Anyone who teaches a different doctrine and does not follow the sound precepts of our Lord Jesus Christ and true *religious teaching ⁴is full of conceit and knows nothing. He is a sick man. He wants only arguments and wordy wrangles which lead to envy, quarrelling, slander, evil suspicions ⁵and constant irritations. All these are practised by men who are mentally corrupt and have lost all sense of the truth. They think religion should be a means of becoming rich. ⁶†And so it is indeed, if we know how to be content with what we have. ⁷We brought nothing into the world, †and we can take nothing out. ⁸If we have food and clothes, that should be enough for us. ⁹Those who want to be rich fall into temptation and are trapped by many foolish and harmful desires, which plunge men into ruin and destruction. ¹⁰The love of money is †a root from which all kinds of evil grow; some in their eagerness for it have been led astray from the faith and have stabbed themselves to the heart with many a bitter sorrow.

¹¹But you are a man of God and must avoid all these things. You must set your heart on *righteousness, *godliness, faithfulness, love, steadfastness and gentleness. ¹²†As one competing in the great race of faith, strain every nerve and grasp the prize of

*eternal life. God called you for this when you †nobly confessed your faith before many witnesses. ¹³In the presence of God who gives life to all things, and before Christ Jesus who nobly confessed his faith before Pontius Pilate, I charge you ¹⁴to be true to your commission: keep it faultlessly and without reproach until our Lord Jesus Christ *appears again. ¹⁵For in his own good *time God will reveal him again – God who is the Blessed One, sole Sovereign, King of kings and Lord of lords; ¹⁶he alone is immortal; he dwells in unapproachable light. No one has ever seen him and no one can see him. To him be honour and eternal sovereignty. Amen.

¹⁷Warn those who are rich in this world's goods not to be arrogant. They must not set their hope on riches which are so uncertain, but on God who generously gives us all things to enjoy. ¹⁸Tell them to do good, to be rich in good deeds and to share freely with others in fellowship. ¹⁹So with their wealth they will lay up for themselves a good foundation for the future and take hold of that life which is true life.

²⁰Timothy, guard what has been entrusted to you. Avoid the idle chatter of †worldly people and the contradictory arguments of what is falsely termed *knowledge. ²¹Some have claimed to possess it and have missed the way as regards the faith.

*Grace be with you all.

THE SECOND LETTER OF PAUL TO

TIMOTHY

1 This letter is from Paul, whom God willed to be an *apostle of Christ Jesus and to proclaim the life that is promised in union with Christ Jesus, to his dear son Timothy. ²May *grace,

*mercy and *peace from God the Father and Christ Jesus our Lord be yours.

³I thank God, whom I can honestly say that I serve as my ancestors did, when I remember you, as I always do, in my prayers night and day. ⁴I remember how you wept, and I long to see you again, for that would make me completely happy. ⁵I remember the sincerity of your faith. Your grandmother Lois possessed it first of all, then your mother Eunice, and I am sure you have it too. ⁶This is why I am reminding you to stir up into a flame that spiritual *gift which God gave you when I laid my hands on you. ⁷For God did not make us cowards; he gave us power, love and self-restraint. ⁸So do not be ashamed to speak out for our Lord, and do not be ashamed of me, his prisoner. Rely on God's power and take your share of hardship for the sake of the *Good News. ⁹God saved us to be his own people, not because of anything we had done but because this was his own gracious purpose. Before time began *grace had been given to us through our union with Christ Jesus, ¹⁰but now it has been brought to light through the *appearing of our Saviour Christ Jesus. He has put an end to death and brought life and immortality to light through the Good News, ¹¹which I was appointed to *proclaim as *apostle and teacher. ¹²This is why I am suffering as I do. But I am not ashamed, for I know the One I trust and am sure that up to that *Day he can take care of †what I have entrusted to him. ¹³Keep before you as a model the sound teaching which I gave you, and live in the faith and love which is ours in our union with Christ Jesus. ¹⁴Keep safe, through the power of the Holy Spirit who dwells in us, that noble gift which has been entrusted to you.

¹⁵As you know, everyone in *Asia, including Phygelus and Hermogenes, has deserted me. ¹⁶May the Lord be kind to the household of Onesiphorus. Again and again he cheered me up, and was never ashamed of my being a prisoner. ¹⁷As soon as he came to Rome he searched for me until he found me. ¹⁸You know very well the many services which he rendered in Ephesus. May the Lord grant him the Lord's own *mercy on that *Day.

2 My son, be strong through the *grace which comes from union with Christ Jesus. ²You have heard what I taught in the presence of many witnesses. Pass that teaching on to the care

of trustworthy men who will be competent to teach others also. ³Take your share of hardship as a good soldier of Christ Jesus. ⁴A soldier on active service who wants to keep in favour with his commanding officer does not become involved in the affairs of civilian life. ⁵And no athlete can wear the †victor's laurels unless he has kept the rules. ⁶The farmer who does the work must have first share in the harvest. ⁷Think about what I am saying; the Lord will help you to understand completely.

⁸Remember Jesus Christ, his resurrection from death and his descent from David. This is the *Good News which I preach. ⁹Because of this I suffer like a criminal and am even in chains. But God's *message is not in chains. ¹⁰So for the sake of God's chosen ones I can endure anything, that they too may find the †*glorious and eternal salvation which is *in Christ Jesus. ¹¹This is a trustworthy saying:

‘If we have died with him, we shall also live with him.

¹²If we are steadfast, we shall also reign with him.

If we disown him, he will also disown us.

¹³If we are faithless, he remains faithful,
for he cannot disown himself.’

¹⁴Keep on reminding your people of these things and solemnly charge them before God not to wrangle about words. This serves no useful purpose and it leads to the ruin of the hearers. ¹⁵Do your best to †present yourself to God as one approved by him, as a workman who has no need to be ashamed, one who goes straight to the point in explaining the *message of the truth. ¹⁶Have nothing to do with the idle chatter of †worldly people; those who practise it go on to even worse irreverence. ¹⁷Their teaching will spread like a gangrenous sore. Among them are Hymenaeus and Philetus; ¹⁸they have missed the way as regards the truth. They say that †our resurrection has already taken place and are upsetting some people's faith. ¹⁹But the foundation of the faith stands firm. God himself laid it and it bears †this inscription: ‘The Lord knows those who are his . . . Everyone who speaks God's name must turn away from evil.’

²⁰In a large house there are vessels not only of gold and silver, but also of wood and earthenware. The former are †valuable, the latter cheap. ²¹If anyone cleanses himself from the evils I have

mentioned, he will be a valuable vessel, dedicated to God, useful to his master and ready for every good work. ²²Turn your back on the desires of your youth and join the company of those who sincerely invoke the Lord's name as they go in search of *righteousness, faithfulness, love and *peace. ²³Have nothing to do with foolish and stupid arguments; you know that they breed quarrels. ²⁴The Lord's *servant must not be quarrelsome; he must be kind to everyone, a skilful teacher, tolerant, ²⁵⁻²⁶and gentle in correcting his opponents. The *devil may have caught them alive in his snare and made them do whatever he wants. But perhaps God will help them to repent and know the truth, so that they will come to their senses and get away from him.

3 I want you to know that in the last *days difficult times will come upon us. ²Men will love only themselves and money; they will be boastful, arrogant and abusive; they will have no respect for parents, no gratitude, no reverence ³and no natural affection; they will be relentless, slanderous, dissolute and savage. They will hate whatever is good. ⁴They will be treacherous, reckless and conceited. They will love pleasure rather than God. ⁵Outwardly they will observe the forms of *religion, but in their lives they will reject its real power. Have nothing to do with these men. ⁶Among them are those who make their way into private homes and get control over silly women who are overwhelmed by their past sins, and led on by desires of all kinds, ⁷women who are always trying to learn but who never qualify in a knowledge of the truth. ⁸Just as †Jannes and Jambres opposed Moses, so do these men oppose the truth. They are corrupt in mind and unqualified in the faith. ⁹But they will not go much further, for everyone will see how foolish they are. That is what happened to Jannes and Jambres.

¹⁰Not so with you. For you have followed my teaching, my way of life and my purpose. You know all about my faith, forbearance and love. You know how I bore ¹¹my persecutions and sufferings, as I did in Antioch, Iconium and Lystra. What terrible persecutions they were! Yet the Lord delivered me from them all. ¹²Everyone who wants to live a *godly life as a *Christian will be persecuted; ¹³but evil men and impostors will go from bad to worse. They will deceive others and will be themselves deceived.

¹⁴But you must be loyal to the truths you have been taught and which you have fully accepted, because you know who your teachers were. ¹⁵You know that from your earliest days you have been familiar with the Holy Scriptures and that these can give you the wisdom that leads to salvation if you believe in Christ Jesus. ¹⁶†Every inspired scripture is also useful for teaching, for reproof, for correcting error and for training in *right living. ¹⁷If he obeys it, the man of God will be competent and fully equipped for every good work.

4 In the presence of God and of Christ Jesus, who is to judge the living and the dead, and remembering that Christ will *come again and that he will come to rule, I solemnly charge you: ²*proclaim the *message, press on at all times, favourable or unfavourable; reprove your listeners, correct them, encourage them with all patience and never stop teaching them. ³For a *time will come when they will refuse to listen to sound doctrine. They will want to hear only what they fancy and will collect teachers for themselves, just as they like. ⁴They will shut their ears to the truth and will turn aside to *fables. ⁵But you must keep your head whatever happens. You must be ready to suffer. You must do the work of an evangelist. You must carry out your duty to the full.

⁶†As for me, the sacrificial ritual has already begun and the time for my departure is at hand. ⁷I have run the great race, I have finished the course, I have kept the faith. ⁸Now it remains for me to receive the †crown of *righteousness, which the Lord who judges rightly will give me on that *Day. Nor shall I be alone; all shall receive it who in love have set their hearts on his *coming again.

⁹Do your best to come to me soon, ¹⁰for Demas has left me. He loved this †world too much and has gone off to Thessalonica. Crescens has gone to Galatia and Titus to Dalmatia; ¹¹Luke alone is with me. Pick up Mark and bring him with you; he is useful to me †in the work. ¹²I have sent Tychicus to Ephesus. ¹³When you come, bring the cloak which I left with Carpus at Troas, also the books, especially †the parchments. ¹⁴Alexander the coppersmith did me a great deal of harm. The Lord will deal with him for what he has done. ¹⁵Be on your guard against him, for he bitterly opposed our *message.

¹⁶At the first hearing of my case no one supported me, but everyone deserted me. May it not be held against them. ¹⁷But the Lord stood by me and gave me strength, and I was able fully to *proclaim the message for all the *Gentiles to hear; and so I was rescued from the lion's mouth. ¹⁸The Lord will rescue me from all harm and bring me safely into his heavenly *Kingdom. *Glory be to him for ever and ever; Amen.

¹⁹Greet Prisca and Aquila and the family of Onesiphorus.

²⁰Erastus remained at Corinth. I left Trophimus sick in Miletus.

²¹Do your best to come before winter. Eubulus, Pudens, Linus, Claudia and all the *brothers send you their greetings. ²²The Lord be with your spirit. *Grace be with you all.

THE LETTER OF PAUL TO TITUS

1 This letter is from Paul, God's *servant and Jesus Christ's *apostle. I was sent to build up the faith of God's chosen people and to teach them the truth of our *religion, ²which looks to the hope of *eternal life. This is what God promised before the beginning of time, and he keeps his word. ³†In his own *time God our Saviour made his *message plain and commanded that the *proclamation of it should be entrusted to me. ⁴I write to you, Titus, my true son in the faith we share. May *grace and *peace be yours from God the Father and Christ Jesus our Saviour.

⁵I left you behind in Crete that you should put in order what remained to be done. My instructions to you were that you should appoint *elders in every town. ⁶These were to be men of blameless character; they were to have one wife only, their children were to be believers, above suspicion in matters of morals, and well behaved. ⁷The *bishop is responsible for the household of

God. He also must be a man of blameless character; he must not be self-opinionated or quick-tempered; nor must he be too fond of wine, or aggressive, or involved in any shady finance. ⁸But he must be hospitable and a lover of all good. He must be self-restrained, just, devout and disciplined. ⁹He must have a firm grasp of the word which can be trusted and which accords with our doctrine. So he will be able both to offer encouragement by sound teaching and to defeat the arguments of opponents.

¹⁰There are many undisciplined babblers about, especially among the Jewish converts, and they are causing mischief. ¹¹They must be silenced, for they are upsetting whole families, shamelessly teaching error for the sake of money. ¹²One of their own company, whom they regard as a *prophet, has said,

‘Cretans are always liars, wicked beasts, gluttonous idlers.’

¹³That is a true word. So you must rebuke them sharply so that they remain sound in faith ¹⁴and no longer take notice of Jewish *fables and the instructions of men who have rejected the truth. ¹⁵To those who are pure everything is pure; but to those who are defiled and unbelieving nothing is pure; both their minds and their *consciences are defiled. ¹⁶They profess to know God but they deny him by their actions. They are thoroughly objectionable rebels, quite useless for all good purposes.

2 You yourself must speak what is in keeping with sound doctrine: ²you must tell the older men to be sober, serious, self-restrained, of sound faith, loving and patient. ³The older women are to live lives of †reverence to God. They must not be scandal-mongers or addicted to wine. They must teach what is good, ⁴and train the young wives to love their husbands and their children, ⁵to be self-restrained, pure, good housewives, kind, and obedient to their husbands. So God’s *message will not be brought into disrepute. ⁶Urge the younger men also to be self-restrained. ⁷And you yourself must set a good example in everything you do. In your teaching you must be sincere and serious. ⁸Whatever you say must be so sound and irreproachable that any opponent will be put to shame and have nothing bad to say about us.

⁹Slaves are to be submissive to their masters in all things. They

must try to give satisfaction, not answering back ¹⁰and not pilfering. They must show that they are entirely trustworthy and so in every way bring credit to the teaching of God our Saviour.

¹¹For the *grace of God has been revealed, bringing salvation to all men. ¹²It is teaching us to give up all ungodliness and worldly desires and, †there and now, to live lives that are disciplined, *righteous and *godly, ¹³while we look for the fulfilment of our blessed hope, the *appearing in *glory of †our great God and Saviour, Jesus Christ. ¹⁴He gave himself for us that he might set us free, purify us from all wickedness, make us his chosen *people and inspire us to do good.

¹⁵This is what you must say; you have full authority to encourage or to reprove your people. No one must be allowed to ignore you.

3 Remind your people to submit to rulers and authorities; they must obey them and be ready for every good work. ²They must not slander anyone or be quarrelsome but must be considerate and courteous in their attitude to all men. ³There was a time when we ourselves were foolish and disobedient. We had lost our way and were enslaved to desires and pleasures of various kinds. We passed our lives in malice and envy, hateful to one another and hating one another. ⁴But when God our Saviour revealed his kindness and his love for men, ⁵he saved us. It was not because of any *righteous acts of our own but because he himself is *merciful. We were reborn through †the water of rebirth, that renewal which is given by the Holy Spirit. ⁶For God freely poured out the Spirit on us through Jesus Christ our Saviour. ⁷So by his *grace he made us right with God and †gave us the sure hope of *eternal life as our own *possession.

⁸All this is true, and I want you to insist on these things, so that those who have come to believe in God may make up their minds to engage in good works. †This is good advice, which men will find useful. ⁹But avoid foolish arguments, the study of *genealogies, quarrels, and disputes about the *Law, for they are useless and futile. ¹⁰You should warn a †trouble-maker not more than twice. After that have nothing more to do with him. ¹¹You may be sure that a man like that has a perverted mind. He is doing wrong and he knows it.

¹²As soon as I send Artemas or Tychicus to you, do your utmost to come to me at Nicopolis, for I have decided to spend the winter there. ¹³Do your best to help Zenas the †lawyer and Apollos forward on their way, and see that they have all they need. ¹⁴And our own people must learn †to relate their good works to genuine needs. They must not waste their efforts.

¹⁵All who are with me greet you. Greet †our friends in the faith. *Grace be with you all.

THE LETTER OF PAUL TO PHILEMON

¹This letter is from Paul, now in prison for the sake of Christ Jesus, and from Timothy our *brother to our dear friend and colleague Philemon, ²to Apphia our *sister, to Archippus our fellow-soldier and to the *church that meets in Philemon's house. ³May *grace and *peace be yours from God our Father and the Lord Jesus Christ.

⁴I always remember †you in my prayers, my friend, and never fail to thank my God, ⁵hearing as I do how †you love and trust the Lord Jesus and all God's *people. ⁶I pray that as you share your faith with others we all may be enabled to understand more and more fully how richly blessed we are as Christ's followers. ⁷I was greatly cheered and comforted, my friend, when I heard how your loving care had refreshed the hearts of God's people.

⁸So, although with all the freedom which is ours in the fellowship of Christ I might order you to do what is right, ⁹I would rather appeal to you for love's sake. Yes, I, Paul and none other, ambassador of Christ Jesus though at present a prisoner for his sake, ¹⁰appeal to you for my child Onesimus, who became my son after I was imprisoned – ¹¹†Onesimus, once useless to you but now useful indeed both to you and to me. ¹²I am sending him

back to you, part though he is of my very self. ¹³I would have liked to keep him here with me to help me, in your place, while I am a prisoner for the sake of the *Good News, ¹⁴but I do not wish to do anything without your consent. You must not be compelled to be kind, you must be quite free. ¹⁵Perhaps he was taken away from you for a while that you might have him back for ever, ¹⁶no longer as a slave but much more than that, as a beloved *brother. That is what he is especially to me. How much more to you, both as man and as fellow-*Christian.

¹⁷If, then, you regard me as a partner in the faith, welcome him as you would welcome me. ¹⁸If he has done you any wrong or owes you anything, put that down to my account. ¹⁹Here is my own signed guarantee: I, Paul, will repay. I need not mention, by the way, that you owe your very self to me. ²⁰Think of that, *brother! I would like to be paid back in a *Christian way. Cheer me up as a fellow-Christian can.

²¹Even as I write this I am sure you will do what I ask and even more. ²²At the same time, please prepare a room for me, for I hope that in answer to your prayers God will help me to visit you.

²³Greetings to you from Epaphras my fellow-prisoner for the sake of Christ Jesus, ²⁴and from Mark, Aristarchus, Demas and Luke, my fellow-workers. ²⁵The *grace of our Lord Jesus Christ be with †you all.

A LETTER TO HEBREWS

1 In the past God spoke to our forefathers by the *prophets in many and various ways. ²Now †at the end of this age he has spoken to us by †a Son. It was through him that God made the universe, and he has appointed him to enter into *possession of the whole world. ³He †radiates God's *glory, †he shows us exactly what God's nature is, and by his powerful word he

upholds the universe. When he had made it possible for man to be cleansed from sin, he sat down at the *right hand of Almighty God in heaven, ⁴†and received the name of Son, thus becoming far greater than the *angels with their inferior name.

⁵God never said to any of the angels,

‘You are my Son;
today I have become your Father’,

or, ‘I will be a father to him,
and he shall be a son to me.’

⁶†And when God is about to send his *first-born Son into the world, he says,

‘Let all God’s angels worship him.’

⁷Now when speaking of angels he says,

‘He makes his angels into winds
and his servants into flames of fire.’

⁸But when speaking of the Son he says,

‘†Your throne, O God, will last for ever and ever.
Your royal sceptre stands for justice.

⁹You love *right and hate wrong.
This is why God, your God, called you
and not your companions,
and gave you the joy of being anointed king.’

¹⁰Again he says,

‘O Lord, in the beginning you laid the foundation of the
earth.

With your own hands you made the heavens;

¹¹they will all be destroyed, but you remain;
they will all become old, as clothes become old.

¹²You will roll them up like a cloak;
they will be changed as clothes are changed.
But you remain the same,
you will never die.’

¹³God has never said to any of his angels,

‘Sit at my *right hand
until I make your enemies like a footstool for your feet.’

¹⁴All the *angels, then, are simply spirits in the service of God,
sent to help those who are to enter into salvation.

2 For this reason we must pay even closer attention to what we have heard, so that we do not drift from our course. ²We know that †the word of the *Law, spoken through *angels, was so binding that anyone who broke it or disobeyed it was duly punished. ³How then can we escape if we take no notice of an offer of salvation so important that God announced it first through the Lord himself? Those who heard him confirmed it to us, ⁴and God himself added his own witness by *signs, wonders and various works of power, and by distributing the gifts of the Holy Spirit as he saw fit.

⁵We are speaking about the world to come, and it was not to angels that he subjected that world. ⁶Someone says, somewhere in the Scriptures,

‘What is man, that you should remember him?

What is the son of man that you should show concern for him?

⁷You made him †for a little while lower than angels,
you crowned him with *glory and honour,

⁸you subjected all things under his feet.’

‘Subjected all things to him’ means that he left nothing that was not subjected to him. But as it is, we do not see all things subjected to him. ⁹What we do see is Jesus, he who was made †for a little while lower than angels but now is crowned with glory and honour because of the death he suffered. God by his *grace did all this that Jesus might die for everyone.

¹⁰It was fitting that God who created all things for his own purposes should, in bringing many sons to *glory, make him who leads them to salvation perfect through sufferings. ¹¹For both the one who cleanses them from sin and those whom he cleanses are all from the same Father. That is why he is not ashamed to call them brothers. ¹²He says,

‘I will proclaim your name to my brothers,

I will join the congregation in singing your praise.’

¹³And again he says,

‘I will put my trust in God’,

and again,

‘Here I am, with the children whom God gave me.’

¹⁴Now since the children have flesh and blood in common, Jesus also shared their human nature in the same way. His purpose was to depose the *devil, who had power over death, ¹⁵and release those who all their lives had been held in slavery by the fear of death. ¹⁶Clearly it is not to †help *angels that he comes; it is to help Abraham's descendants. ¹⁷This is why he had to be made in all respects like his brothers, that he might serve God as a high *priest with compassion and faithfulness, and so †take away the sins of the *people. ¹⁸It is because he himself has been tested by suffering that he is able to help those who are now being tested in the same way.

3 And so, my *brothers, whom God has set apart for himself and called to share the life of heaven, think about Jesus. He is the *Apostle and High *Priest of †our religion, ²and he was faithful to God who appointed him, just as Moses was faithful in all God's household. ³But Jesus is counted worthy of greater honour than Moses, just as the founder of a †household is more than the household itself. ⁴Every household is founded by someone, but God is the founder of everything. ⁵Now it was as a servant that Moses was faithful in all God's household, and so bore witness to what God would say in the future; ⁶but Christ was faithful as a son, †ruling over God's household. And we are God's household if only we keep our confidence and pride in the hope that is ours.

⁷As the Holy Spirit says,

‘Listen to his voice today.

⁸Do not be stubborn as you once were when you rebelled against him,

that day when you put him to the test in the desert.

^{9–10}There your forefathers tried and tested me

and for †forty years they watched me at work.

That is why I became angry with the people of that time and said, “Their thoughts are always wrong, they do not understand my ways.”

¹¹So in my anger I swore

that they would never come in and rest with me.’

¹²Be careful then, *brothers, that none of you through wicked

disbelief should fall away from the living God. ¹³What you should do, as long as that word of Scripture 'Today' still applies to us, is to encourage one another every day and ensure that no one is seduced by sin and made stubborn against God. ¹⁴For if only we hold firm to the end the confidence we had at the beginning, we shall have become Christ's partners. ¹⁵Scripture says to us also,

'Listen to his voice today.

Do not be stubborn as you once were when you rebelled against him.'

¹⁶Who listened to his voice and rebelled? All those who came out of Egypt under Moses. ¹⁷With whom was God angry for forty years? With those who sinned, and who fell dead in the desert. ¹⁸And to whom did he swear that they would never come in and rest with him? Surely to those who disobeyed him. ¹⁹So we see that they were not able to go in to him because they did not believe.

4 Now as long as God's promise that we should go in and rest with him still stands, the one thing we should fear is that any one of you should †think he has missed his chance. ²The *Good News has been *preached to us just as it was to those men of old. But the preaching that they heard was no good to them because, although they heard it with their ears, †they did not believe it in their hearts. ³We on the other hand are going in to rest with him because we are believers. Scripture says,

'In my anger I swore

that they would never come in and rest with me',

though ever since the creation of the world God's work had been finished. ⁴For this is what Scripture says somewhere about the seventh day: 'God rested from all his work on the seventh day.' ⁵But Scripture also says, 'They shall never come in and rest with me.' ⁶Clearly then it is still open for some to go in and rest with him, and since those who first heard the *Good News disbelieved and did not go in, ⁷once again God appoints a day. 'Today', he says many years later in the Psalms of David and using the words quoted above, 'Today you must listen to his voice; do not be stubborn.' ⁸If †Joshua had given them rest, God would not have continued to speak of another day. ⁹So a *Sabbath rest is still open for the *people of God to enjoy; ¹⁰for if anyone

goes in and rests with God, he rests from his own work just as God rested from his. ¹¹Let us do our utmost then to enter that rest. We must not fail through being disobedient as they were.

¹²For God's *message is alive and active. It is sharper than any two-edged sword. It goes deep enough to divide *soul from spirit, joints from marrow. It judges the thoughts and intents of the *mind. ¹³Nothing in all creation is invisible to God. Everything lies naked and exposed to the eyes of him to whom we must give account.

¹⁴So let us hold fast to our religious faith, for we have a great high *priest who has †passed through the heavens, Jesus the Son of God. ¹⁵Our high priest is not one who cannot sympathize with our weaknesses. Because he was like us he was tested in every way as we are, but he did not sin. ¹⁶So let us approach the throne of *grace with confidence, that we may receive *mercy and find help through his grace in time of need.

5 Every high *priest is chosen from among men and appointed on behalf of men to serve before God, in order to offer gifts and sacrifices for sins. ²He can bear gently with those who are ignorant and erring, since he himself is subject to weakness, ³and because of that weakness he is obliged to make sin-offerings for himself also, just as he does for the *people. ⁴Further, no one takes this office upon himself, but only when called by God, just as Aaron was. ⁵So also Christ did not take upon himself the honour of becoming high priest; he was made high priest by God who said to him,

‘You are my Son;
today I have become your Father.’

⁶He says in another place also,

‘You are a *priest for ever, †in the order of Melchizedek.’

⁷In the days of his human life, Christ offered prayers and supplications with loud cries and tears to him who could have saved him from death, and he was heard because of his godly fear. ⁸Though he was Son, he learnt obedience from what he suffered, ⁹and when he was made perfect he became the cause of eternal salvation for all who obey him, ¹⁰and God named him high priest in the order of Melchizedek.

¹¹About †this we have much to say, but it is hard to explain, because you have become dull in understanding. ¹²By this time you ought to be teachers, but you need someone to teach you again the very first principles of God's revelation; you have come to need milk, not solid food. ¹³For anyone who lives on milk has no experience of the *message of *righteousness; he is an infant. ¹⁴But solid food is for mature men, who have perceptions trained by practice to distinguish between good and bad.

6 So let us leave behind the elementary stages of the *message of Christ. We have already taught you the fundamental things and we need not do it again. You know about giving up conduct which leads to death and about living by faith in God. ²We have already taught you about †various baptisms and the laying on of hands. You know about the resurrection of the dead and eternal judgement. †Now let us go on to advanced teaching. ³And so indeed we shall, if God permits. ⁴For those who have once received the light of God and have then fallen away cannot be made to repent again. They have experienced God's generosity and received a share of the Holy Spirit. ⁵They know by experience the goodness of God's word and the spiritual powers of the *age to come, ⁶and now they are themselves crucifying God's Son again and holding him up to contempt. ⁷God blesses soil which drinks up the rain that falls on it from time to time and produces a crop useful to those who farm it. ⁸But if that soil produces thorns and thistles, it is worthless. It is under God's curse and will finish in flames.

⁹But, dear friends, even if we speak like this we have no doubt about you. You know what is good and leads to your salvation. ¹⁰God is not unjust and he will not forget your work and the love which you have shown for him in your past and present service to his *people. ¹¹We are very eager that each one of you should go on showing the same zeal until your hope is fully and finally realized, ¹²and that you should never slack off. We want you to be like those who through faith and patience are now taking *possession of God's promises.

¹³When God made a promise to Abraham, he swore †by himself since he had no one greater to swear by. ¹⁴He said, 'I will certainly bless you and give you many descendants.' ¹⁵So

Abraham was patient and obtained what God had promised. ¹⁶Men swear by one who is greater than themselves and an oath gives an assurance which puts an end to all dispute between men. ¹⁷That is why God confirmed his promise with an oath. He wanted to make it abundantly clear to those who were to *possess the promise that he would not change his purpose. ¹⁸So God used two things, his promise and his oath, which cannot be changed and about which he cannot lie. Because of them †we who have taken refuge with him are greatly encouraged to †hold fast to the hope set before us. ¹⁹This hope is ours. It is like an anchor for our *souls. †It is sure and firm. It goes through the curtain into the inner sanctuary, ²⁰where Jesus went in before us on our behalf, for he has become high *priest for ever, in the order of Melchizedek.

7 This Melchizedek was king of Salem, *priest of God Most High. He met Abraham when Abraham was on his way back after defeating the kings and blessed him. ²So Abraham gave him a tenth part of all the spoils. Firstly, the name Melchizedek means ‘king of *righteousness’, and he is also king of Salem, which means ‘king of *peace’. ³There is no record of his father, mother or ancestors, no reference to his birth or death. He is like the Son of God; he remains a priest for all time.

⁴Consider how great this man is, to whom the patriarch Abraham gave a tenth part of the spoils. ⁵Those of the descendants of Levi who receive the priestly office are authorized to collect a tenth part from the *people according to the *Law, that is, from their fellow-Israelites, though they also are descended from Abraham; ⁶but this man whose descent is not traced from *priests received a tenth part from Abraham, and blessed even the man who had been given the promises. ⁷Unquestionably the inferior is blessed by the superior. ⁸Further, in the one case mortal men are receiving the tenth part; in the other a man affirmed by Scripture to be still living. ⁹Indeed it might be said that through Abraham even Levi, the man who received a tenth part, has paid it; ¹⁰for he was still in the body of his ancestor Abraham when Melchizedek met him.

¹¹If then the Levitical priesthood, with which the giving of the *Law to the *people was closely linked, had fulfilled its purpose,

what further need would there have been for another kind of *priest to arise, in the order of Melchizedek, and for him not to be described as 'in the order of Aaron'? ¹²Now if the priesthood is changed, it is necessary that there should also be a change of the Law. ¹³The one of whom these things are said, our Lord, belonged to a different tribe, from which no one has come to serve at the altar. ¹⁴For it is quite clear that our Lord descended from the tribe of Judah. Moses said nothing about priests in connection with this tribe.

¹⁵The matter is still more abundantly clear if another kind of *priest, corresponding to Melchizedek, arises, ¹⁶one whose priesthood does not depend on a system of earthly commandments, but on the power of a life that nothing can destroy; ¹⁷for Scripture affirms: 'You are a priest for ever, †in the order of Melchizedek.' ¹⁸The previous commandment has been set aside because it is weak and unprofitable ¹⁹(for the *Law completely failed to fulfil its purpose), and a better hope has been brought in, through which we draw near to God. ²⁰Moreover this was not done without an oath. The Levitical priests indeed became priests without an oath. ²¹He became a priest with an oath, through the One who says to him, 'The Lord has sworn, "You are a priest for ever", and he will not go back on his word.' ²²So Jesus has become the guarantor of a better *covenant also. ²³There is another point. There were great numbers of those priests because they were prevented by death from remaining in office; ²⁴but he has a priesthood which cannot pass to another, because he remains for ever. ²⁵So he is also able for all time to save those who come to God through him, because he is alive always to turn to God on their behalf. ²⁶A high priest of such a kind does indeed meet our need, for he is holy, innocent, unstained, separated from sinful men, and now exalted above the heavens. ²⁷He does not need, as high priests do, to offer sacrifices daily, first for his own sins, then for those of the *people; this he did once for all when he offered up himself. ²⁸The Law appoints as high priests human beings subject to weakness, but the words of the oath which came later than the Law appoint for ever the perfected Son.

8 The chief point in what is being said is: We do indeed have such a high *priest. He has sat down at the *right hand of the throne of the Majesty in heaven, ²where he serves in the sanctuary, that †true tent which the Lord, not man, set up. ³Every high priest is appointed to offer gifts and sacrifices; of necessity our high priest too must have something to offer. ⁴If he were on earth he would not be a priest at all, because there are priests who offer the gifts according to the *Law. ⁵They are performing a service which is a copy and shadow of heavenly things, just as Moses when he was about to erect the tent was instructed to do; for God says, ‘See that you do everything in accordance with the pattern shown to you on the mountain.’ ⁶But as it is, Jesus has obtained a far superior ministry, just as the *covenant of which he is the mediator is better, because it has been established on the basis of better promises. ⁷For if the former covenant had been faultless, God would not have been seeking a place for a second. ⁸He finds fault with his *people, saying,

‘A time is coming, says the Lord,
 when I will conclude a new covenant with the house of
 Israel and with the house of Judah,
⁹not like the covenant which I made with their fathers
 on the day when I took them by the hand to bring them
 out of the land of Egypt;
 for they did not abide by that covenant of mine,
 and I ceased to care for them, says the Lord.
¹⁰This is the covenant which I will make with the house
 of Israel
 after those days, says the Lord:
 I will put my laws in their *minds
 and write them on their *hearts,
 and I will be their God
 and they shall be my people.
¹¹No man shall teach his neighbour
 or his brother, saying, “Know the Lord”,
 because from small to great
 all of them shall know me.
¹²For I will be merciful to their wrong-doings
 and I will remember their sins no more.’

¹³By saying 'new' he has made the first covenant obsolete; and what is becoming obsolete and old is not far from disappearing.

9 The first *covenant indeed had regulations for worship and it had its sanctuary, an earthly one. ²For a tent was constructed, of which the outer part was called the Holy Place, where the lampstand and the table with the *Bread of the Presence were; ³there was a second curtain beyond which was the tent called the Holy of Holies. ⁴In it were a golden altar for burning incense and the *ark of the covenant, covered all over with gold. In the ark were a golden jar containing the *manna, Aaron's staff which sprouted, and the stone tablets of the covenant. ⁵Above it were the cherubim who revealed God's *glory, and their wings overshadowed the place of reconciliation. It is not possible now to speak of these things in detail.

⁶Under these arrangements the *priests continually enter the outer tent when they carry out the duties of their service, ⁷but the high priest alone enters the second tent once a year. He always takes blood with him which he offers for himself and for the *people's sins of ignorance. ⁸By this the Holy Spirit shows that the way into the sanctuary was not revealed while the outer tent was in existence. ⁹This is a symbol pointing to the present time. It means that gifts and sacrifices were being offered, but they could not make the worshipper inwardly perfect, ¹⁰since they were concerned only with food and drink and ritual washings of different kinds. These are just external regulations, in force till the time of the new order.

¹¹But Christ has come as the high *priest of the good things which are already here. †He is priest in the greater and more perfect tent, not made with hands, that is, not of this created world. ¹²He entered the sanctuary once for all, not with the blood of goats and calves, but with his own *blood, and has secured eternal deliverance for us. ¹³The blood of goats and bulls, with the sprinkling of the ashes of a heifer, may purify those who have been defiled and free them from ritual uncleanness. ¹⁴Through the eternal Spirit Christ gave himself as an unblemished offering to God. How much more then will his blood set us free from conduct which leads to death and purify our *conscience, that we may worship the living God!

¹⁵Therefore he is the mediator of a new *covenant, in order that, as a death has taken place to secure deliverance from transgressions committed under the first covenant, those who have been called may obtain the eternal *possession which God has promised. ¹⁶In the case of a †will the death of the one who made it must be proved, ¹⁷for a will is valid only after death, since it never has force while the one who made it is alive. ¹⁸That is why even the first covenant was not inaugurated without blood. ¹⁹When every commandment of the *Law had been proclaimed by Moses to all the *people, he took the blood of calves, with water, scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, ²⁰and said, ‘This is the blood of the covenant which God commanded you.’ ²¹In the same way he sprinkled with the blood the tent also, and all the things that were used in the worship. ²²It might almost be said that under the Law everything is purified by blood, and that there can be no remitting of sins without the shedding of blood.

²³It was necessary that copies of the heavenly things should be purified by these means, but the heavenly things themselves need better sacrifices than these to purify them. ²⁴For Christ has entered, not into a sanctuary made by men’s hands, a copy of the real one, but into heaven itself, where he now appears in God’s presence on our behalf. ²⁵He has not entered to offer himself again and again, as the high *priest enters the sanctuary every year, with an offering of blood not his own. ²⁶If that had been so, he would have had to suffer again and again since the creation of the world. But now at the end of the *ages he has been revealed once for all so that sin may be set aside through the sacrifice of himself. ²⁷Men are appointed to die once, and after that comes the judgement; ²⁸so too Christ was offered once, to bear the sins of many, and will appear a second time, not to deal with sin, but to bring salvation to those who are awaiting him.

10 Now the *Law is not identical with actual realities. It only foreshadows blessings that are to come. It can never make worshippers perfect by a constant repetition of the same sacrifices year after year. ²If that were possible, the sacrifices would no longer be offered, because the worshippers would have been purified once and for all and would no longer have a †sense of

guilt. ³†In fact the opposite happens. These sacrifices only serve to remind people every year of their sins, ⁴for the blood of bulls and goats can never take sins away.

⁵This is why, when Christ was coming into the world, †he said to God,

‘It was not a sacrifice and an offering that you wanted;
you prepared a body for me.

⁶You found no pleasure in †whole burnt-offerings and sin-offerings.

⁷Then I said,

“Here I am, O God,
ready to do what you want,
as *Scripture says of me in the book of the Law.”

⁸First he said, ‘You did not want or find pleasure in sacrifices and offerings and whole burnt-offerings and sin-offerings’, though these are offered in accordance with the *Law. ⁹Then he said, ‘Here I am, O God, ready to do what you want.’ So †Jesus Christ abolishes †the first, that is, animal sacrifice, to establish the second, that is, the self freely offered. ¹⁰Because he did what God wanted him to do and offered his body once and for all, we are cleansed and set apart for his service.

¹¹Every Jewish *priest stands ministering day after day and offering repeatedly the same sacrifices which can never remove sins. ¹²But this priest offered one sacrifice for sins for all time and, as Scripture says, sat down at the *right hand of God. ¹³Since then he waits until his enemies are made his footstool. ¹⁴For by one single offering he has made perfect for ever those whom he cleanses and sets apart for his service.

¹⁵The Holy Spirit also gives us assurance. First he says,

¹⁶‘This is the *covenant which I will make with them
after those days, says the Lord:
I will put my *laws in their *hearts
and write them on their *minds.’

¹⁷Then he says,

‘I will remember their sins and their lawless acts no more.’

¹⁸Where these have been forgiven, there is no longer any need for a sin-offering.

¹⁹So now, *brothers, we may with complete freedom pass through the curtain into the sanctuary. Jesus has *died for us, ²⁰and †by means of his own body he has opened up for us a new, living way through the curtain into God's presence. ²¹We have a great *priest over God's household, ²²so let us approach God with our guilty *consciences cleansed, our bodies washed in pure water, sincerely and fully believing in him. ²³Let us hold fast to the hope which we have professed and never turn away from it. God has given his promise and he can be trusted. ²⁴We must try to think how we may stimulate one another to love and do good. ²⁵We must not stay away from our meetings with one another, as some do, but we must encourage one another, especially as you see the *Day drawing near.

²⁶If we go on sinning deliberately after we have received the knowledge of the truth, there is no further sacrifice left that will take away our sins. ²⁷We can only wait in terror for the judgement and God's burning anger which will devour those who oppose him. ²⁸Any Jew who sets aside the *Law of Moses is put to death without mercy if there are two or three witnesses to give evidence against him. ²⁹Think how much severer punishment a man will deserve who has trampled on the Son of God, treated the *blood of the *covenant as of no account – the very blood which had cleansed him – and insulted God's gracious Spirit. ³⁰We know who said,

‘It is for me to take vengeance; I will repay’,

and again,

‘The Lord will judge his *people.’

³¹It is a terrifying thing to fall into the hands of the living God.

³²Remember what happened in those earlier days after you had received the light of God. Though it was a hard and painful struggle, you remained steadfast. ³³You were not only made a public spectacle, taunted and abused, but you deliberately shared the lot of others who were being treated in this way. ³⁴You suffered with those in prison and cheerfully allowed your possessions to be confiscated. You knew that you possessed something better, something which would last. ³⁵So do not throw away your confidence. It brings a great reward. ³⁶You need to be steadfast if you are to do God's will and receive what he has promised.

- ³⁷For 'in a very little time now
 *he who is coming will have come. He will not be long.
³⁸†It is by faith that my righteous one shall live;
 but if he draws back I take no pleasure in him.'
³⁹We are not among those who draw back and are lost. We have
 faith and †God will save us.

11 †Now if we have faith we are sure that our hopes are real;
 †we come to know that the unseen things really do exist.

²It was for their faith that our ancestors won God's *approval.

³It is by faith that we understand that the universe has been
 made by †God's word, so that what we see came into being from
 what we cannot see.

⁴It was by faith that Abel offered to God a greater sacrifice than
 Cain did; and because of his faith God himself showed *approval
 of his gifts and thus approved him as a *righteous man. Through
 his faith, though he is dead, he still speaks.

⁵It was through faith that Enoch was taken away without
 experiencing death. Scripture says, 'He was not to be found
 because God had taken him away.' †We know that this was due
 to his faith, because Scripture also says that before he was taken
 away 'he had pleased God'. ⁶Now without faith it is impossible
 to please God, for anyone who comes to God must have faith that
 he exists and that he rewards those who seek him.

⁷It was by faith that Noah received God's warning about events
 which at the time belonged to the future. †He listened carefully
 to what God said and built the *ark to save his household. His
 faith was a judgement on the *world. By means of it he entered
 into *possession of the *righteousness that comes by faith.

⁸It was by faith that Abraham obeyed God's call to go out to a
 country which one day God would give him to be his own. He
 left home, not knowing where he was going. ⁹It was by faith that
 he settled, like a stranger in a foreign land, in the country which
 God had promised to him. There he lived in tents, as Isaac and
 Jacob did to whom God had also made the same promise. ¹⁰For
 Abraham was waiting for the city which has real foundations, the
 city designed and made by God.

¹¹By faith even †Sarah herself received power to conceive,
 though she was unable to have children and was in any case past

the time of life. God had promised and she knew she could trust him. ¹²So from one man who was as good as dead came descendants as numerous as the stars in the sky and as countless as the grains of sand on the seashore.

¹³It was in faith that all these died. They did not receive the things that God had promised, but they saw them in the distance and welcomed them. They openly acknowledged that they themselves were strangers and foreigners on the earth. ¹⁴When people say such things as that, they make it clear that they are looking for a homeland of their own. ¹⁵If they had been thinking of the country they had left behind, they could have found an opportunity to return to it, ¹⁶but as it is they are reaching out for a better country, a heavenly one. That is why God is not ashamed to be called their God. He has prepared a city for them.

¹⁷⁻¹⁸By faith Abraham when put to the test †offered up Isaac. Though he had received God's promises, and though he had been told that his descendants would come through Isaac, he was †ready to offer up his only son. ¹⁹He had considered the fact that God was able even to raise the dead to life; and in a sense he really did receive his son back from death.

²⁰It was by faith that Isaac blessed Jacob and Esau, for his blessing concerned things to come. ²¹It was by faith that Jacob, when he was dying, blessed each of Joseph's sons; he bowed in worship, leaning on the top of his staff. ²²It was by faith that Joseph, when his end was near, referred to the †Exodus of the Israelites from Egypt and said what was to be done with his bones.

²³It was by faith that the parents of Moses hid him for three months after his birth. They saw that he was a very lovely child and were not afraid to disobey the king's order. ²⁴It was by faith that Moses, when he grew up, refused to be called the son of Pharaoh's daughter. ²⁵He preferred to suffer hardship with the *people of God rather than to enjoy the pleasures of sin for a little while; ²⁶for he considered the shame suffered for God's *Anointed One to be greater wealth than the treasures of Egypt. His eyes were fixed upon the reward God would give him. ²⁷It was by faith that he left Egypt and was not afraid of the king's anger; he held to his purpose like one who could see the invisible God. ²⁸It was by faith that he celebrated the *Passover and had blood sprinkled on the doorposts, so that the Destroying Angel

would not touch the first-born of Israel. ²⁹It was by faith that they crossed the Red Sea as if on dry land. When the Egyptians tried to do it, they were drowned.

³⁰It was through faith that the walls of Jericho fell down after the Israelites had marched round them for seven days. ³¹It was through faith that Rahab the prostitute was not destroyed with the unbelievers, since she had given the spies a friendly welcome.

³²What more need I say? There would be no time for me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel and the *prophets. ³³It was by faith that they overthrew kingdoms, established justice, and found God's promises come true. By faith they shut the mouths of lions, ³⁴put out flames in all their fury, and escaped death by the sword. Weak though they were, faith made them strong. They became powerful fighters and turned back armies of foreigners. ³⁵Women received back their dead raised to life again. Others were tortured to death. They refused to be released in order that they might rise to a better life. ³⁶Others knew what it was to be taunted, flogged, chained up and imprisoned. ³⁷They were stoned, sawn in two, put to death by the sword. They went about in sheep-skins and goat-skins, suffering poverty, oppression and misery. ³⁸The *world was not worthy of them. They wandered about in lonely places and in the mountains, living in caves and holes in the ground.

³⁹All these won God's approval for their faith, but they did not obtain what he had promised. ⁴⁰With us in mind God had an even better plan. Only with us should they be brought to perfection.

12 So what about ourselves? With all these witnesses to faith surrounding us in a great cloud we must get rid of every encumbrance, every clinging sin, and we must run the race that lies before us with firm resolution. ²We must fix our eyes on Jesus, who leads us in the way of faith and brings faith to fulfilment. For the sake of the joy that lay before him he endured the cross and cared nothing for its shame. Now he has taken his seat at the *right hand of the throne of God.

³Think of Jesus and the way he bore the bitter enmity of sinful men against himself. Then you will not grow tired and lose heart. ⁴So far, in your struggle against sin, you have not had to face

*death itself. ⁵Have you forgotten that Scripture which, for your comfort, is addressed to you as sons?

‘My son, do not think lightly of the Lord’s discipline,
do not lose heart when he reproves you.

⁶For the Lord disciplines everyone he loves,
he whips every son whom he acknowledges.’

⁷You must endure for discipline’s sake. God is dealing with you as sons. Is there any son whom his father does not discipline?

⁸If you do not have the discipline in which all sons share, then you are bastards, not sons. ⁹We had human fathers who disciplined us and we held them in respect. Should we not be even more willing to submit to our †spiritual Father and so gain life?

¹⁰Our human fathers disciplined us for a short time as seemed right to them; he disciplines us for our good, that we may share his holiness. ¹¹Discipline never seems at the time to be pleasant; it is always painful. But afterwards it produces for those who have been trained under it lives of *peace and *goodness.

¹²So ‘lift up your drooping hands and strengthen your weak knees; ¹³make the paths for your feet straight.’ Then lameness will not cause your limb to be dislocated; it will be cured.

¹⁴Make it your aim to be at *peace with everyone. Seek holiness without which no one will see the Lord. ¹⁵See to it that no one falls away from God’s *grace, that no bitterness springs up to cause trouble and spoil everybody’s life. ¹⁶See to it that there is no immoral or worldly person like Esau, who sold his birthright for a single meal. ¹⁷You know that when he afterwards wanted to claim the blessing he was rejected, †though he sought it with tears. He could find no way of undoing what he had done.

¹⁸You are not like the Israelites of old. It is not †Mount Sinai that you stand before, with its blazing fire that could be felt, its darkness, gloom and storm, ¹⁹its blaring trumpet and †oracular voice. Those that heard it begged that they should not have to hear any more. ²⁰They could not bear the order that even an animal which touched the mountain should be stoned to death. ²¹So terrifying was the sight that Moses said, ‘I tremble with fear.’

²²No, you stand before Mount Sion, the city of the living God, the heavenly Jerusalem and its mighty host of *angels. You are in

the presence of the joyous assembly ²³and *church of the *first-born sons of God, whose names are written in heaven. You stand before God, the judge of all men, and the spirits of good men who have been made perfect. ²⁴You have come to Jesus, through whom the new *covenant has been made, and whose shed *blood has far better things to say to us than Abel's.

²⁵Take care that you do not refuse to hear †Jesus speaking to you. Those who refused to hear God when he spoke through Moses on earth did not escape. What chance have we of escaping if we turn our backs on the one who speaks from heaven? ²⁶God's voice shook the earth then, but now he has promised, 'Once more only will I shake not earth alone but heaven as well.' ²⁷The words 'Once more only' mean that the things which are shaken, that is, the whole order of created things, will be removed, and then only the things that cannot be shaken will remain. ²⁸So let us be thankful that the kingdom we receive is an unshakeable kingdom, and in gratitude, reverence and awe let us offer him the worship he can accept; ²⁹for our God is indeed an all-devouring fire.

13 As brothers in Christ, never cease loving one another. ²Do not forget to open your homes to welcome strangers, for by so doing some have entertained *angels without knowing. ³Remember those in prison as if you were imprisoned with them; remember those who are suffering hardship, as if you too shared their lot. ⁴Marriage should be respected by all and its vows faithfully kept. God will judge those who are immoral and adulterous. ⁵Do not let your life be ruled by the love of money and be content with what you have; for God himself has said, 'I will never desert or forsake you.' ⁶That is why we can confidently say,

'The Lord is my helper, I shall not be afraid.
What can man do to me?'

⁷Remember those who spoke God's *message to you and were your leaders. Think of the way they lived and died, and imitate their faith. ⁸Jesus Christ is the same yesterday, today and for ever. ⁹Do not be carried away by all kinds of strange teachings. It is God's *grace which strengthens our souls, not regulations about food, which never helped anyone who followed them.

¹⁰We have an altar from which those who officiate in the tent have no right to eat. ¹¹The high *priest brings the blood of animals into the sanctuary as an offering for sin, but their bodies are burnt outside the camp. ¹²That is why Jesus suffered outside the gate in order that he might make the *people holy by his own *blood. ¹³So let us go out to him outside the camp and share his disgrace. ¹⁴For here we have no permanent city; we are looking for the city that is yet to come. ¹⁵Through Jesus, therefore, let us never cease to offer up to God our sacrifice of praise, praise that springs from lips which acknowledge his *name. ¹⁶Do not forget to be kind and to share with others. These are the sacrifices which please God.

¹⁷Obey your leaders and do what they say. Day and night they take care of you, for they are responsible to God for you. Make this a joy to them and not a burden. That would not do you any good.

¹⁸Keep on praying for us. We are sure that we have a clear *conscience, for we want to do what is right in all circumstances. ¹⁹I beg you most earnestly †for your prayers, so that God may bring me back to you the sooner.

²⁰May the God of *peace, who brought back from the dead our Lord Jesus and made him the great Shepherd of the sheep by the *blood of the eternal *covenant, ²¹equip you with all that is good, so that you may do his will. May he do in us through Jesus Christ what is pleasing to him, and to him be *glory for ever and ever; Amen.

²²I beg you, *brothers, to bear patiently with this word of exhortation; it is only a short letter I have written to you. ²³I want you to know that our brother Timothy has been released; if he comes in time I will bring him with me when I come to see you.

²⁴Give my warm greetings to all your leaders and all God's *people. Our Italian friends also send you their greetings.

²⁵*Grace be with you all.

JAMES

1 This letter is from James, *servant of God and of the Lord Jesus Christ. Greetings to †the twelve tribes scattered throughout the world.

²Whatever trials you have to suffer, my *brothers, you should be very happy, ³for you know that †as your faith is proved so you learn to endure. ⁴But you must endure to the very end so that you may be perfect and complete, and not fail in any way. ⁵If any of you fails in wisdom let him ask God for it and it will be given to him; for God gives to everyone generously and ungrudgingly. ⁶But he must ask in faith and must have no doubt at all; for the man who doubts is like the surging sea, driven and tossed about by the wind. ⁷Such a man should not expect anything from the Lord. ⁸He is a double-minded person and is unstable in all his conduct.

⁹If God lifts up a *brother in humble circumstances, that brother must be proud of it. ¹⁰If God brings down a rich brother, he too must be proud of it. The rich will pass away like wild flowers. ¹¹The sun rises with its scorching heat; it withers the grass, the flowers fall; their beauty vanishes altogether. That is how the rich man also will disappear, in the midst of all his business affairs.

¹²*Happy is the man who stands firm under temptation, for when he has stood the test he will receive as his †reward the gift of life which God has promised to those who love him. ¹³No one who is tempted should say, 'God is tempting me.' †God cannot be tempted by evil, and he himself tempts no man. ¹⁴Each man is tempted by his own evil desire; it is that which drags him away and entices him. ¹⁵Then his desire conceives and produces sin, and when sin is fully grown it produces death.

¹⁶Do not be led astray, my dear *brothers. ¹⁷†All God's gifts are good, and every perfect gift comes from above, from God the Father who created the heavenly lights. †He never varies, nor turns away from us and leaves us in the shadows. ¹⁸He brought us into being by declaring the truth. He wanted to do so, that we should be a kind of *firstfruits of his creatures.

¹⁹†All this you know, dear *brothers. But everyone must be quick to listen, slow to speak, and slow to lose his temper; ²⁰for man's anger does not promote God's *righteous purposes. ²¹So get rid of all that is sordid and unspeakably evil, and humbly accept the word which God has planted in your hearts, for that is what can save you.

²²Do not deceive yourselves by just listening to the word without practising it. ²³Anyone who just listens to the word and does not practise it is like a man who looks at himself in a mirror. ²⁴He looks at himself, goes away, and at once forgets what he looks like. ²⁵But the man who looks into that perfect *law which sets us free, and who goes on doing so, never forgetting what he hears but always putting it into practice, that man will be *happy whatever he does.

²⁶A man may consider himself to be religious, but if he cannot control his tongue he is deceiving himself and his religion is worthless. ²⁷Religion which is genuine and pure as God the Father sees it consists in looking after orphans and widows in their trouble and keeping oneself free from the *world's evil.

2 My *brothers, you are men who believe in our *glorious Lord, Jesus Christ, and you must not show favouritism. ²Suppose two men come into your *meeting. One of them wears a gold ring and is finely dressed. The other is a poor man, dressed in filthy clothes. ³You take notice of the well-dressed man and say to him, 'Will you please sit here?' But to the poor man you say, 'You stand over there', or, 'Sit on the floor at my feet.' ⁴Do you not see that you are making class-distinctions among yourselves and that your standards of judgement are all wrong?

⁵Listen, my dear *brothers. Did not God choose those whom the *world regards as poor to be rich in faith, and to take *possession of the kingdom which he promised to those who love him? ⁶But you have humiliated the poor man. Is it not the rich who

oppress you? Is it not they who drag you to court? ⁷Are not they the ones who pour contempt on †him who called you by his own fair name? ⁸If you are really fulfilling the royal *Law laid down in Scripture, 'You must love your neighbour as yourself', you are doing what is right; ⁹but if you show favouritism, you commit sin and the Law condemns you as law-breakers. ¹⁰If a man breaks only one point of the Law, he is guilty of breaking the whole Law. ¹¹For he who said, 'Do not commit adultery', also said, 'Do not murder.' Perhaps you do not commit adultery, but if you commit murder you have broken the whole Law. ¹²Speak and act, then, as men who are to be judged by the law which sets men free. ¹³The judge will be merciless to the man who has shown no mercy. But the man who has shown himself merciful has nothing to fear from the judge.

¹⁴What good is it, my *brothers, if anyone claims to have faith but †has nothing to show for it? Can that faith save him? ¹⁵If a brother or *sister is poorly clad and has not enough food for one day, ¹⁶and one of you says, 'Good-bye to you, keep warm and have a good dinner', and †does nothing at all to make it possible, what is the good of that? ¹⁷Faith is like that. If there is nothing to show for it, it is just a word; it is dead.

¹⁸But someone will say, †'One man has faith, another has deeds.' Show me your faith apart from your deeds, and I will show you my faith by my deeds. ¹⁹Do you believe that there is only one God? Good! Even the *demons believe that, and they shudder. ²⁰You silly man! Do you really want to understand that faith without deeds is useless? ²¹Think of our father, Abraham. Was it not by what he did that he was made *right with God, by offering his son Isaac on the altar? ²²Can you not see that his faith and his actions worked together? His faith was completed by what he did. ²³So the Scripture was fulfilled which says, 'Abraham believed God and, †because he believed, God *accepted him as *righteous', and God called him his friend. ²⁴You see, a man is proved acceptable by deeds, and not by faith alone. ²⁵Think of Rahab the prostitute. How was she proved acceptable? She too did something. She welcomed the messengers and she sent them away by a different road. ²⁶The body is dead without breath. So too is faith without deeds.

3 My *brothers, not many of you should become teachers, for you must know that we teachers will be judged more strictly than others. ²We all of us make many mistakes. However, the man who never makes a mistake in what he says is perfect indeed. A man like that can keep his whole self under control. ³We put bits into horses' mouths to control them and make them obey us, and we make them go wherever we like. ⁴Ships too, big as they are, and even when carried along by strong winds, can be turned by a very small rudder in any direction the helmsman wishes. ⁵So it is with the tongue. It is a small part of the body, but it is a great braggart.

A forest may be vast, but the tiniest spark can set it ablaze. ⁶And †the tongue is a fire, a world of wickedness. There it is among the other parts of our body spreading infection through the whole system. Its own fire comes from *hell itself and it sets the whole round of our existence ablaze. ⁷There is no kind of beast or bird, reptile or fish, that man cannot tame or has not already tamed; ⁸but no man can tame the tongue; it is an evil thing, uncontrollable and full of deadly poison. ⁹We use it to praise our Lord and Father; we use it to curse men, made in the likeness of God. ¹⁰Out of the same mouth come praises and curses. My *brothers, this ought not to be so. ¹¹Does a spring send out sweet and bitter water from the same opening? ¹²My brothers, can a fig tree produce olives, or a vine figs? Of course not. Neither can salt water produce sweet.

¹³Is there a wise and understanding man in your company? Let his life and conduct be an example of the humility that comes from true wisdom. ¹⁴But if you have bitter envy and selfish ambition in your *hearts, do not make false claims for yourselves and fly in the face of the truth. ¹⁵That is not the wisdom which comes down from above; it is earthly, unspiritual, *demonic. ¹⁶For where envy and selfish ambition are, there is chaos and every kind of evil. ¹⁷But the wisdom from above is first pure, then peaceful, gentle and reasonable; it is full of *mercy and produces a harvest of goodness; it is impartial and sincere. ¹⁸Seed that is peaceably sown produces a harvest of *righteousness for the peacemakers who sow it.

4 Where does all this fighting and quarrelling among you come from? Is it not from those selfish desires within you which are always fighting for their own satisfaction? ²†You want something and you cannot have it, so you murder someone. You are determined to get something which you cannot get, so you quarrel and fight. You do not have what you want because you do not ask God; ³or if you do ask, you are not answered because your motives are wrong. You only want to indulge your selfish desires. ⁴You are not to be trusted. Do you not understand that if you love the *world, you are God's enemies? Anyone who chooses to love the world commits himself to being God's enemy. ⁵Do you think it is for nothing that Scripture says, †'God yearns jealously over the spirit which he made to dwell in us'? ⁶But †the *grace he gives is even greater than his jealous yearning. For Scripture says,

'God opposes the proud,
but he gives grace to the humble.'

⁷So submit to God. Stand up to the *devil and he will run away from you; ⁸come near to God, and he will come near to you. Wash your hands, you sinners; cleanse your *hearts, you double-minded men. ⁹Now is the time for sorrow, mourning and lamentation; let your laughter be turned into mourning, your joy into gloom. ¹⁰Humble yourselves before the Lord and he will raise you up.

¹¹*Brothers, do not speak evil of one another. Anyone who speaks evil of a brother or who passes judgement on him speaks evil of the *Law and passes judgement on the Law. If you sit in judgement on the Law, you are not one who practises it but one who judges it. ¹²There is only one law-giver and judge, and he is able either to save or to destroy. Who are you to judge your neighbour?

¹³Some of you are in the habit of saying, 'Today or tomorrow we shall go to this or that town and stay there a year; we shall do business and make money.' But wait! ¹⁴You cannot know anything about tomorrow and what your life will be like. You are like a puff of smoke which appears for a little while, then vanishes. ¹⁵What you ought to say is, 'If the Lord wills, we shall still be alive and we shall do this or that.' ¹⁶As it is, you are too sure of yourselves, and you boast of it. All such boasting is evil. ¹⁷So if a man knows how to do right and does not do it, he is a sinner.

5 Now, you rich people, mark my words. You should be weeping and wailing for the miseries which are coming upon you. ²Your riches have become rotten, your clothes are now moth-eaten ³and your gold and silver are covered with rust. That rust will be evidence against you, for it will devour your flesh †like fire. You have piled up riches †while the world is coming to an end. ⁴But the wages of the labourers who gathered your harvests for you have never been paid. They are shouting out loud, and the cries of the harvesters have reached the ears of the †Lord of Hosts. ⁵You have lived on earth in luxury and self-indulgence. You have been fattening yourselves like cattle – and the day of slaughter is here. ⁶You have condemned and killed the innocent man and he does not resist you.

⁷Be patient then, *brothers, until the Lord *comes. The farmer waits for the precious fruit of the earth and can only be patient until the early and late rains come. ⁸You too must be patient and courageous, because the Lord's coming will soon take place. ⁹Brothers, do not make complaints against one another; then you yourselves will not be judged. The judge is here, standing at the door. ¹⁰If you want an example of suffering and of patience, brothers, think of the *prophets who spoke in the Lord's *name. ¹¹The ones whom we consider *happy are those who remained firm to the end. You have heard how Job remained firm, and you have seen what the Lord did for him in the end. The Lord is full of pity and compassion.

¹²Above all, my *brothers, you must not use oaths. You must not swear by heaven or by earth or by anything else. When you say 'Yes' or 'No' you must mean 'Yes' or 'No', then you will not come †under God's judgement.

¹³Is any one of you in trouble? He should pray. Is anyone feeling cheerful? He should sing. ¹⁴Is any one of you ill? He must call the *elders of the *church and they should pray over him and anoint him with oil in the Lord's *name. ¹⁵If those who pray also have faith, the sick man will get well and the Lord will raise him from his bed; and if he has committed sins, he will be forgiven. ¹⁶Confess your sins to one another and pray for one another, that you may be cured. The good man's prayer is †very powerful because God is at *work in it. ¹⁷Elijah was a man just like us. He prayed earnestly that it might not rain, and no rain

fell on the ground for three years and six months. ¹⁸Again he prayed. The heavens gave rain and the soil again produced crops.

¹⁹My *brothers, if one of you strays from the truth and someone brings him back again, ²⁰be sure of this: whoever turns a sinner back from the error of his way will save †that man's *soul from death and will cause †many sins to be forgiven.

THE FIRST LETTER OF PETER

1 ¹⁻²This letter is from Peter, *apostle of Jesus Christ. It is for those whom God the Father has deliberately chosen and who are living as exiles scattered through Pontus, Galatia, Cappadocia, *Asia and Bithynia. He chose you to be purified by the Spirit, †to obey Jesus Christ, and to be sprinkled by his *blood. May *grace and *peace be yours abundantly.

³May the God and Father of our Lord Jesus Christ be praised! By raising Jesus Christ from death, in his great *mercy he gave us new life and set before us a living hope, ⁴the hope of entering into a *possession which will last for ever. He keeps it in heaven for you, where it cannot be spoiled and cannot fade. ⁵Because you believe, God's power protects you and he will save you in that last hour when he is ready to reveal his saving purpose.

⁶Here is cause for rejoicing, even if for a little while †you have had to suffer the distress of many kinds of trials. ⁷There is a purpose in this. It is to show that your faith is genuine. †Gold perishes, even though it has been through the refiner's fire. When your faith has been proved, it is of much greater value than that, for it will bring you praise, *glory and honour when Jesus Christ is revealed. ⁸Though you have not seen him you love him, and though you do not see him now you believe in him and are filled with a glorious joy which no words can express,

⁹as you receive the final reward of your faith, the salvation of your *souls.

¹⁰†*Prophets who prophesied about the *grace which was to be shown to you explored the theme of this salvation and enquired earnestly about it. ¹¹They tried to find out †what person and what circumstances the Spirit of Christ at work in them was indicating, when he foretold the sufferings of Christ and the *glories which were to follow. ¹²It was revealed to them that the purpose they were serving was not for their own benefit but for yours; that purpose has now been announced to you by those who brought you the *Good News by the Holy Spirit sent from heaven. These are things which even *angels long to look at.

¹³So be on the alert and self-controlled. Set your hope wholly on the *grace which Jesus Christ will bring you when he comes. ¹⁴†Be obedient to God and no longer let your behaviour be ruled by the desires you once had when you were in a state of ignorance. ¹⁵He who called you is holy and you too must be holy in every part of your life. ¹⁶Remember what *Scripture says, 'You must be holy, for I am holy.'

¹⁷And if in prayer you call upon him as Father who judges every man impartially according to his deeds, you must live out the time of your exile here on earth in reverence for him. ¹⁸For you know that it was not by means of destructible things such as silver or gold that you were set free from that empty way of life which your fathers had passed on to you. ¹⁹You were set free by the precious *blood of Christ who was offered up as a sacrificial lamb, unblemished and spotless. ²⁰He was chosen for this before the world was made, and in these last days he was revealed for your sakes ²¹because, through him, you believe in God who raised him from death and †gave him a position of great honour. It is through him that you have faith and hope in God.

²²Now that you have purified your *souls by obeying the truth and truly love one another, let your mutual love be earnest and from the *heart. ²³You have been born again. Your father is not mortal but immortal. You have been born through the living word of God which remains for ever. ²⁴For

‘All mankind is like grass,
and all man’s glory is like the wild flowers.

The grass withers,
the flowers fall;
²⁵but the word of the Lord remains for ever.'

This word is the *Good News which has been *preached to you.

2 Rid yourselves, then, of all †ill-will and deceit, all hypocrisy, jealousy and abusive language. ²As new-born babies are eager for their mother's milk, you too should be eager for that pure spiritual milk on which you will thrive and come to salvation. ³For, as Scripture says, you have †found by experience that the Lord is kind. ⁴So come to him. He is a living stone, rejected indeed by men but in God's sight choice and valuable. ⁵Come to him as living stones and be built up into a spiritual house. There you will be a holy priesthood to offer spiritual sacrifices which are acceptable to God through Jesus Christ. ⁶For Scripture says,

'See, I am placing in Sion a choice stone,
a †corner-stone of great value.

Whoever believes †in him will not be put to shame.'

⁷It is for you who believe that this stone is of great value; but for those who do not believe, 'the stone which the builders rejected has become the corner-stone.' ⁸It is 'a stone to make men stumble, a rock to trip them up.' They stumble because they disobey the *message; this indeed was their appointed lot.

⁹But you are a chosen race, a royal priesthood, a holy nation, †a *people possessed by him, that you may declare the glorious deeds of him who called you out of darkness into his wonderful light.

¹⁰Once you were not a people at all;
now you are God's people.
Once you were outside his mercy;
now you have received it.

¹¹Dear friends, I urge you as exiles who are only passing through this world to have nothing to do with the desires of the *earthly nature which wage war against the *soul. ¹²You should live such good lives amongst the heathen that, even while they accuse you of being evil-doers, they may not fail to note your good deeds and give *glory to God on the *Day when he comes to judge.

¹³Submit to every human authority for the Lord's sake, whether it be to the emperor as supreme, ¹⁴or to governors as men sent by him to punish evil-doers and praise those who do good. ¹⁵For God wants you to silence the ignorance of the foolish by doing good. ¹⁶He wants you to be free men, not using your freedom as a cloak for wickedness, but as God's *servants. ¹⁷Honour all men; love the brotherhood; reverence God; honour the emperor.

¹⁸You servants must submit to your masters with all respect, whether they are good and considerate or whether they are perverse. ¹⁹For if a man is aware of God's presence and bears his troubles and sufferings, even if they are undeserved, this is a mark of God's approval. ²⁰You do not get any credit for enduring a beating which you have thoroughly deserved. But if you endure suffering for doing good, this is indeed a mark of God's approval. ²¹This is what you have been called to do, for Christ himself also suffered for you and left you an example, that you should follow in his steps. ²²As Scripture says, 'He did not commit sin and never uttered a lie.' ²³When he was abused he did not return abuse, when he suffered he did not threaten but entrusted himself to the one who judges *righteously. ²⁴He himself bore our sins in his body on the cross, that we might die to sin and live for righteousness; it is by his wounds that you have been healed. ²⁵Like sheep you were going astray, but now you have turned back to the Shepherd and †Guardian of your *souls.

3 †You wives also must submit to your husbands. Then if there are any husbands who do not believe our *message, you must try to win them over by the way you live. ²Let them observe how chastely and reverently you live and there will be no need for words. ³Your beauty must not depend on outward things such as hair-styles, jewellery and clothes. ⁴It must show itself in that calm and gentle spirit which rises from the inner springs of a person's nature. That spirit nothing can destroy, and in God's sight it is very precious. ⁵This is how in bygone days devout women who looked to God in hope adorned themselves. They submitted to the authority of their husbands. ⁶Sarah, for instance, obeyed Abraham and called him 'my master'. You have become her daughters if you do good and never let your calm be disturbed.

⁷You husbands also must be considerate to your wives in your married life. They are the weaker sex and you must treat them with respect, for they share with you God's free gift of life. Then your prayers will not be hindered.

⁸Finally, be all of one mind, be sympathetic and love one another as *brothers. Be compassionate and humble, ⁹and do not return evil for evil or abuse for abuse. Do the very opposite and give a blessing; for when God called you it was to receive a blessing.

¹⁰As Scripture says,

‘If a man wants to love life
and enjoy happiness,
he must restrain his tongue from evil
and his lips from deceit.

¹¹He must turn away from evil and do good;
he must never cease in his search for *peace.

¹²For the Lord looks with favour on the *righteous
and is always ready to hear their prayers,
but he turns away from those who do evil.’

¹³If you are devoted to goodness, who can harm you? ¹⁴But if you should have to suffer for doing what is *right, count yourselves fortunate. †Do not be afraid of men, and do not let them upset you. ¹⁵Reverence †Christ as Lord in your *hearts. Always be ready, if you are questioned, to speak out in defence of †the hope you all share. ¹⁶But do so gently and †respectfully. Be sure that your *conscience is clear, so that the quality of your *Christian character may put to shame those who speak against you and malign you. ¹⁷It is better to suffer for doing good, if that is what God wants, than for doing evil. ¹⁸For Christ himself died for your sins, once and for all. He died, righteous though he was, for unrighteous men, that he might bring †you to God. He was put to death physically but was brought to life spiritually. ¹⁹Spiritually also he went and *preached to the †spirits in prison. ²⁰These were the ones who long ago refused to obey God while he patiently waited for them in the days of Noah when the *ark was being prepared. In the ark, a few persons, eight in all, were brought safely through the water. ²¹Water here stands for *baptism. Baptism is not the removal of dirt from the body, but a

†promise made to God with a clear *conscience. It saves you now through the resurrection of Jesus Christ. ²²To him *angels, *authorities and *powers were made subject; he entered heaven, and is now at God's *right hand.

4 We see then that Christ underwent bodily suffering. So you too must arm yourselves with a like resolution, for when a man has suffered bodily he has finished with sin. ²Then for the rest of your earthly lives you will no longer indulge your human passions but do God's will. ³In the past you have had long enough to do what pagans want. You have lived lives of licentiousness and self-indulgence, of drunkenness, revelry, drinking parties and forbidden idolatry. ⁴Now, when you no longer join them in the same excess of loose living, they are surprised and slander you. ⁵They will answer for it to him who is ready to judge both living and dead. ⁶†The dead, like all others, were judged while on earth; but the *Good News was *preached to them after their death so that they might live spiritually in God's way.

⁷The end of all things is near. You must be self-restrained and sober, so that you may be able to pray. ⁸Above all you must be whole-hearted in your love for one another, because love causes many sins to be forgiven. ⁹Be hospitable to one another and do not grumble. ¹⁰God has entrusted his *grace to you in many forms. In order to fulfil your trust well you must all use your individual *gifts in the service of one another. ¹¹If a man has something to say, let it be God's words that he speaks; if a man is serving, let him rely on the strength which God supplies. In everything let God be glorified through Jesus Christ; to him belong the glory and the power for ever and ever; Amen.

¹²Dear friends, do not be surprised at your †trial by fire as if something unexpected were happening to you. It is taking place in order to test you. ¹³Insofar as you are sharing in Christ's sufferings you should be glad, just as you will be glad and full of happiness when he comes in *glory. ¹⁴If you are insulted for Christ's sake, count yourselves fortunate, for then †that glorious Spirit, which is the Spirit of God, rests upon you. ¹⁵None of you should suffer as a murderer, a thief, a criminal or a mischief-maker. ¹⁶But if anyone suffers for being a †Christian, that is no cause for shame. Far from it. Let him thank God that he is called

by that name. ¹⁷The time has come for judgement. It begins with the household of God; and if it begins with us, how will it end for those who disobey God's *Good News? ¹⁸As Scripture says, 'If it is hard for *good men to be saved, what will happen to irreligious and sinful men?' ¹⁹So those who suffer in accordance with God's will should continue to do good and put themselves in the care of their Creator, who is to be trusted.

5 Now I have something to say to those of you who are *elders. I speak as a fellow-elder, one who actually saw the sufferings of Christ and who hopes to share in the *glory which is yet to be revealed. ²Take care of God's flock which is round about you. Watch over it gladly as God would want you to do, not because you must. Do it not for the money but because your heart is in it. ³Do not domineer over those entrusted to you but be examples to the flock. ⁴When the Chief Shepherd appears, you will receive the glorious crown of victory which never fades.

⁵You younger men also must accept the authority of your *elders. You must all of you in your relations with one another †take the humblest role and wait upon each other; for, as Scripture says, 'God opposes the proud, but he gives *grace to the humble.' ⁶Humble yourselves then, under the mighty hand of God, that in due *time he may raise you up. ⁷Cast all your anxiety on him, because he cares for you.

⁸Be sober, be watchful. Your enemy, the *devil, goes about like a roaring lion looking for someone to devour. ⁹Be firm in the faith and stand up to him, for you know that your fellow-believers in all the world have to bear the same kind of suffering. ¹⁰After you have suffered for a little while, the God of all *grace, who has called you to his eternal *glory *in Christ, will restore you, make you firm, strengthen you and set you on a solid foundation. ¹¹To him be power for ever; Amen.

¹²I have written this brief letter to you †with the help of Silvanus, a *brother whom I know I can trust, to give you encouragement and to bear witness that †all this is the true *grace of God. Stand fast in it. ¹³†The church in Babylon, chosen by God as you are, sends you greetings. So does my son Mark. ¹⁴Greet one another with a *kiss of Christian love. May Christ's *peace be with you all who belong to him.

PETER

1 This letter is from †Simeon Peter, *servant and *apostle of Jesus Christ, to you whose faith is as precious as ours, for it was †our God and Saviour Jesus Christ who in his *justice gave it to us all. ²*Grace and *peace be yours abundantly through your knowledge of God and Jesus our Lord.

³†Our Lord has used his divine power to grant us all those things which produce a *godly life through our knowledge of him who called us †to share his own *glory and †excellence. ⁴†In this way he has given us supreme and priceless promises, by means of which you may become sharers of the divine nature and escape the corruption with which lust has infected the world. ⁵For this very reason you must do your utmost to support your faith with virtue and your virtue with *knowledge. ⁶To your knowledge add self-control, to your self-control endurance and to your endurance godliness; ⁷to your godliness add brotherliness and to your brotherliness love. ⁸If these qualities are yours in ever-increasing measure, they will make you effective and productive and lead you on to a full knowledge of our Lord Jesus Christ. ⁹The man who has not got these virtues is short-sighted and cannot see. He has forgotten that his past sins have been washed away. ¹⁰So, *brothers, try all the more to †prove that you have been called and chosen. If you live like this, you will never stumble. ¹¹In this way your right of entry into the eternal *Kingdom of our Lord and Saviour Jesus Christ will be fully guaranteed.

¹²So I intend to keep on reminding you of these things, although you know them already and are well grounded in the truth as it has come to you. ¹³It seems to me right, as long as I remain alive, to keep your memories fresh about these things;

¹⁴for I know that I shall soon have finished with this earthly body; Our Lord Jesus Christ has told me so. ¹⁵I shall do my utmost to ensure that, whenever there is need, you may be able to call these things to mind when I am gone.

¹⁶When we told you of †the glorious *appearance in power of our Lord Jesus Christ, we were not relying on *fables. With our own eyes we saw him in all his majesty. ¹⁷God the Father honoured and *glorified him when that voice came from the sublime glory and said, 'This is my dear and *only Son, in whom I delight.' ¹⁸We ourselves were there with him on the holy mountain and we heard that voice coming from heaven. ¹⁹So we believe all the more firmly in the word of the *prophets. You will do well to attend to that word. It is like a lamp shining in a dark place until day dawns and the †morning star rises in your *hearts. ²⁰But first of all you must realize that no one can interpret Scripture by himself, ²¹for no *prophecy was ever made, just because man wanted to prophesy. Men spoke God's message as they were moved by the Holy Spirit.

2 But there were false prophets also coming among God's *people, just as there will be false teachers among you. They will introduce destructive doctrines; they will even disown the Master who bought them and they will bring on themselves swift destruction. ²Many will follow them in their immoral ways and will cause the way of truth to be discredited. ³In their greed they will get money out of you with their false teachings. †Long ago the Judge pronounced their sentence. It awaits them. †Their Destroyer is not asleep.

⁴God did not spare *angels who sinned, but threw them down to †Tartarus where they lie †chained in darkness awaiting judgement. ⁵Nor did he spare the ancient world when he brought a flood upon a world of godless men. But he protected Noah, the preacher of his *righteousness, with seven others. ⁶God condemned the towns of Sodom and Gomorrah, reducing them to ashes, and thus he provided an example of what would happen to the ungodly. ⁷But he rescued Lot, for he was a good man and was deeply upset by the immoral behaviour of wicked men. ⁸This good man lived with them every day. He saw and heard what went on, and their dissolute behaviour caused the deepest

distress to his righteous *soul. ⁹The Lord knows how to save the *godly from their ordeal, and how to keep the wicked under punishment till the *day of judgement, ¹⁰especially those who follow the foul lusts of their *earthly nature and despise all authority.

Audacious and self-willed as they are, they do not shrink from slandering the †glorious ones above. ¹¹But the *angels, †who surpass these men in strength and power, bring no slanderous charge against them before the Lord. ¹²These people are like brute beasts, made by nature to be trapped and killed. They speak evil about things they do not understand, and like the brute beasts they will be destroyed. ¹³Injury they inflicted, and injury they will suffer. They delight in daylight revelry. They are blots and blemishes on your society. †Even while they are sharing your table, they are deceiving you and take pleasure in doing so. ¹⁴Their eyes are full of lust, insatiable for sin. They seduce the weak. Practised in money-grubbing, they are under God's curse. ¹⁵They have left the straight road and have gone astray, following the road of Balaam, son of †Bosor, who had set his heart on getting the reward of wickedness. ¹⁶But he was rebuked for his own transgression of the *Law. A dumb ass spoke with a human voice and put an end to the prophet's madness.

¹⁷These people are like waterless fountains, mists driven by a squall of wind. For them a place in the deepest darkness is reserved. ¹⁸Using arrogant and empty words they appeal to the bodily appetites, the sensuality, of their victims and trap them, just as they are escaping from †the pagan world. ¹⁹They promise them freedom, but they are themselves slaves to corruption, for a man is a slave to whatever masters him. ²⁰If men have escaped the *world's defilements through the knowledge of our Lord and Saviour Jesus Christ, and then once more become entangled in them and mastered by them, their last state becomes worse than their first. ²¹It would have been better for them never to have known the way of *righteousness than to have known it and then turn back and abandon the holy commandment which was committed to them. ²²What the proverb says has proved true for them:

‘The dog returns to its own vomit.’

There is also the saying,

‘Wash a sow and she will roll in the mud.’

3 My dear friends, this is now my second letter to you. In both I have been trying to make you think straight ²by reminding you of words once spoken by the holy *prophets and the commandment of the Lord and Saviour, passed on to you by your *apostles. ³First, you know that in the last *days men who live only for their selfish interests will come and mock you. ⁴They will say, ‘What has happened to that promise about his *coming back again? Ever since our fathers died everything goes on as it has been since the beginning of creation.’ ⁵They deliberately ignore the fact that the heavens existed long ago. Then God spoke and the earth was formed out of water and †between the waters. ⁶It was by these waters that the world of that time was also overwhelmed and destroyed. ⁷But God has also said that the present heavens and earth have been saved up in the same way for the *day of judgement. Then they will be burnt and all ungodly men will be destroyed.

⁸My friends, you must not ignore this fact: with the Lord one day is like a thousand years and a thousand years like one day. ⁹It is not that the Lord is slow to fulfil his promise, †as people think. He is being patient with you and does not want anyone to be lost. He wants everyone to come to repentance. ¹⁰The *Day of the Lord will come like a thief. When it comes, the heavens will vanish with a †roaring sound and the stars will dissolve in the heat. And †will the earth and everything in it remain? ¹¹If the whole universe is to be dissolved in this way, what sort of people ought you to be? You should live holy and *godly lives, ¹²while you wait for the *coming of the Day of God and try to hasten its arrival. That Day will cause the heavens to dissolve in flames and the stars to melt in the heat. ¹³But God has promised us new heavens and a new earth where *righteousness will be at home. We wait for them.

¹⁴So, dear friends, while you are waiting for these things to happen, do your utmost to be found pure and blameless, at *peace with him. ¹⁵Think of our Lord’s patience as giving you your opportunity to be saved. This is what our dear *brother Paul in his inspired wisdom wrote to you. ¹⁶Indeed this is what he used

to say in all his letters when he spoke about these things. Some points in them are hard to understand, and ignorant and unstable people pervert their meaning as they do †the other Scriptures also, to their own ruin.

¹⁷But you, my friends, have already been warned. Take care, then, that you are not lured away by unprincipled men and fall from your own firm foundation. ¹⁸But keep on growing in *grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be *glory, now and for ever. Amen.

THE FIRST LETTER OF

JOHN

1 Our theme is the word of life. We declare to you what was from the beginning, what we have heard, what we have seen with our own eyes, what we looked at and our hands felt. ²The life was revealed; we have seen it, we bear witness to it, we declare it to you, that *eternal life which was with the Father and was revealed to us. ³We declare to you also what we have seen and heard, that you may have fellowship with us. †This fellowship of ours is with the Father and with his Son Jesus Christ. ⁴And we are writing these things that our joy may be complete.

⁵The message which we have heard from him and tell to you is this: God is light and there is no darkness in him at all. ⁶If we say that we have fellowship with him, and walk in the darkness, we are lying and not practising the truth. ⁷If we walk in the light as he is in the light, we have fellowship with one another, and the *blood of Jesus his Son cleanses us from all sin. ⁸If we say that we are sinless, we deceive ourselves and the truth is not in us. ⁹If we confess our sins, he will forgive us our sins and cleanse us from all unrighteousness, for he is faithful and *righteous. ¹⁰If we say that we have not sinned, we make him a liar and his word is not in us.

2 My *children, I am writing this to you that you may not sin. Yet if anyone does sin we have one who is *righteous †to plead for us with the Father. That one is Jesus Christ. 2He is †the means of taking away our sins, not ours only, but also the sins of the whole *world. 3If we keep †his commandments we may be sure that we know him. 4He who says 'I know him' and does not keep his commandments is a liar and the truth is not in him; 5but †love for God is made truly perfect in that man who obeys God's word. This is how we know that we belong to God. 6If a man says that he †belongs to God he ought to live as Christ lived.

7Dear friends, it is not a new commandment that I am writing to you, but an old commandment, which you had from the beginning. The old commandment is the *message which you heard. 8Yet it is a new commandment that I am writing to you. The truth of that is seen both in Christ and in you; for the darkness is passing away and the true light is already shining. 9He who says that he is in the light, and hates his *brother, is in the darkness still. 10He who loves his brother is in the light, and there is nothing †in it to cause him to fall. 11But he who hates his brother is in the darkness and walks in the darkness; he does not know where he is going, because the darkness has blinded his eyes.

12I am writing to you, †children, because your sins are forgiven you for his *name's sake. 13I am writing to you, fathers, because you know him who was from the beginning. I am writing to you, young men, because you have conquered the *evil one. 14I have written to you, children, because you know the Father. I have written to you, fathers, because you know him who was from the beginning. I have written to you, young men, because you are strong and the word of God is in you, and you have conquered the evil one.

15Do not love the *world or the things in the world. If anyone loves the world, †he has no love for the Father in him; 16for whatever is in the world, with its lusts, its covetousness, and its empty pride in possessions, comes not from the Father but from the world. 17The world and all it offers to satisfy men's desires is passing away, but he who does the will of God remains for ever.

18*Children, the last hour is here. You have heard that the *Antichrist is coming, and in fact many antichrists have already

come. From this we know that the last hour is here. ¹⁹They went out from us, but they did not belong to us; if they had belonged to us they would have remained with us. They went out that it might be made plain that none of them belonged to us. ²⁰But †it is you who have been anointed by the Holy One, and †you all possess knowledge. ²¹I have written to you, not because you do not know the truth, but because you do know it, and know that no lie comes from the truth.

²²Who is the liar but he who denies that Jesus is the *Christ? And he who denies the Father and the Son is the *Antichrist. ²³Anyone who denies the Son loses the Father too; he who acknowledges the Son has the Father also. ²⁴As for you, let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, you also will remain in union with the Son and the Father. ²⁵This is the promise of *eternal life which he made to us.

²⁶I have written this to you about those who are leading you astray. ²⁷†As for you, the anointing which you received from him remains in you, and you do not need anyone to teach you. His anointing teaches you about everything; and his teaching is true and is not a lie. So remain in union with him, even as he has taught you.

²⁸And now, *children, remain in Christ, in order that when he is revealed we may have confidence and at his *coming may not turn from him in shame. ²⁹If you know that he is *righteous, you know that everyone who does what is *right is a child of God.

3 How wonderful is the love the Father has shown to us in calling us God's children! And we are his children! The reason why the *world does not recognize us is that it did not recognize him. ²Dear friends, we are already God's children, but it has not yet been revealed what we shall be. We know that when †he is revealed we shall be like him, for we shall see him as he is. ³Everyone who has this hope in Christ purifies himself, just as Christ is pure. ⁴Everyone who practises sin †practises lawlessness also; sin is lawlessness. ⁵You know that he was revealed in order to take away sins, and there is no sin in him. ⁶Anyone who is in him does not sin; anyone who sins has not seen him, nor does he know him.

⁷*Children, let no one lead you astray. He who practises *righteousness is righteous, just as Christ is righteous; ⁸he who practises sin belongs to the *devil, for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil.

⁹No child of God practises sin, because he has God's nature in him; he cannot live a sinful life, because he is God's child. ¹⁰The children of God and the children of the *devil are distinguished in this way: whoever does not practise *righteousness does not belong to God, neither does he who does not love his *brother; ¹¹for this is the message which you have heard from the beginning, that we should love one another; ¹²not like Cain, who belonged to the *evil one and killed his brother. Why did he kill him? Because his deeds were evil and his brother's were righteous. ¹³Do not be surprised, brothers, if the *world hates you. ¹⁴We know that we have passed over from death into life, because we love our brothers. He who does not love remains in death. ¹⁵Anyone who hates his brother is a murderer, and you know that no murderer has *eternal life in him. ¹⁶We have come to know love because Christ laid down his life for us. We too ought to lay down our lives for our brothers. ¹⁷If a man with worldly possessions sees his brother in need and shuts his heart against him, how can the †love of God be in him?

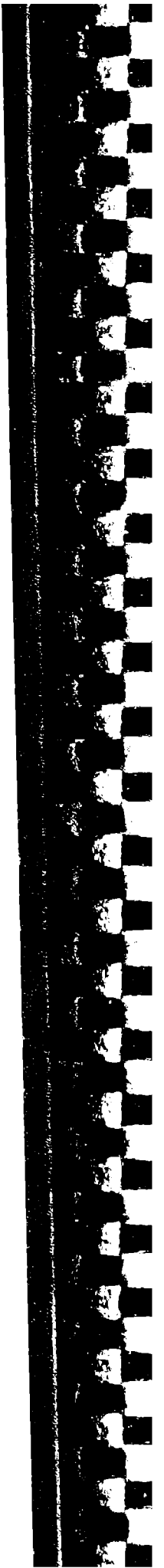
¹⁸*Children, our love must not be mere words or talk; it must be action and truth. ¹⁹By this we shall know that we belong to the truth, and shall reassure ourselves before him ²⁰†in regard to anything in which our *conscience condemns us; for God is greater than our conscience and he knows everything. ²¹Dear friends, if our conscience does not condemn us we can come to God with confidence ²²and receive from him whatever we ask, because we keep his commandments and do what is pleasing to him. ²³This is what he commands: that we believe in the *name of his Son Jesus Christ, and love one another just as †he commanded us. ²⁴He who keeps God's commandments is in God, and God is in him. And we know that he is in us through the Spirit whom he has given to us.

4 Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the *world. ²You can recognize the Spirit of God by this: every spirit which †acknowledges that Jesus is the *Christ who came as a *human being is from God, ³and every spirit which does not acknowledge Jesus in this way is not from God. This is the work of the *Antichrist; you have heard that he is coming; even now he is already in the world. ⁴You belong to God, *children, and you have overcome the false prophets, because God who is in you is greater than the Antichrist who is in the world. ⁵The false prophets belong to the world, and so they speak as the world speaks, and the world listens to them. ⁶We belong to God; he who knows God listens to us; he who does not belong to God does not listen to us. By this we recognize the spirit of truth and the spirit of error.

⁷Dear friends, let us love one another, for love comes from God, and everyone who loves is God's child and knows God. ⁸He who does not love has not known God, for God is love. ⁹The love of God has been revealed †within us by the fact that God sent his only Son into the world that we might live through him. ¹⁰Love consists in this: not that we loved God, but that he loved us and sent his Son as †the means of taking away our sins. ¹¹Dear friends, if God loved us in this way we also ought to love one another. ¹²No one has ever seen God; if we love one another, God is in us, and his love has been made perfect within us.

¹³We know that we are in him and he in us, because he has given us a share of his Spirit. ¹⁴We have seen and bear witness that the Father sent the Son to be the Saviour of the *world. ¹⁵If a man acknowledges that Jesus is the Son of God, God is in him and he in God. ¹⁶We know the love which God has for us, and have put our trust in it.

God is love, and he who lives in love is in God, and God is in him. ¹⁷†When love is made perfect in us we may have confidence on the *day of judgement, because our relationship to this world is the same as Christ's. ¹⁸In love there is no fear, but perfect love drives out fear. Fear is itself a part of punishment, and he who is afraid is not made perfect in love. ¹⁹We love because he first loved us. ²⁰If anyone says 'I love God' and hates his *brother he is a liar; for he who does not love his brother whom he has seen



cannot love God whom he has not seen. ²¹This is the commandment that we have from him: he who loves God must love his brother also.

5 Everyone who believes that Jesus is the *Christ is a child of God, and †everyone who loves a father loves his son. ²It is when we love God and do what he commands that we know we love the children of God; ³for to love God is to keep his commandments. His commandments are not burdensome, ⁴because every child of God conquers the *world, and our faith in God is what has conquered it. ⁵Who is the conqueror of the world but he who believes that Jesus is the Son of God?

⁶This is he who came †through water and *blood, Jesus Christ; not by the water only, but by the water and by the blood. It is the Spirit who bears witness, because the Spirit is the truth. ⁷There are three who bear †witness, ⁸the Spirit and the water and the blood, and the three are one in purpose. ⁹We accept the witness of men, but the witness of God is greater. God's witness is about his Son. ¹⁰He who believes in the Son of God has the evidence of that belief within himself. He who does not believe God has made God a liar, because he has not believed in God's witness about his Son. ¹¹God's witness is this: he has given us *eternal life, and this life is in his Son. ¹²He who has the Son has that life; he who has not the Son of God has not that life.

¹³I am writing this to you who believe in the *name of the Son of God that you may know that you have *eternal life. ¹⁴We have confidence in him, that if we ask anything according to his will he listens to us. ¹⁵And if we know that he always listens to us, we know that we possess what we have asked him for.

¹⁶If anyone sees his *brother committing a sin which is not a deadly sin, he will pray for him and obtain life for him. This is only for those who do not commit a deadly sin. There is such a thing as deadly sin. I am not saying that he should make a request about that. ¹⁷All unrighteousness is sin, but there is sin which is not deadly.

¹⁸We know that no child of God goes on sinning, but God keeps him, and the *evil one does not get hold of him. ¹⁹We know that we belong to God and the whole *world lies in the power of the evil one. ²⁰And we know that the Son of God has

come, and he has given us understanding so that we may know him who is the real God. We are in him who is real, since we are in his Son Jesus Christ. This is the real God; this is *eternal life.

²¹*Children, guard yourselves from false gods.

THE SECOND LETTER OF JOHN

¹This letter is from the *elder to the †Lady chosen by God and to her children †whom I love within the fellowship of the truth. Not only I but all who have come to know the truth love her also, ²because of the truth which is in us and will be with us for ever. ³*Grace, *mercy and *peace will be with us from God the Father and from Jesus Christ, the Father's Son, †in truth and love.

⁴I was very happy to find some of your children living in the truth as we were commanded by the Father. ⁵And now I am not writing a new commandment for you, but one which we have had from the beginning: it is that we should all love one another. ⁶Love means that we live according to his commandments. This is the same commandment that you have heard from the beginning: live in love. ⁷For many deceivers have gone out into the world, who do not accept the fact that Jesus Christ came as a *human being. Here is the deceiver and the *Antichrist. ⁸Look to yourselves, that you do not lose what you have worked for, but that you receive your reward in full. ⁹No one has God who goes beyond the teaching of Christ, and does not keep within it. He who keeps within the teaching has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not receive him into your home; do not even greet him; ¹¹for he who greets him shares in his evil deeds.

¹²Though there is much I could write to you, I do not wish to

use paper and ink; I hope to come to you and to speak to you face to face, that our joy may be complete. ¹³The children of your *sister, who is also chosen by God, greet you.

THE THIRD LETTER OF JOHN

¹This letter is from the *elder to dear Gaius †whom I love within the fellowship of the truth.

²Dear friend, I pray that it may be well with you in all respects and that you may be in as good health physically as you are spiritually. ³I was very happy when some *brothers came and spoke about your devotion to the truth. You are indeed living in the truth. ⁴I have no greater joy than to hear that my *children are living in the truth.

⁵Dear friend, you are faithful in whatever you do for the *brothers even when they are strangers; ⁶they have spoken about your love before the *church. Please help them forward on their way in a manner worthy of the God you serve; ⁷for it was for the sake of the *name that they set out, and they accepted nothing from the heathen. ⁸We ought to support such men, that we may show ourselves to be fellow-workers for the truth.

⁹I wrote to the *church, but Diotrephes, who loves the first place among them, does not accept our authority. ¹⁰So, when I come, I will remind you of what he is doing, pouring out wicked nonsense against us. Not content with that, he does not himself welcome the *brothers; and he stops those who would do so and expels them from the church.

¹¹Dear friend, do not follow a bad example but a good one. He who does good belongs to God; he who does what is bad has not seen God. ¹²Demetrius has a good report from everyone, and from

the truth itself. We also report well of him, and you know that our report is true.

¹³I had many things to write to you, but I do not wish to use pen and ink. ¹⁴I am hoping to see you soon and we shall speak face to face. ¹⁵*Peace be with you. The friends here greet you. Greet our friends, each one by name.

A LETTER OF JUDE

¹This letter is from Jude, *servant of Jesus Christ and brother of James. It is for those whom God the Father loves, whom he has called and who live †in the care of Jesus Christ. ²May *mercy, *peace and love be yours abundantly.

³Dear friends, I was very much wanting to write to you about the salvation which we all share, when I felt that I had to write and urge you to come to the defence of the faith, which God has given once and for all to his *people. ⁴For certain godless individuals who were long ago marked out for condemnation on this account have quietly made their way in amongst you. They are busy turning our †God-given freedom into a source of immorality and they disown †our only Master and Lord, Jesus Christ.

⁵I want to remind you of certain things all of which you already know. †The Lord, who saved the *people and brought them out of Egypt, later destroyed those who did not believe. ⁶The angels too, who did not keep to their own domain but left their proper home, he has kept in darkness in everlasting chains to be judged on the great *Day. ⁷Remember also Sodom and Gomorrah and their neighbouring towns. They †too indulged in unrestricted and unnatural sexual vice, and suffered the punishment of everlasting fire as a warning to all.

⁸It is just the same with these men. First they put themselves into trances. Then they defile their bodies, reject †the Lord's authority and insult the †glorious ones above. ⁹Yet even Michael the archangel, in his argument with the *devil about the body of Moses, did not dare to use insults in condemning him. What he said was, 'The Lord rebuke you.' ¹⁰These men insult whatever they do not understand, and the things which they understand by instinct, as wild animals do, bring about their ruin. ¹¹What a tragedy! They have gone the same way as Cain. For money's sake they have gone headlong into Balaam's error. Like Korah they have rebelled and perished. ¹²These men are a †menace to your †love-feasts. They share your table without shame. They care only for themselves. They are like clouds carried along by the wind but bringing no rain; like fruitless trees in late autumn, torn up by the roots and doubly dead; ¹³like wild waves of the sea tossing up their own shameless deeds; like wandering stars for whom is reserved for ever the place of blackest darkness.

¹⁴Enoch, seventh in line from Adam, prophesied of these people when he said, 'Look! The Lord has come with a great host of his holy ones ¹⁵to bring universal judgement, and to convict all the ungodly ones of all their ungodly deeds and of all the harsh things which they, godless sinners, have said against him.' ¹⁶These men do nothing but grumble and complain. They live for their own selfish desires. They talk arrogantly but are always ready to fawn upon others if anything is to be gained by it.

¹⁷But, dear friends, you must remember what our Lord Jesus Christ said through his *apostles. ¹⁸They said to you, 'In the last time men will come and mock you, men †who have no interest in religion and follow only their own desires.' ¹⁹It is these who cause divisions. They are worldly minded and unspiritual. ²⁰But you, my friends, must build yourselves up in your most holy faith and pray in the power of the Holy Spirit. ²¹You must keep yourselves in the love of God and wait for that *eternal life which the Lord Jesus Christ in his *mercy will give you. ²²†There are some who are in doubt and you should show them pity. ²³Others you must save by snatching them from the fire, and there are others for whom your pity should be mingled with fear; you must hate the very garments stained by sinful lust.

²⁴To him who is able to keep you from falling and present you, blameless and rejoicing, in his *glorious presence, ²⁵to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, power and authority, before all *time, now and for all eternity; Amen.

†THE REVELATION TO JOHN

1 This is the account of a revelation which God gave to Jesus Christ. He gave it to him to show to his *servants what must soon take place. Christ sent his *angel to inform his servant John of it, ²and John told everything that he saw. He openly declared God's *message and the testimony of Jesus Christ to it. ³*Happy is the one who reads and happy are those that listen to the words of this prophecy and obey what is written in it, for the appointed *time is near.

⁴This is John writing to the seven *churches in *Asia. *Grace and *peace be yours from †God who is, who was, and who is coming; from the seven spirits who are before his throne, ⁵and from Jesus Christ, the faithful witness, who was the first to rise from death and who is the ruler of the kings of the earth.

To him who loves us, who freed us from our sins by his *death, ⁶who made us a kingdom of *priests to serve his God and Father, to him be *glory and power for ever and ever. Amen.

⁷He is coming with the clouds. Everyone shall see him. Those who pierced him shall see him, and all the nations of the earth shall be filled with sorrow because of him. So be it. Amen.

⁸'I am †the Alpha and Omega,' the Lord God says, 'who is, who was, and who is coming, the Almighty.'

⁹I am John, your *brother. I share with you the persecution, the royal status and the courage that are ours as Christians. I was on the island of Patmos because I had preached God's *message

and †publicly spoken about Jesus. ¹⁰The Spirit came upon me on the Lord's day, and I heard behind me a loud voice, like the sound of a trumpet. ¹¹It said, 'Write in a book what you see, and send it to the seven *churches: to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia and to Laodicea.' ¹²I turned to see whose voice was speaking to me; when I turned I saw seven golden lamps, ¹³and among the lamps a figure like a man, wearing a robe reaching to his feet and with a golden band round his breast. ¹⁴The hair of his head was white, like snow-white wool, and his eyes were blazing like fire. ¹⁵His feet were like precious metal refined in a furnace, and his voice was like the sound of many waters. ¹⁶In his right hand he had seven stars, from his mouth came a sharp two-edged sword, and his face shone like the sun at mid-day.

¹⁷When I saw him, I fell at his feet like a dead man. He laid his right hand on me and said, 'Do not be afraid; I am the first and the last, ¹⁸the living one. I died, and now I am living for ever and ever, and I have the keys of death and *Hades. ¹⁹So write the things which you have seen, the things which are now and the things which are to take place afterwards. ²⁰The *secret of the seven stars which you saw in my right hand, and the seven golden lamps, is this: the seven stars are the *angels of the seven *churches, and the seven lamps are the seven churches.

2 'To the *angel of the *church in Ephesus write, "These are the words of him who holds the seven stars in his right hand and who walks among the seven golden lamps:

²"I know †all about you. I know how hard you have toiled and how bravely you have endured. I know that you cannot bear evil men; you have tested those who call themselves *apostles but are not, and you have found them liars. ³You know how to endure, you have borne much for the sake of my *name and have not grown weary. ⁴But I have this against you, that you have lost the love which you had at first. ⁵Remember, then, from where you have fallen; repent and do what you did at first. If you do not, I shall come to you and remove your lamp from its place, unless you repent. ⁶Yet this is in your favour, that you hate the practices of the Nicolaitans, which I also hate. ⁷Let him who has ears hear what the Spirit says to the churches. To him who conquers I will

give the right to eat the fruit of the tree of life which is in the *Paradise of God."

⁸"To the *angel of the *church in Smyrna write, "These are the words of the first and the last, of him who died and came to life again:

⁹"I know your affliction and your poverty (though really you are rich), and I know the slander which comes from those who say that they are Jews, though they are not, but are a *synagogue of *Satan. ¹⁰Have no fear of what you are going to suffer. The *devil is going to throw some of you into prison, that you may be tested, and you will be persecuted for ten days. Be faithful even to death, and I will give you life as your crown of victory. ¹¹Let him who has ears hear what the Spirit says to the churches. He who conquers shall not be harmed by the second death."

¹²"To the *angel of the *church in Pergamum write, "These are the words of him who has the sharp two-edged sword:

¹³"I know where you are living; you live where *Satan's throne is. But †you are holding fast to my *name; you did not disown your faith in me even in the days when Antipas was my witness, my faithful witness; he was killed among you, in the place where Satan lives. ¹⁴But I have a few things against you: you have men there who hold the teaching of Balaam, who taught Balak to set a trap for the Israelites to make them eat food offered to idols and practise sexual vice. ¹⁵So you also have men who hold the similar teaching of the Nicolaitans. ¹⁶Repent therefore. If you do not, I shall come to you soon and fight them with the sword of my mouth. ¹⁷Let him who has ears hear what the Spirit says to the *churches. To him who conquers I will give a share of the hidden *manna; I will also give him a white †pebble, and written on the pebble a new name, which no one knows except the one who receives it."

¹⁸"To the *angel of the *church in Thyatira write, "These are the words of the Son of God, of him whose eyes blaze like fire, and whose feet are like precious metal:

¹⁹"I know †all about you, I know your love, your fidelity, your service and your steadfastness; and your recent actions are better than your first. ²⁰But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and leads my *servants astray by teaching them to practise sexual vice and to

eat food offered to idols. ²¹I gave her time to repent, but she refuses to repent of her vice. ²²I am consigning her to †a bed of sickness, and those who commit adultery with her to great affliction unless they turn in penitence from her practices. ²³I will utterly destroy her children; and all the *churches will know that I am he who searches hearts and *minds, and I will reward each one of you according to your actions. ²⁴But I say to the rest of you in Thyatira, who do not hold this teaching and have no knowledge of the so-called deep things of *Satan: I lay upon you no other burden ²⁵but to hold fast what you have until I come. ²⁶To him who conquers and faithfully performs to the end what I require, I will give authority over the nations, ²⁷⁻²⁸just as I too have received authority from my Father. He will †rule them with an iron rod and smash them like earthen pots, and I will give him the morning star. ²⁹Let him who has ears hear what the Spirit says to the churches.”

3 ‘To the *angel of the *church in Sardis write, “These are the words of him who has the seven spirits of God and the seven stars:

““I know †all about you: in name you are alive, but you are dead. ²Wake up! Strengthen what remains to you before it dies. For I have found that as my God sees your actions not one of them has been completed. ³Remember what you received and heard; observe it and repent. If you are not awake I shall come like a thief, and you will not know the time when I shall come upon you. ⁴But you have in Sardis a few persons who have not defiled their garments. They shall walk with me in white, because they are worthy. ⁵He who conquers shall be clothed like them in white, and I will not wipe his name out of the book of life; I will acknowledge his *name in the presence of my Father and in the presence of his *angels. ⁶Let him who has ears hear what the Spirit says to the *churches.”

⁷“To the *angel of the *church in Philadelphia write, “These are the words of him who is the holy and true one, who has the key of David; when he opens a door no man shuts it, and when he shuts it no man opens it.

⁸““I know †all about you. I have set before you a door which stands open and which no one can shut. I know that you have

little power, but have kept my word and have not disowned my *name. ⁹There are some who belong to the *synagogue of *Satan, who say that they are Jews, though they are not, but are lying. I will cause them to come and prostrate themselves at your feet, and to know that I have loved you. ¹⁰Because you have kept my command to be steadfast, I will also keep you in the *time of trial when it comes upon the whole world and puts the earth's inhabitants to the test. ¹¹I am coming soon. Hold fast what you have, that no one may take your crown. ¹²I will make him who is victorious a pillar in the temple of my God and there he shall stay for ever. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down out of heaven from my God, and my new name. ¹³Let him who has ears hear what the Spirit says to the *churches."

¹⁴"To the *angel of the *church in Laodicea write, "These are the words of the †Amen, the trustworthy and true witness, the origin of God's creation:

¹⁵"I know †all about you; I know that you are neither cold nor hot. I wish that you were either cold or hot. ¹⁶So, because you are lukewarm and neither cold nor hot, I am going to vomit you out of my mouth. ¹⁷You say, 'I am rich. I have plenty of money. I need nothing.' You do not know that you are wretched, pitiable, poor, blind and naked. ¹⁸I advise you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself and that the shame of your nakedness may not be seen; and ointment for your eyes, that you may see. ¹⁹I reprove and discipline all whom I love. So be in earnest and repent. ²⁰I am standing here at the door and knocking. If anyone hears my voice and opens the door, I will come in and eat with him and he with me. ²¹To him who is victorious I will give the right to sit down with me on my throne, just as I have conquered and have sat down with my Father on his throne. ²²Let him who has ears hear what the Spirit says to the *churches.'"

4 After this I looked, and there in heaven was a door standing open, and the first voice which I heard was like a trumpet speaking to me. It said, 'Come up here, and I will show you what must happen after this.' ²At once the Spirit came upon me. There

in heaven a throne was set, and on the throne someone was seated. ³He who was seated had the appearance of jasper and sardius; and around the throne was a rainbow having the appearance of an emerald. ⁴Around the throne I saw twenty-four thrones. On the thrones twenty-four *elders were seated; they were clothed in white, and golden crowns were on their heads. ⁵From the throne came flashes of lightning, voices and peals of thunder. In front of the throne seven torches were burning; †these are the seven spirits of God. ⁶In front of the throne was what seemed to be a sea of glass, like crystal, and in the middle of the throne and around it were four living creatures full of eyes in front and behind. ⁷The first creature was like a lion, the second like a calf, the third had a face like a man's, and the fourth was like a flying eagle. ⁸The four creatures, each with six wings, were full of eyes around and within. Day and night, without resting, they sing,

‘Holy, holy, holy, is the Lord God, the Almighty, he who was, who is, and who is coming.’

⁹And whenever the creatures give *glory, honour and thanks to him who is seated on the throne, who lives for ever and ever, ¹⁰the twenty-four elders fall before him who is seated on the throne, and worship him who lives for ever and ever, and they lay their crowns down in front of the throne, as they sing,

¹¹ ‘You are worthy, our Lord and our God, to receive glory, honour and power; for you created all things. They owe their existence and their creation to your will.’

5 Then I saw in the right hand of him who was seated on the throne a scroll with writing inside and outside, sealed up with seven seals. ²And I saw a mighty *angel proclaiming in a loud voice, ‘Who is worthy to open the scroll and break its seals?’ ³No one, in heaven or on earth or beneath the earth, was able to open the scroll, or to look at it. ⁴I wept bitterly because no one was found worthy to open the scroll, or to look at it. ⁵And one of the *elders said to me, ‘Do not weep. The Lion of the tribe of Judah, the Descendant of David, has conquered; so he can open the scroll and its seven seals.’

⁶Then I saw a Lamb standing in the middle of the throne surrounded by the four living creatures and the *elders. He looked as if he had been slaughtered. He had seven horns and seven eyes, which are the seven spirits of God who have been sent out into all the earth. ⁷He came and took the scroll from the right hand of him who was seated on the throne. ⁸When he took the scroll, the four creatures and the twenty-four elders fell down before the Lamb. Each had a harp and golden bowls full of incense; these are the prayers of God's *people. ⁹They sang a new song:

'You are worthy to take the scroll and to open its seals, because you were slaughtered and by your *death you purchased for God men out of every tribe, language, people, and nation. ¹⁰You made them a kingdom of *priests for our God, and they shall reign on the earth.'

¹¹Then I looked, and I heard the voice of many *angels who stood round the throne, the creatures and the *elders; and their number was †myriads of myriads and thousands of thousands. ¹²They said in a loud voice:

'The Lamb who was slaughtered is worthy to receive power, riches, wisdom, strength, honour, *glory and praise.'

¹³And I heard every created thing in heaven and on earth, beneath the earth and in the sea, the whole creation, say,

'Praise, honour, glory and sovereignty be to him who is seated on the throne and to the Lamb for ever and ever.'

¹⁴And the four creatures said, 'Amen'; and the elders fell down and worshipped.

6 Then I saw the Lamb open one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, 'Come.' ²I looked, and there was a white horse. Its rider carried a bow, a crown was given to him and he went out, a victor seeking for victory.

³When the Lamb opened the second seal, I heard the second creature say, 'Come.' ⁴Then another horse, a red one, came out. Permission was given to its rider to take *peace away from the

earth, in order that men should kill one another; and a great sword was given to him.

⁵When the Lamb opened the third seal, I heard the third creature say, 'Come.' I looked, and there was a black horse. Its rider held a pair of scales in his hand. ⁶I heard what seemed to be a voice from the midst of the four creatures, which said, 'One choinix^a of wheat for a denarius^a and three of barley for a denarius; but do no damage to the oil and the wine.'

⁷When the Lamb opened the fourth seal, I heard the voice of the fourth creature who said, 'Come.' ⁸I looked, and there was a pale-coloured horse. The name of its rider was Death, and *Hades rode behind him. Authority was given to them over a quarter of the earth to kill by sword, famine and pestilence, and by the wild beasts of the earth.

⁹When the Lamb opened the fifth seal, I saw underneath the altar the *souls of those who had been slaughtered for the sake of God's *message and for the testimony which they had maintained.

¹⁰They cried out in a loud voice, 'Master, holy and true, how long will it be before you pass judgement and avenge our *death upon the earth's inhabitants?' ¹¹A white robe was given to each of them, and they were told to rest a little longer, until the number of their fellow-*servants and *brothers who were to be killed, as they had been, was completed.

¹²Then I looked, and when the Lamb opened the sixth seal there was a great earthquake; the sun became black like *sack-cloth, and the whole moon turned blood-red; ¹³the stars of the sky fell to the earth, like unripe figs when a fig tree is shaken by a strong wind; ¹⁴the sky disappeared as a scroll is rolled up; every mountain and island was moved from its place. ¹⁵Then the kings of the earth, the leading men, the commanders, the rich and the powerful, and every slave and free man, hid themselves in caves and among mountain rocks. ¹⁶They said to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne and from the *wrath of the Lamb; ¹⁷for the great *Day of their wrath has come, and who is able to stand?'

^a See Appendix.

7 After this I saw four *angels standing at the four corners of the earth. They were holding back the four winds of the earth, that no wind might blow on land or sea or against any tree. ²And I saw another angel coming up from the east with the †seal of the living God. He cried out in a loud voice to the four angels to whom permission was given to do damage to the land and to the sea, ³‘Do no harm to the land or to the sea or to the trees, until we have marked the *servants of our God with a seal upon their foreheads.’ ⁴Then I heard the number of those who had been sealed; it was a hundred and forty-four thousand, from every tribe of the sons of Israel:

⁵twelve thousand sealed from the tribe of Judah,
 twelve thousand from the tribe of Reuben,
 twelve thousand from the tribe of Gad,
⁶twelve thousand from the tribe of Asher,
 twelve thousand from the tribe of Naphthali,
 twelve thousand from the tribe of Manasseh,
⁷twelve thousand from the tribe of Simeon,
 twelve thousand from the tribe of Levi,
 twelve thousand from the tribe of Issachar,
⁸twelve thousand from the tribe of Zebulun,
 twelve thousand from the tribe of Joseph,
 twelve thousand from the tribe of Benjamin.

⁹After this I looked, and a vast crowd was there, which no one could count; they were from every nation, tribe, people and language. They were standing before the throne and before the Lamb, clothed in white robes, with palm-branches in their hands. ¹⁰They cried out in a loud voice:

†‘Salvation is from our God who is seated on the throne, and from the Lamb.’

¹¹All the *angels stood around the throne, the *elders and the four living creatures, and they prostrated themselves before the throne and worshipped God, ¹²saying,

‘Amen. Blessing, *glory, wisdom, thanksgiving, honour, power and strength belong to our God for ever and ever; Amen.’

¹³Whereupon one of the *elders said to me, ‘Who are these who are dressed in white robes and where have they come from?’ ¹⁴I

said to him, 'Sir, you know.' He said to me, 'These are the people who have come out of the great affliction. They have washed their robes and made them white †in the *blood of the Lamb. ¹⁵That is why they are before the throne of God and worship him day and night in his temple; and he who is seated on the throne will †spread his tent over them. ¹⁶They will never be hungry or thirsty again; the burning heat of the sun will never fall on them; ¹⁷because the Lamb who is in the middle of the throne will be their shepherd and will lead them to springs of living water; and God will wipe every tear from their eyes.'

8 Then when the Lamb opened the seventh seal there was silence in heaven for about half an hour. ²I saw the seven *angels who stand before God, and seven trumpets were given to them.

³Then another *angel came and stood at the altar. He was carrying a golden censer, and a great quantity of incense was given to him to offer with the prayers of all God's *people on the golden altar before the throne. ⁴The smoke of the incense went up before God from the angel's hand with the prayers of God's people. ⁵The angel took the censer. He filled it from the altar fire and threw it down to the earth; and there were peals of thunder, voices, lightning flashes and an earthquake.

⁶Then the seven *angels who held the seven trumpets prepared to blow them.

⁷The first blew his trumpet; and hail and fire came, mixed with blood, and they were poured down on the earth. A third of the earth was burnt up, a third of the trees were burnt up, and all the green grass was burnt up.

⁸The second *angel blew his trumpet; and what seemed like a great mountain blazing with fire was thrown into the sea. A third of the sea was turned into blood, ⁹a third of the living creatures in the sea died, and a third of the ships were destroyed.

¹⁰The third *angel blew his trumpet; and a great star fell from heaven, flaming like a torch. It fell on a third of the rivers and on the springs of water. ¹¹The star is called †Wormwood. And a third of the water turned into wormwood, and many people died of the water because it had been made bitter.

¹²The fourth *angel blew his trumpet; and a third of the sun, a

third of the moon and a third of the stars were struck, so that a third of them were darkened, and a third of the day had no light, and †a third of the night also.

¹³Then I looked, and I heard an eagle flying in mid-heaven saying in a loud voice, 'Calamity, calamity, calamity for the inhabitants of the earth, because of the other trumpet-blasts which the three *angels are going to blow!'

9 Then the fifth *angel blew his trumpet; and I saw a star which had fallen to earth from heaven. The star was given the key to the shaft of the bottomless pit. ²†He opened the shaft of the bottomless pit, and smoke came up out of the shaft, like the smoke of a great furnace; the sun and the air became dark because of the smoke from the shaft. ³Locusts came on to the earth out of the smoke, and they were given power such as scorpions of the earth possess. ⁴They were told not to harm the grass of the earth or any green thing or any tree, but only those men who had not the seal of God on their foreheads. ⁵They were given permission to torture them for five months but not to kill them. Their torture was to be like that inflicted by a scorpion when it stings a man. ⁶In those days men will seek death, and will not find it; they will long to die, but death will escape them.

⁷In appearance the locusts were like horses prepared for battle. On their heads they had what looked like golden crowns and their faces were like human faces. ⁸They had hair like women's hair, and their teeth were like lions' teeth. ⁹They had breastplates like iron breastplates, and the noise of their wings was like the noise of chariots drawn by many horses galloping into battle. ¹⁰†They had tails and stings like scorpions, and in their tails they had the power to do harm to men for five months. ¹¹They had as their king the *angel of the bottomless pit. His name was †Abaddon in Hebrew and Apollyon in Greek, meaning the Destroyer.

¹²The first calamity is past; after it two more calamities are coming.

¹³Then the sixth *angel blew his trumpet; and I heard a voice from the four corners of the golden altar which was before God. ¹⁴The voice said to the sixth angel, the angel with the trumpet, 'Release the four angels who are bound at the great river Euphrates.' ¹⁵And the four angels who had been prepared for the

hour, the day, the month and the year, were released to kill a third of mankind. ¹⁶I was told how many cavalry there were – two hundred million. ¹⁷This is how I saw the horses and their riders in the vision: they had breastplates which were red as fire, blue, and yellow like sulphur. The horses' heads were like lions' heads, and fire, smoke and sulphur issued from their mouths. ¹⁸A third of mankind was killed by these three plagues, that is, the fire, the smoke and the sulphur, which issued from their mouths; ¹⁹for the power of the horses was in their mouths and in their tails. Their tails, which had heads, were like serpents, and with these they did harm.

²⁰The rest of mankind, who were not killed by these plagues, still did not turn in repentance from what their hands had made, but went on worshipping *demons and idols of gold, silver, bronze, stone and wood, things which can neither see nor hear nor walk. ²¹They did not repent of their murders, their sorceries, their sexual vice or their thefts.

10 Then I saw another mighty *angel coming down from heaven, clothed in a cloud; a rainbow was on his head, and his face was like the sun; his legs were like pillars of fire, ²and he held in his hand a little scroll which was open. He placed his right foot on the sea and his left on the land, ³and he cried out in a loud voice like the roar of a lion. When he cried out, the seven thunders spoke. ⁴And when the seven thunders spoke, I was about to write; but I heard a voice from heaven, which said, 'Keep secret what the seven thunders have spoken; do not write it down.' ⁵And the angel whom I saw standing on the sea and on the land raised his right hand to heaven, ⁶and he swore by him who lives for ever and ever, who created heaven and earth, the sea and everything in them: 'There shall be no further delay, ⁷but at the time of the seventh angel's voice, when he blows his trumpet, then the *secret purpose of God will be accomplished, as he announced to his *servants the *prophets.'

⁸The voice which I heard from heaven spoke once more to me and said, 'Go, take the scroll which lies open in the hand of the *angel who is standing on the sea and on the land.' ⁹So I went to the angel and told him to give me the little scroll. He said to me, 'Take it and eat it up. It will sour your stomach, but it will be sweet

as honey in your mouth.’ ¹⁰I took the little scroll from the angel’s hand and ate it up, and it was sweet as honey in my mouth; but when I ate it, my stomach was soured. ¹¹Then I was told, ‘You must prophesy again about many peoples, nations, languages and kings.’

11 Then I was given a cane like a measuring rod, and I was told, ‘Get up and measure the sanctuary of God and the altar, and count those who worship there. ²Leave out the court outside the sanctuary; do not measure it, because it has been given to the *Gentiles, and they will trample the holy city underfoot for forty-two months. ³‘I will give authority to my two witnesses. They will wear *sackcloth and will *prophesy for one thousand two hundred and sixty days.’

⁴These are the two olive trees and the two lamps which stand before the Lord of the earth. ⁵If anyone wants to harm them, fire issues from their mouth and consumes their enemies; anyone who wants to harm them must be killed in this manner. ⁶They have authority to shut up the sky, that no rain may fall while they are prophesying. They have authority also over the waters to turn them into blood, and to strike the earth with every kind of plague, whenever they wish. ⁷But when they have completed their witnessing, the beast which comes up from the bottomless pit will make war on them, conquer them and kill them. ⁸Their corpses will lie on the street of the great city, symbolically called Sodom or Egypt, the city where their Lord was crucified. ⁹And men from the peoples, tribes, languages and nations †will gaze on their corpses for three and a half days; they will not allow their corpses to be laid in a tomb. ¹⁰The inhabitants of the earth will gloat over them and rejoice, sending gifts to one another, for these two prophets had tormented the inhabitants of the earth. ¹¹Then after the three and a half days the breath of life from God came into them, and they stood up on their feet. Those who saw them were terrified. ¹²Then the two prophets heard a loud voice from heaven, which said to them, ‘Come up here’; and they went up into heaven in a cloud, and their enemies saw them. ¹³At that very moment there was a great earthquake, and a tenth part of the city fell in ruins, and seven thousand people were killed in the earthquake. The rest in their terror gave praise to God.

¹⁴The second calamity is past; the third calamity is coming soon.

¹⁵Then the seventh *angel blew his trumpet; and there were loud voices in heaven, which said:

‘Sovereignty over the *world now belongs to our Lord and his *Messiah, and he will reign for ever and ever.’

¹⁶Then the twenty-four *elders, who sit on their thrones in the presence of God, prostrated themselves and worshipped God, ¹⁷saying,

‘O God Almighty, Lord of the past and of the present, we thank you because you have taken your great power and have begun to reign. ¹⁸The nations were enraged but the day of your *wrath has come. The *time has come to judge the dead and to reward your *servants the prophets and your *people and all those, both small and great, who fear your *name; the time to destroy those who are destroying the earth.’

¹⁹Then God’s sanctuary in heaven was opened, the *ark of his covenant was seen in his sanctuary, and there were flashes of lightning, voices, peals of thunder, an earthquake and a great storm of hail.

12 Then a great *sign was seen in the sky. It was a woman clothed with the sun; the moon was beneath her feet, and a crown of twelve stars was on her head. ²She was pregnant, and she cried out in the pain and agony of childbirth. ³Another sign was seen in the sky. It was a great red dragon with seven heads and ten horns, and seven crowns on his heads. ⁴His tail swept away a third of the stars of the sky and threw them to the earth. Then the dragon stood before the woman who was about to give birth in order to devour her child as soon as it was born. ⁵She gave birth to a male child, a son, who is to †rule all the nations with a rod of iron. And her child was snatched up to God and to God’s throne. ⁶Then the woman fled into the *wilderness, where God had prepared a place where she might be taken care of for one thousand two hundred and sixty days.

⁷Then there was war in heaven. Michael and his *angels fought against the dragon. The dragon and his angels fought back, ⁸but he was not strong enough to win and in the end there was no room left for them in heaven. ⁹The great dragon, the primeval

serpent, who is called the *Devil and *Satan, who leads the whole world astray, was thrown down on to the earth, and his angels were thrown down with him. ¹⁰And I heard a loud voice in heaven, saying,

‘At last God has delivered us. He has shown his power and sovereignty and the authority of his *Messiah, for the accuser of our *brothers, who accuses them day and night before our God, has been thrown down. ¹¹They have conquered him †by the *blood of the Lamb and the *message to which they bore witness; for they set no value on their lives and were willing to die. ¹²For this rejoice, you heavens and you who live in them. Alas for land and sea! for the devil has come down to you in great fury, knowing that his time is short.’

¹³Then, when the dragon saw that he had been thrown down on to the earth, he pursued the woman who had given birth to the male child. ¹⁴And the two wings of a great eagle were given to the woman, that she might fly to her place in the *wilderness where she is to be sustained for †three and a half years away from the serpent. ¹⁵The serpent sent water like a river out of his mouth after the woman, to sweep her away. ¹⁶But the earth came to the help of the woman, and the earth opened its mouth and drank up the river which the dragon had sent out of his mouth. ¹⁷Then the dragon became angry with the woman, and went away to fight against the rest of her children, who kept God’s commandments and possessed the testimony given by Jesus. ¹⁸And he stood on the seashore.

13 Then I saw a beast coming up out of the sea. It had ten horns and seven heads. On its horns it had ten crowns, and on its heads *blasphemous names. ²The beast which I saw was like a leopard, its feet were like those of a bear, and its mouth like the mouth of a lion. The dragon gave it his power, his throne and great authority. ³One of its heads seemed to have been mortally smitten, but its mortal wound had been healed. The whole world followed the beast in astonishment. ⁴They worshipped the dragon because he had given authority to the beast, and they worshipped the beast, saying, ‘Who is like the beast? Who can fight against it?’

⁵It was given a mouth which spoke boastful and *blasphemous words, and it was given authority to act for forty-two months. ⁶Then it opened its mouth to utter blasphemies against God, to blaspheme his name and his dwelling †and those who dwell in heaven. ⁷It was permitted to make war on God's *people and to conquer them, and it was given authority over every tribe, people, language and nation. ⁸All the earth's inhabitants will worship it, everyone whose name was not †written from the creation of the world in the book of life, the book of the Lamb who was slaughtered. ⁹If anyone has ears let him hear. ¹⁰If anyone is to be taken captive, into captivity he goes; if anyone is to be killed by the sword, he must be killed by the sword. It is here that there is need for God's people to be steadfast and faithful.

¹¹Then I saw another beast coming up out of the earth. It had two horns like those of a lamb and it spoke like a dragon. ¹²It had full authority from the first beast and used it while the first beast looked on. It made the earth and its inhabitants worship the first beast, whose mortal wound had been healed. ¹³It performed great *signs, even causing fire to come down from heaven upon earth before men's eyes. ¹⁴It led the earth's inhabitants astray by the signs which it was permitted to do in the presence of the first beast. It told the earth's inhabitants to make an image for the beast who had received the sword wound and yet survived. ¹⁵It was permitted to give breath to the image of the beast, so that the image might even speak and cause all who do not worship to be put to death. ¹⁶It caused all of them, small and great, rich and poor, free men and slaves, to be branded on their right hand or on their forehead, ¹⁷and allowed no one to buy or sell, except those who were branded with the name of the beast or the number of its name. ¹⁸†Here there is need for wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man. Its number is six hundred and sixty-six.

14 Then I looked, and there was the Lamb standing on Mount Sion. With him were a hundred and forty-four thousand with his name and his Father's name written on their foreheads. ²And I heard a sound from heaven like the sound of many waters and like a great peal of thunder. The sound which I

heard was like that of harpers playing their harps. ³They were singing a new song before the throne and before the four living creatures and the *elders. No one was able to learn that song except the hundred and forty-four thousand, those who alone out of all the world had been ransomed. ⁴These are men who have not defiled themselves with women; they have kept themselves pure. They are followers of the Lamb wherever he goes. They have been ransomed from among men as *firstfruits for God and for the Lamb. ⁵They never lied; they are blameless.

⁶Then I saw another *angel flying in mid-heaven. He had a message of eternal good news to proclaim to the earth's inhabitants, to every nation, tribe, language and people. ⁷He said in a loud voice, 'Fear God and praise him, because the time has come for him to pass judgement. Worship him who made heaven and earth, the sea and the springs of water.'

⁸A second *angel followed, saying, 'She has fallen, she has fallen, great Babylon! She who has made all the nations drink †the wine of her sexual vice, the wine that brings God's anger.'

⁹Then a third *angel followed them, saying in a loud voice, 'Whoever worships the beast and its image, and receives the brand-mark upon his forehead or his hand, ¹⁰shall also drink the wine of God's anger, mixed in full strength in the *cup of his *wrath. He shall suffer torment by fire and sulphur in the presence of the holy angels and of the Lamb. ¹¹The smoke of their torment goes up for ever and ever; those who worship the beast and its image, or receive the brand-mark of its name, have no respite day or night.' ¹²Here there is need for the steadfastness of God's *people, those who keep the commandments of God and their faith in Jesus.

¹³And I heard a voice from heaven saying, 'Write, " *Happy are the dead who from now on die *in the Lord."' 'Yes,' the Spirit says, 'they shall rest from their troubles, for the record of their deeds goes with them.'

¹⁴Then I looked, and saw a white cloud and on the cloud a seated figure like that of a man. He had a golden crown on his head and a sharp sickle in his hand. ¹⁵Then another *angel came out from the sanctuary, crying out in a loud voice to the one who was seated on the cloud, 'Take your sickle and begin to reap, because the time to reap has come; for the earth's harvest is fully

ripe.’ ¹⁶So the one seated on the cloud took his sickle to the earth and its harvest was reaped.

¹⁷Then another *angel came out from the sanctuary in heaven; he too had a sharp sickle. ¹⁸Then another angel, the one who has authority over fire, came from the altar. He cried out in a loud voice to the one with the sharp sickle, saying, ‘Take your sharp sickle and gather the grape-harvest of the earth, because its grapes are ripe.’ ¹⁹So the angel took his sickle to the earth, gathered the fruit of the vine of the earth and threw it into the great wine-press of God’s anger. ²⁰The wine-press was trodden outside the city, and blood came out of the wine-press †to the height of a horse’s bridle and for a distance of sixteen hundred stades.^a

15 Then I saw another great and wonderful *sign in the sky: seven *angels with seven plagues. These were the last plagues, for with them the anger of God is consummated.

²Then I saw what seemed to be a sea of glass, mixed with fire. I also saw those who had triumphed over the beast and its image and the number of its name. They stood by the sea of glass with God’s harps in their hands. ³They sang the song of Moses, the *servant of God, and the song of the Lamb, saying,

‘Great and wonderful are your deeds, Lord God Almighty; just and true are your ways, O King of the nations. ⁴Who shall not fear you, Lord, and glorify your *name? For you alone are holy. All nations shall come and bow down before you because your righteous acts have been revealed.’

⁵Then after this I looked, and the sanctuary of the tent of testimony was opened in heaven. ⁶The seven *angels who have the seven plagues came out from the sanctuary. They were clothed in linen, pure and shining, and had bands of gold round their breasts. ⁷One of the four living creatures gave the seven angels seven golden bowls full of the anger of God who lives for ever and ever. ⁸The sanctuary was filled with smoke by reason of the *glory of God and of his power, and no one was able to enter the sanctuary until the seven plagues of the seven angels were completed.

^a See Appendix.

16 Then I heard a loud voice coming from the sanctuary, saying to the seven *angels, 'Go and pour out on the earth the seven bowls of God's anger.'

²The first angel went and poured out his bowl on the earth; and foul and painful sores broke out on the men who had the brand-mark of the beast and worshipped its image.

³The second angel poured out his bowl into the sea; and it turned to blood, like the blood of a corpse, and every living thing that was in the sea died.

⁴The third angel poured out his bowl into the rivers and the springs of water; and they turned to blood. ⁵And I heard the *angel of the waters say, 'You are just, you who are and who were, you Holy One, because this was your judgement. ⁶To those who poured out the *blood of God's *people and the prophets you have given blood to drink; this is what they deserve.' ⁷And I heard the altar say, 'Yes, Lord God Almighty, your judgements are true and just.'

⁸The fourth angel poured out his bowl on the sun; and it was permitted to scorch men with fire. ⁹So men were scorched very severely; they *blasphemed the name of the God who has the power over these plagues, and they did not repent and praise him.

¹⁰The fifth angel poured out his bowl on the throne of the beast, and its kingdom became darkened. Men gnawed their tongues in their pain, ¹¹and *blasphemed the God of heaven because of their pains and their sores; but they did not repent of their deeds.

¹²The sixth angel poured out his bowl on the great river Euphrates. Its water dried up, and so the way was prepared for the kings coming from the east.

¹³Then I saw three *unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴They are spirits of *demons and they perform *signs. They go out to the kings of the whole world to bring them together for battle on the great *Day of God the Almighty. ¹⁵(I am coming like a thief. *Happy is the man who is watchful and keeps his clothes on, so that he does not go about naked and ashamed for men to see!) ¹⁶And they brought them together to the place which is called Har-Magedon in Hebrew.

¹⁷The seventh angel poured out his bowl into the air; and a

loud voice came out of the sanctuary from the throne, saying, 'It is done.' ¹⁸Then there were flashes of lightning, voices, peals of thunder, and a great earthquake, greater than any earthquake since man appeared on the earth. ¹⁹The great city was split into three parts and the cities of the nations fell. Great Babylon was remembered before God, and she was given the *cup of the wine of his *wrathful anger. ²⁰Every island vanished and the mountains disappeared. ²¹A great hail-storm, with stones weighing a talent,^a came down on men from the sky; and they *blasphemed God because of the plague of hail, for the plague was very great.

17 Then one of the seven *angels with the seven bowls came and spoke to me. He said, 'Come and I will show you the judgement passed upon the great prostitute, that city which is built on many waters. ²The kings of the earth have practised sexual vice with her and the earth's inhabitants have become drunk with the wine of her sexual vice.' ³Then the Spirit possessed me and the angel carried me away to a *wilderness, and I saw a woman seated on a scarlet beast. The beast was covered with *blasphemous names and had seven heads and ten horns. ⁴The woman was clothed in purple and scarlet and adorned with golden jewellery, precious stones and pearls. She held in her hand a golden cup full of abominations, and the impurities of her sexual vice. ⁵On her forehead was written this cryptic name, 'Great Babylon, Mother of the Prostitutes and of the Abominations of the earth.' ⁶And I saw the woman drunk with the blood of God's *people and with the blood of the witnesses to Jesus.

When I saw her I was utterly astonished. ⁷The *angel said to me, 'Why were you astonished? I will tell you the *secret of the woman and of the beast with the seven heads and the ten horns that is carrying her. ⁸The beast that you saw was alive, and now is not, but it is to come up from the bottomless pit and go to destruction. The earth's inhabitants, those whose names are not written in the book of life from the creation of the world, will be astonished when they see the beast, because it was alive and now is not, but will come again. ⁹Here there is need for the understanding mind. The seven heads are seven hills, where the woman is seated. They are also seven kings. ¹⁰Five of them have fallen,

^a See Appendix.

one is here, the other has not yet come; when he comes he must remain for a short time. ¹¹And the beast that was alive and now is not is itself the eighth, and yet it is one of the seven, and it will go to destruction. ¹²The ten horns which you saw are ten kings who have not yet begun to reign; but for one hour they receive authority as kings, together with the beast. ¹³†They have a common purpose, and they give their power and authority to the beast. ¹⁴They will fight against the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings; and his followers, who are called, chosen and faithful, will share his victory.'

¹⁵Then the *angel said to me, 'The waters which you saw, where the prostitute is seated, are peoples and crowds, nations and languages. ¹⁶The ten horns which you saw and the beast will hate the prostitute; they will make her desolate, strip her naked, eat her flesh and burn her up with fire. ¹⁷For God has put it in their *minds to carry out his purpose, that is, to carry out their common purpose and give their sovereignty to the beast, till God's words are fulfilled. ¹⁸The woman whom you saw is the great city which reigns over the kings of the earth.'

18 After this I saw another *angel coming down from heaven. He had great authority, and the earth was lit up with his splendour. ²He shouted with a loud voice, 'She has fallen, she has fallen, great Babylon has fallen! She has become the dwelling of *demons, the haunt of every *unclean spirit and every unclean and detestable bird; ³for all the nations have drunk †the wine of her sexual vice with her, and the kings of the earth practised sexual vice with her, and the merchants of the earth became rich through her excessive luxury.'

⁴Then I heard another voice from heaven saying, 'My *people, come out of her, that you may have no share in her sins, and that you may receive none of her plagues; ⁵for her sins have piled up to the sky, and God has remembered her crimes. ⁶Treat her as she has treated others. Repay her double for what she has done. Mix a double dose for her in the very *cup she used for others. ⁷Give her torment and sorrow to match her self-glorification and luxurious living. For she says to herself, "I sit as a queen; I am no widow, and I shall never see sorrow." ⁸Therefore in one day her

plagues shall come: pestilence, sorrow and famine; and she shall be burnt up with fire; for mighty is the Lord God who has condemned her.'

⁹The kings of the earth who have practised sexual vice with her and lived in luxury shall lament and be filled with sorrow for her, when they see the smoke rising from the fires that burn her.

¹⁰They stand at a distance in terror at her torment, and say, 'Disaster has come upon the great and powerful city of Babylon! In a single hour your doom has come.'

¹¹The merchants of the earth also lament and mourn over her, because no one any longer buys their goods: ¹²gold, silver, precious stones and pearls; fine linen, purple silk and scarlet cloth; all kinds of citron wood, of articles of ivory and costly wood, of bronze, iron and marble; ¹³cinnamon, spice, incense, myrrh and frankincense; wine, oil, fine flour and wheat; cattle, sheep, horses, carriages, slaves, †and even human lives. ¹⁴('I tell you, the fruit you longed for has gone; all the luxury and splendour are lost to you; they will never be found again.')

¹⁵The merchants who sold these things, who were made rich by her, will stand at a distance in terror at her torment. They will lament and mourn ¹⁶and say, 'Disaster has come upon the great city, which was clothed in fine linen, in purple and in scarlet, and adorned with golden jewellery, precious stones and pearls! ¹⁷For in a single hour all these riches have been laid waste.'

Then all ships' captains and passengers, all sailors and those who do business by sea, stood at a distance. ¹⁸They shouted as they saw the smoke rising from the fires that burnt her, 'There was never a city like this great city!' ¹⁹They threw dust on their heads in lamentation and mourning. They shouted, 'Disaster has come upon the great city, where all who have ships on the sea became rich through her great wealth! In a single hour she has been laid waste.'

²⁰Let heaven rejoice. You *people of God, you *apostles and prophets, rejoice at her destruction. God has pronounced judgement for you against her.

²¹Then a mighty *angel took up a stone like a great millstone and threw it into the sea, saying, 'This is how the great city of Babylon will be thrown down headlong and will never be found again. ²²The sound of harpers, †singers, flute-players and

trumpeters will never be heard again in you; no craftsmen of any trade will ever be found again in you; the sound of a mill will never be heard again in you; ²³the light of a lamp will never appear again in you; the voice of bridegroom or bride will never be heard again in you. Your merchants were the leading men of the earth, and all the nations were led astray by your sorceries. ²⁴In her was found the blood of prophets, of God's *people and of all who have been slaughtered on the earth.'

19 After this I heard what sounded like the great shout of a vast crowd in heaven, saying,

'†Hallelujah! †Salvation, *glory and power belong to our God, ²for his judgements are true and just. He passed judgement on the great prostitute who by her prostitution brought ruin upon the earth, and he punished her for the *death of his *servants.'

³Again they said, 'Hallelujah! The smoke from her goes up for ever and ever.' ⁴Then the twenty-four *elders and the four living creatures fell down and worshipped God who was seated on the throne, saying, 'Amen, Hallelujah!'

⁵A voice came from the throne, saying,

'Give praise to our God, all you his *servants, you who fear him, both small and great.'

⁶Then I heard what sounded like the shout of a vast crowd, like the noise of many waters and like loud peals of thunder, saying,

'Hallelujah, for the Lord our God, the Almighty, has begun his reign. ⁷Let us be glad and rejoice and give *glory to him, for the time for the marriage of the Lamb has come. His bride has made herself ready, ⁸and God has given her the right to clothe herself in fine linen, shining and pure.'

Now the fine linen is the righteous acts of God's *people.

⁹Then the voice said to me, 'Write this, " *Happy are those who have been invited to the Lamb's marriage feast."' He said also to me, 'These are true words from God.' ¹⁰Then I fell at his feet to worship him, but he said to me, 'Do not do that. I am a fellow-*servant with you and your *brothers. We all possess †the testimony which Jesus bore; worship God. For it is the testimony which Jesus bore that †inspires prophets.'

¹¹Then I saw heaven standing open; a white horse was there, and the one seated on it was called Faithful and True; for as a judge and as a warrior he is just. ¹²His eyes are a flame of fire, and many crowns are on his head. He has a name written which no one knows except himself. ¹³He is clothed in a garment dipped in blood, and †he is called the Word of God. ¹⁴The armies of heaven were following him, mounted on white horses and clothed in fine linen, white and pure. ¹⁵A sharp sword comes from his mouth to strike down the nations; he will †rule them with a rod of iron, and tread the wine-press of the *wrathful anger of God the Almighty. ¹⁶On his garment and on his thigh he has a name written: 'King of kings and Lord of lords.'

¹⁷Then I looked at the sun and saw an *angel standing there. He cried out in a loud voice to all the birds which were flying in mid-heaven, 'Come together for God's great feast, ¹⁸that you may eat the flesh of kings, the flesh of commanders, the flesh of strong men, the flesh of horses and their riders, and the flesh of all men, free men and slaves, small and great.'

¹⁹Then I saw the beast, the kings of the earth and their armies, gathered to make war against the horse's rider and his army. ²⁰The beast was seized, and with it the false prophet, who performed in its presence the *signs by which he led astray those who had received the brand-mark of the beast and who were worshippers of its image. Both of them were thrown alive into the lake of fire which burns with sulphur. ²¹The rest were killed by the rider's sword, which came from his mouth, and all the birds gorged themselves with their flesh.

20 Then I saw an *angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain. ²He seized the dragon, the primeval serpent, that is the *Devil or *Satan, and chained him up for a thousand years. ³He threw him into the bottomless pit, shut him in and set a seal over him, that he might no longer lead the nations astray until the thousand years were completed. After that he must be released for a little while.

⁴Then I saw thrones, and those who took their seat on them were given authority to judge. And I saw the *souls of those who had been beheaded †because they had witnessed to Jesus and

proclaimed God's *message. They had not worshipped the beast or its image, and had not received the brand-mark on their foreheads and on their hands. They came to life and reigned with Christ for a thousand years. ⁵(The rest of the dead did not come to life till the thousand years were completed.) This is the first resurrection. ⁶*Happy and holy are all who share in the first resurrection. The second death has no power over them, but they shall be *priests of God and Christ, and they shall reign with him for the thousand years.

⁷Then when the thousand years have been completed, *Satan will be released from his prison, ⁸and he will go out to lead astray Gog and Magog, the nations which are in the four corners of the earth, to bring them together for war; they are as the sand of the sea in number. ⁹They came up over the earth's expanse and surrounded the camp of God's *people and the city that he loves; and fire came down out of heaven and consumed them. ¹⁰The *devil, who was leading them astray, was thrown into the lake of fire and sulphur, where the beast and the false prophet are. There they will suffer torment day and night for ever and ever.

¹¹Then I saw a great white throne and him who sat on it. Earth and heaven fled from his presence and vanished away. ¹²I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, the book of life. The dead were judged according to their actions, from what was written in the books. ¹³The sea gave up the dead that were in it, and death and *Hades gave up the dead that were in them; and everyone was judged according to his actions. ¹⁴Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

21 Then I saw a new heaven and a new earth; for the first heaven and the first earth had gone, and the sea no longer existed. ²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. ³I heard a loud voice from the throne, saying, 'God has come to live among men. He will dwell among them and they will be his *people; God himself will be among them and be their God. ⁴He will wipe every tear from their eyes; there will

be no more death, no more mourning, crying and pain; for the old order has gone.'

⁵He who was seated on the throne said, 'I am making everything new.' He added, 'Write this, for these words are trustworthy and true.' ⁶Then he said to me, 'They are fulfilled. I am †the Alpha and Omega, the beginning and the end. I shall give him who is thirsty the right to drink without price from the spring of the water of life. ⁷He who conquers will *possess these things, and I shall be his God, and he will be my son. ⁸But the place for those who are cowards, unbelievers, loathsome, murderers, immoral, sorcerers and idolaters, and all liars, will be in the lake which burns with fire and sulphur; that is the second death.'

⁹Then one of the seven *angels who held the seven bowls full of the last seven plagues came and spoke to me. He said, 'Come, I will show you the bride, the wife of the Lamb.' ¹⁰He took me in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, ¹¹with all God's *glory upon it. Its radiance was like that of a very precious stone, like crystal-clear jasper. ¹²It had a great high wall with twelve gates, and with twelve angels at the gates. Names were inscribed on the gates, the names of the twelve tribes of the sons of Israel. ¹³There were three gates on the east, three on the north, three on the south and three on the west. ¹⁴The wall of the city had twelve foundation stones, and upon them twelve names, the names of the twelve *apostles of the Lamb.

¹⁵He who was speaking to me had a golden measuring rod to measure the city, its gates and its wall. ¹⁶The city was square; its length was equal to its breadth. He measured the city with the rod; it was twelve thousand stades.^a Its length, breadth and height were equal. ¹⁷Then he measured its wall; it was one hundred and forty-four cubits,^a by human measurement, which the angel was using. ¹⁸The material of the wall was jasper, and the city was pure gold like clear glass. ¹⁹The foundation stones of the city wall were adorned with †precious stones of every kind; the first foundation stone was jasper, the second sapphire, the third chalcedony, the fourth emerald, ²⁰the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. ²¹The

^a See Appendix.

twelve gates were twelve pearls; each of the gates was made out of one pearl. The street of the city was pure gold like transparent glass.

²²I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. ²³The city does not need the sun or the moon to shine upon it, for the *glory of God has given it light, and its lamp is the Lamb. ²⁴The nations will walk in its light, and the kings of the earth bring their glory into it. ²⁵Its gates will not be shut by day, and there will be no night there. ²⁶They will bring the glory and the honour of the nations into it. ²⁷Nothing *defiled will come into it, nor anyone who practises what is abominable or false, but only those whose names are written in the Lamb's book of life.

22 Then the angel showed me the river of the water of life, shining like crystal, flowing from the throne of God and of the Lamb. ²It flowed down the middle of the city street. On each side of the river there was the tree of life; it bore twelve crops of fruit, producing its fruit each month, and the leaves of the tree were for the healing of the nations. ³Every accursed thing will vanish. The throne of God and of the Lamb will be there, and †his *servants will worship him; ⁴they will see his face, and his name will be on their foreheads. ⁵Night will be no more, and they will need no light of lamp or of sun, because the Lord God will give them light, and they will reign for ever and ever.

⁶Then the *angel said to me, 'These words are trustworthy and true, and the Lord God who inspires the prophets has sent his angel to show his *servants what must soon take place. ⁷Listen, I am coming soon.' *Happy is the man who keeps the words of the prophecy of this book.

⁸It was I, John, who heard and saw these things. When I heard and saw them, I fell down to worship at the feet of the *angel who was showing them to me. ⁹He said to me, 'Do not do that. I am a fellow-*servant with you and your *brothers the *prophets, and with those who keep the words of this book. Worship God.'

¹⁰Then the angel said to me, 'Do not keep secret the words of the prophecy of this book, for the appointed *time is near. ¹¹Let the wrong-doer go on doing wrong, the filthy-minded man go on being filthy, the *good man go on doing good, the man who is holy go on being holy.'

¹²‘Listen!’ †says Jesus. ‘I am coming soon, and I am bringing my reward with me, to give to each according to what he has done. ¹³I am †the Alpha and Omega, the first and the last, the beginning and the end.’ ¹⁴*Happy are those who wash their robes; for they will have the right to the tree of life and the right to enter by the gates into the city. ¹⁵The dogs, the sorcerers, the immoral, the murderers, the idolaters, and all who love and practise what is false, will be outside.

¹⁶‘I, Jesus, have sent my *angel to declare these things to you for the benefit of the *churches. I am David’s descendant and offspring, the bright morning star.’

¹⁷The Spirit and the bride say, ‘Come.’ Let anyone who hears say, ‘Come.’ Let anyone who is thirsty come, and let anyone who wants the water of life take it freely.

¹⁸I declare to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book; ¹⁹and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and the holy city, which have been described in this book.

²⁰He who gives this testimony says, ‘Yes, I am coming soon.’ Amen. Come, Lord Jesus.

²¹The *grace of the Lord Jesus be †with everyone.

TRANSLATIONAL NOTES

Mat 1: 19, 20 *husband, wife*

The words 'husband' and 'wife' are here used because in Jewish law a betrothal was regarded as being as binding as marriage.

Mat 2: 1, 7, 16 *Magi*

The Magi were originally priests among the Persians, but the word came to mean 'Wise men from the East', one of whose main interests was the study of the stars. Many Indian translations use the Sanskrit word for men of learning – 'shastri'.

Mat 3: 2 *has drawn near*

The Greek verb *engizō* is sometimes used in the LXX to translate a Hebrew verb meaning 'arrive'. C. H. Dodd, in *Parables of the Kingdom*, p. 44, therefore argues strongly that the meaning here is 'The rule of God has come'. The same would apply to Mat 4: 17; 10: 7; Mk 1: 15; Lk 10: 9, 11, and perhaps other places. T. W. Manson, *Teaching of Jesus*, p. 116, argues that Jesus spoke of the Kingdom as imminent up till Peter's confession at Caesarea Philippi (Mk 8: 27) and as present thereafter. In either case Jesus inaugurated it during his lifetime. It is therefore better to use a word in translation that indicates that God's rule on earth has already begun in a new way with the coming of Jesus, rather than a word which may suggest an event too indefinitely in the future.

Mat 3: 11 *as a sign of your repentance*

The problem here is the meaning of the Greek preposition *eis*. Normally it expresses purpose and many translations take it this way. This implies that John thought his baptism preceded repentance, but normal NT teaching is that repentance precedes baptism. (See Ac 2: 38.) For this reason, some modern translations take *eis* in the much less frequent sense of 'with reference to' (see A & G §5 p. 229). Ac 2: 25 illustrates this: 'David says of him' (that is, with reference to Christ). This sense has been accepted in the TT rendering of Mat 3: 11.

Mat 3: 12 *winnowing-shovel*

With this implement the mixture of wheat and chaff was thrown into the air when there was a wind. The grain fell straight to the ground, but the chaff, being lighter, was blown some distance to one side.

Mat 4: 17 *has drawn near*

See note on 3: 2.

Mat 4: 25 *Decapolis*

The name given to a league of ten cities which lay to the east of the Jordan.

Mat 5: 18 *not one small letter or a part of a letter*

That is, not even the smallest detail.

Mat 5: 22 *speaks contemptuously of*

Literally, 'says to his brother, "Raka"'. This was a Jewish term of abuse, meaning something like 'fool' or 'empty-head'.

Mat 5: 41 *commandeers*

The Greek word is a military term meaning 'to press into service'.

Mat 6: 2-6 *you*

'You' is singular, except in the phrase, 'In truth I tell you' (verses 2, 5).

Mat 6: 2, 5, 16 *they have got their reward*

The verb *apecthō*, in addition to its meanings 'be distant from' (see Mat 14: 24), 'keep away from' (see Ac 15: 29), has two idiomatic uses in the NT. The first of these occurs in Mat 6: 2, 5, 16; Lk 6: 24, where the word is used in the popular sense of the period: 'complete a commercial transaction and give a receipt'. Men who seek human praise get it and thereby receive payment in full. There will be no further reward from God. The sense of receiving in full, though without any criticism attached, is also seen in Php 4: 18 and Phm 15.

For the second idiomatic use of the verb *apecthō* see Mk 14: 41.

Mat 6: 10 *On earth as in heaven*

This phrase is here taken, as in UBS GNT, with each of the three preceding clauses and not just with the third. Modern translations vary considerably, taking the phrase with one, two or all three.

Mat 6: 11 *bread for the day*

The meaning of the Greek is uncertain. Two suggested meanings are, 'bread for today' and 'bread for the following day'.

Mat 6: 13 *evil*

Or, 'the evil one'.

Mat 6: 27 *length of his life*

See also Lk 12: 25. The Greek word *hēlikia* presents a problem in these two passages. The word can mean either 'height' or 'span of life'. In the NT it is only in Lk 19: 3 that it clearly means 'height'; elsewhere in the NT it means 'age' or 'maturity' (Jn 9: 21, 23; Eph 4: 13; He 11: 11 and, almost certainly, Lk 2: 52). The context in Mat 6: 27 and Lk 12: 25 requires 'age'. Few people want to add eighteen inches to their height, but nearly everyone worries about dying too soon. A problem is raised by the fact that the Greek literally speaks of adding a *cubit*. This word is nowhere else used in relation to time. But in any event the general sense of the passage is clear. It is that worry never does anyone any good.

Mat 7: 1 *that you may not be judged*

But the context does not tell us by whom. The verse is often understood to mean, 'do not be critical of other people or they will be

critical of you', and the context seems to support this. But the NT often uses the passive where it is God's action that is implied. Most English translations retain the passive, but in languages where the passive is difficult or impossible a choice must be made between making God the subject and 'others'.

Mat 9: 10, 11 *irreligious people*

The Greek word *hamartōlos* depends for its meaning to some degree on the person or persons using it. Basically it means 'sinner' and is normally translated this way. But to an orthodox Jew a 'sinner' was one who did not observe the Law, a non-practising Jew and therefore an 'outsider'. Such people were regarded with the utmost aversion and to classify them with the hated tax-collectors was to stigmatize them in the worst possible way.

Translators should note how NEB has dealt with this matter, passing over from the use of 'bad characters' or 'bad company' to 'sinners' in the same context. See also Mk 2: 15, 16; Lk 5: 30; 7: 34; 15: 1.

Mat 10: 4 *Cananaean*

The Cananaeans were a nationalist political party.

Mat 10: 7 *has drawn near*

See note on 3: 2.

Mat 10: 9 *purses*

Literally, 'belts' for carrying money.

Mat 10: 13 *let your peace return to you*

The standard Jewish greeting 'Shālōm' meant 'peace', just as the Muslim 'Salaam' does. Both words may often be used as a conventional greeting but in this context there is added meaning. Jesus is here telling the disciples to pray for a real blessing on any household they may enter and greet. The power of the spoken word was thought of as being so effective that if the household did not welcome the blessing it would return to the disciples who uttered it and have its effect on them.

Mat 10: 14 *shake off the dust from your feet*

By doing this the disciples were showing that they were having nothing more to do with the place, nor would it have any share in the Kingdom. It was an action copied from Jews who did this when they left a Gentile country, though the meaning of the Jewish action was different. For them it meant shaking off the pollution of an unholy land. A similar custom is familiar to Hindus. See also Mk 6: 11; Lk 9: 5; 10: 11; Ac 13: 51; 18: 6.

Mat 10: 16 *on the alert*

The Greek word means 'prudent, wise, thoughtful' and represents an essentially human attribute. What does the reference to snakes

add here to the instruction given to the disciples? It probably alludes to the snake's habit of cautious watchfulness, of not inviting trouble. NEB has 'wary' and TEV 'cautious'.

Mat 10: 28 *fear God*

See note on Lk 12: 5.

Mat 11: 19 *irreligious people*

See note on Mat 9: 10, 11.

Mat 11: 19 *Wisdom...deeds*

See note on Lk 7: 35.

Mat 12: 30 *gather my sheep*

Alternatively the metaphor may be drawn from harvesting, in which case it may be translated, 'gather my sheaves'.

Mat 12: 41, 42 *something more than*

See note on Lk 11: 31, 32.

Mat 13: 19-23 *This represents...every grain sown*

See also Mk 4: 13-20; Lk 8: 11-15. The Gospel interpretations of the parable of the Sower are not easy to understand. We can presume that the seed represents the message which Jesus proclaims (Mk 4: 14; Lk 8: 11) and that the different kinds of soil represent the different kinds of hearers. In all three Gospels, however, there is some apparent verbal confusion between the soil and the seed. Hence WmB throughout translates in general terms, as, 'This kind of person is represented by the picture of the seed sown on the side of the road' (Mat 13: 19). We are to get a general picture of what happens to seed sown on unreceptive soil. The literal translation of the Greek ('This is he who was sown on the side of the road') gives a misleading impression of the real meaning.

Mat 13: 25 *darnel*

A kind of grass which grows as a weed among wheat.

Mat 15: 4 *Honour your father and mother*

The Greek word translated by 'honour' in verses 4 and 6 normally means 'to respect' or 'to revere'. In this passage, however, it goes further. It suggests that if a man truly honours his parents he will take care of them. This sense is brought out in many modern translations.

Mat 15: 28 *to the woman*

Literally, the Greek is, 'Jesus said to her, "Woman!"' In English, however, such a form of address sounds harsh and impersonal and would only be used in special circumstances. With many modern translators TT frequently drops the word, as at Mat 15: 28; Lk 13: 12; Jn 4: 21; 20: 13, 15. It is retained at Lk 22: 57 and Jn 8: 10. At Jn 2: 4 and 19: 26 it is translated 'Mother'.

Mat 16: 3 *signs of the times*

The Greek word for 'times' here is *kairoi*. See Glossary, 'Time'.

Mat 17: 4 *good*

It is difficult to bring out the full meaning of the Greek *kalon esti* in English. It probably means more than 'it is a good thing'. WmB, JB and Phillips all translate by 'wonderful'.

'We' here is almost certainly exclusive, that is, it includes the disciples only, not Jesus.

Mat 17: 24 *didrachma*

That is, the temple tax, the annual contribution made for the temple services by every adult Jewish male.

Mat 18: 2 *him*

The Greek word used here for 'child' is neuter. The child could have been either a boy or a girl.

Mat 18: 10 *angels*

The idea here is that of 'guardian angel' or 'spiritual counterpart'. See Ac 12: 15.

Mat 18: 22 *Seventy-seven times*

That is, a big, indefinite number.

Mat 19: 5 *and that he said, 'For this reason a man shall...be joined to his wife...'*

In Gn 2: 21-24 the 'reason' is that God had made woman out of the man's rib. Here, however, Jesus first quotes Gn 1: 27 and then Gn 2: 24, giving a spiritually deeper connection. Translations differ as to whether 'and that he said' refers to God speaking in Genesis or to Jesus quoting in Matthew.

Mat 19: 28 *Rebirth*

That is, the future Messianic age.

Mat 21: 3 *Their owner needs them*

See note on Mk 11: 3.

Mat 21: 7 *on them*

This is what Matthew says. Clearly he thought there were two animals. He seems to have misunderstood the passage in Zch 9: 9, which he refers to in verse 5, but which speaks of only one animal. The Greek *kai* is explanatory: 'See now, your king comes to you;...riding on a donkey, on a colt, the foal of a donkey'. Modern translations deal with the problem in a variety of ways.

Mat 22: 9 *city-gates*

The Greek means, 'the places where the roads leave the city'.

Mat 23: 5 *phylacteries...fringes of their garments*

Phylacteries were small leather cases containing special passages from the Jewish Law. They were worn on the forehead and left arm (see

Dt 6: 8). 'The fringes of their garments' is a reference to the tassels worn by Jews at the corners of their outer garments.

(See Nu 15: 38, 39).

Mat 23: 23 *tithe*

That is, give the tenth part, as a religious duty. Mint, dill and cummin are herbs used for seasoning.

Mat 23: 30 *killing*

See Glossary, 'Blood'.

Mat 23: 38 *house*

That is, the city of Jerusalem or, possibly, the temple.

Mat 24: 15 *appalling horror*

See note on Mk 13: 14.

Mat 26: 18 *certain man*

The Greek word here means some person whose name cannot be mentioned, in this case probably for reasons of security.

Mat 26: 26 *this is my body*

This saying is interpreted in different ways in different parts of the Church. In the original context the word 'is' can only mean 'stands for', 'represents', as Jesus's actual body was there in its physical form. Compare the use of 'is' in Mat 13: 38; Lk 8: 11; 1 Cor 11: 24, 25 and many other places, when it means 'represents' or 'stands for'. In Mat 26: 26 and parallels, however, TT has retained the literal translation 'is'.

Mat 26: 45 *Sleep on and take your rest*

UBS GNT has a question mark: 'Are you sleeping and resting?' Many modern translations adopt this. Others, however, have it as a command. The question implies a reproach. The command allows a little rest but is immediately nullified by the arrival of Judas.

Mat 26: 50 *do what you have come to do*

The first 'do' is not in the Greek. Many translations supply the word and take the sentence as a command. Others make it a question and translate, 'What have you come to do?' Greek editions are divided in punctuation between a full stop and a question mark. The context seems to make a command with a full stop preferable.

Mat 26: 64 *right hand of Almighty God*

Literally, 'right hand of the power'.

Mat 26: 65 *tore his clothes*

See note on Mk 14: 63.

Mat 27: 7 *strangers*

That is, non-local people.

Mat 27: 16, 17 [*Jesus*] *Barabbas*

UBS GNT has '[Jesus] Barabbas', with 'Jesus' in brackets. Few

ancient manuscripts include the name 'Jesus', but it is not surprising that scribes would omit it out of reverence; they would not like Barabbas to have the same name as the Lord. No one would be likely to add it, and this is a strong reason for regarding it as original.

Mat 27: 32 *commandeered*

See note on 5: 41.

Mat 27: 65 *You have a guard*

Or, Take a guard.

Mk 1: 15 *has drawn near*

See note on Mat 3: 2.

Mk 1: 38 *I came out*

This may mean either 'came out from Capernaum' or 'came out from God', that is, on a divine mission. Lk 4: 43, 'I was sent', takes it in the latter sense, but it does not follow that this was how Mark thought of it.

Mk 2: 15, 16 *irreligious people*

See note on Mat 9: 10, 11.

Mk 2: 24 *Sabbath law*

The Fourth Commandment (Ex 20: 8–11) enjoined the keeping of the Sabbath Day (Friday sunset to Saturday sunset) as holy, with the instruction that no work was to be done on it. This command was worked out in extreme detail and became part of the Tradition of the Elders, referred to often in the Gospels (see Mk 7). See Glossary, 'Sabbath'.

Mk 2: 26 *when Abiathar was high priest*

The account in 1 Sm 21: 1–6 gives Ahimelech (the father of Abiathar) as the priest in question. Matthew and Luke omit the clause in the parallel passages (Mat 12: 4; Lk 6: 4), but Mark certainly wrote it, and the translator must include it.

Mk 3: 18 *Cananaean*

See note on Mat 10: 4.

Mk 5: 20 *Decapolis*

See note on Mat 4: 25.

Mk 6: 8 *purses*

See note on Mat 10: 9.

Mk 6: 11 *shake off the dust from under your feet*

See note on Mat 10: 14.

Mk 6: 20 *was perplexed*

At this point TT, along with many others, follows a Greek reading which differs from that of UBS GNT. A literal translation of the latter is, 'did many things'. This can be made to yield sense. But

the Greek reading adopted by TT is well supported and makes better sense.

Mk 6: 26 *on account of his oaths*

The interpretation depends upon the punctuation. 'On account of his oaths . . . with him' may be taken with 'he did not want to refuse her', as here. It is possible also to take it with 'deeply grieved'. Most translations favour the former.

Mk 7: 3 *as far as the wrists*

In this context no one knows the sense of the single Greek word *pugmē*, meaning literally, 'with fist'. There may have been a custom of cleaning the hands before eating by pouring water so that it ran from the wrist over the fingers, and of then rubbing the fist of one hand over the palm of the other. Some modern translators have made ingenious attempts at translation, others have made no attempt at all. The context makes the general meaning of the passage clear. It draws attention to the scrupulous care of the Pharisees in observing ritual law.

Mk 7: 10 *Honour your father . . .*

See note on Mat 15: 4.

Mk 7: 11 *Korban*

This word means, 'set apart for God', but if used in an oath it was binding in all circumstances. The oath could not be retracted.

Mk 7: 31 *Decapolis*

See note on Mat 4: 25.

Mk 9: 1 *has come*

This translates a Greek perfect participle, which indicates an event that has already taken place. It is, however, an open question whether Jesus meant that the Kingdom had already come in his own lifetime and that some of his hearers would realize this before they died (see C. H. Dodd, *Parables of the Kingdom*, pp. 53-4); or that the Kingdom would have come in the future while some of his hearers were still alive; 'has come' leaves the question open.

Mk 9: 5 *good*

See note on Mat 17: 4.

Mk 9: 36 *him*

See note on Mat 18: 2.

Mk 9: 49, 50 *salted*

These two verses combine three separate sayings on salt:

1. 'Salted with fire' is an allusion to Lv 2: 13: 'You shall season all your cereal offerings with salt.' Indeed in many manuscripts the text of Mark is changed in accordance with Leviticus. Salt was used for seasoning and preserving food and for purposes of purification.

Jesus is here implying that his followers will be purified by the fire of persecution.

2. 50a is a straightforward saying, parallel with Mat 5: 13; Lk 14: 34.

3. Although the connection between 'salt' and 'peace' in 50b is not easy to see, compare Col 4: 6. The Marcan saying may be an injunction to make conversation such that it will help to improve relations.

Mk 10: 11 *commits adultery against her*

Two problems are involved here: (1) An alternative translation of the preposition *epi* is 'with' (see Turner, *A Grammar of NT Greek*, vol. 3, p. 272); (2) 'her' may refer either to the original wife or to the second partner. The translation may thus be 'against' his wife or 'with' the other woman. Most modern translations have 'against'.

Mk 10: 34 *He will be mocked*

The Greek does not specify whether the priests or Gentiles will do this. The emphasis is on the fact that it will be done.

Mk 11: 3 *Its owner needs it*

The Greek word *kurios* is used in various senses: (1) as an ordinary term of respect, especially in the vocative case: 'Sir'; (2) as an owner of property, e.g. Mat 20: 8; (3) in the Bible, to denote the Lordship of God and Christ. See Glossary, 'Sir, Lord' for doubtful cases. Mark does not use the word to describe Jesus before the resurrection, though it is used as a form of address to him. In this verse, therefore, the translation 'owner' is more probable. It is not certain whether the second part of the sentence means that the man addressed will send the animal to Jesus at once, or that Jesus promises to return it at once. TT takes the latter interpretation, and includes this part of the sentence with the words the disciples are instructed to say.

Mk 12: 1 *pit for the wine-press*

The procedure for making wine was to put a large vessel into a hole in the ground, so that it would be steady. The grapes were then placed in the vessel and trodden underfoot in order to extract the juice.

Mk 13: 14 *appalling horror*

This is a phrase which goes back to the book of Daniel (11: 31; 12: 11), where it refers in veiled terms to the heathen altar by which the Syrian king, Antiochus Epiphanes, profaned the Temple when he seized Jerusalem in 168 BC. The Roman emperor Caligula in AD 40 shocked the Jews by his plan to set up a statue of himself in the Temple. These historical events were linked in men's minds with the expected coming of Antichrist. Note that the Greek says, 'standing where *he* should not'. Everything is expressed in veiled

language, partly out of caution with regard to the Roman authorities, partly because language dealing with the expected end of all things is normally mysterious. Hence the admonition to 'the reader' (in the first instance the man who reads the original manuscript aloud to the assembled congregation) to realize the underlying intention of the obscure phrase as he reads.

Mk 14: 3 *nard*

Oil or ointment made from the root of an aromatic plant of the same name.

Mk 14: 22 *this is my body*

See note on Mat 26: 26.

Mk 14: 41 *Sleep on and take your rest*

See note on Mat 26: 45.

Mk 14: 41 *Enough!*

The meaning of this idiomatic use of the verb *apecthō* is difficult to determine. The translation 'Enough!' carries the implication that the time for rest is past. But it may also mean, 'His bill has been paid', that is, 'He has received payment', with a veiled reference to Judas. (See NEB note and WmB.) For another idiomatic usage see note on Mat 6: 2, 5, 16.

Mk 14: 62 *right hand of Almighty God*

See note on Mat 26: 64.

Mk 14: 63 *tore his clothes*

This act was an expression of the greatest possible horror.

Mk 14: 68 *and the cock crowed*

These words are omitted in certain ancient manuscripts.

Mk 14: 72 *he burst into tears*

The literal translation of the Greek is 'And throwing (or putting) upon, he was weeping'. No one is sure of the sense of 'throwing upon' in this context, not even Matthew and Luke, who both change it to 'going out'. 'When he thought thereon' (AV, RV) implies 'When he put (his mind) on it'. 'He broke down' (RSV, Phillips, TEV) implies 'he threw himself down' (metaphorically). There may have been a connection with an Aramaic word, meaning 'he dashed out' (see Mat, Lk). The word is used in secular literature of the period for starting on an action: this would give the sense 'he set to and wept'. Hence TT, Moffatt and NEB.

Mk 15: 7 *rebellion*

Nothing is now known of this, but Mark assumes that it was well known.

Mk 15: 21 *commandeered*

See note on Mat 5: 41.

Lk 1: 5 *Abijah's division*

Priests belonged to divisions or groups which took their turn by rota for periods of temple duty.

Lk 1: 11 *altar of incense*

The altar of incense was a small golden altar where incense was burnt twice a day by the officiating priest. It stood behind the curtain of the holy place so that Zechariah was invisible to the congregation while he was making the offering. There was probably a second curtain between the holy place and the Holy of Holies.

Lk 1: 17 *He will go forward*

Or, 'He will go ahead of him' (that is, the Messiah).

Lk 2: 2 *first registration*

This was not primarily a census of the population, but a listing of the people for taxation purposes.

Lk 2: 22 *their purification*

The Greek here is not precise. 'Their' probably refers to Jesus and Mary, not to Joseph and Mary.

Lk 2: 37 *she...eighty-four years*

Or, 'she had been a widow for eighty-four years'.

Lk 3: 17 *winnowing-shovel*

See note on Mat 3: 12.

Lk 4: 19 *year of the Lord's favour*

This may refer to the year of Jubilee. See Lv 25: 10.

Lk 5: 1 *of God*

The word 'of' is often ambiguous and needs to be watched carefully in translation. This phrase may mean (1) Jesus's message about God, or (2) the message sent by God, or (3) both.

Lk 5: 30 *irreligious people*

See note on Mat 9: 10, 11.

Lk 6: 24 *your times of prosperity are over*

Literally, 'you have got your comforting' or, 'you have received your comforting in full'. See note on Mat 6: 2, 5, 16.

Lk 6: 37 *and you will not be judged*

See note on Mat 7: 1.

Lk 6: 38 *fold of your garment*

This was a pocket formed in the following way. The outer garment was tied round the waist with a girdle and the part of the garment above the waist was pulled up slightly, so that a fold fell over the front of the girdle. This part was used as a pocket.

Lk 7: 14 *bier*

A simple framework on which a corpse was carried away for burial or cremation.

Lk 7: 34 *irreligious people*

See note on Mat 9: 10, 11.

Lk 7: 35 *Wisdom...her children*

‘Wisdom’ is the Wisdom of God, here represented as a person. Instead of ‘all her children’, the parallel passage in Mat 11: 19 has ‘her deeds’, that is, God’s wisdom has been proved right by all its effects, whether through John or through Jesus. In Luke, ‘children’ may similarly refer either to John and Jesus or to those who accept God’s wisdom as true. The translation ‘children’ covers both interpretations.

Lk 7: 47, 48 *This is why...Your sins are forgiven*

Difficulties arise here in part from a possible variation in punctuation. The one here adopted yields quite good sense but translators should note that it differs from UBS GNT. The latter may be translated, ‘For this reason, believe me’ (literally ‘I tell you’), ‘her sins, many as they are, are forgiven *because* she loved much. He who is forgiven little, loves little.’ But this thought does not fit in with the story as a whole and appears on general grounds to be doubtful. Verses 42 and 43 have already established that love is not the *cause* of forgiveness, but that great love is *evidence* of great forgiveness.

The punctuation adopted in TT is that also of TEV. It preserves the general sense of the story, by emphasising that Simon who had himself failed in ordinary human courtesy should not misunderstand and misrepresent the unconventional behaviour of another person. That behaviour sprang from a deep experience of forgiveness and reflected in consequence a genuine, comprehensive love.

Lk 8: 31 *underworld*

That is, the abode of demons.

Lk 8: 55 *Her spirit returned*

Or, ‘She began to breathe again...’

Lk 9: 5 *shake off the dust*

See note on Mat 10: 14.

Lk 9: 6 *went through*

See note on Ac 8: 4.

Lk 9: 31 *departure*

The Greek word for ‘departure’ is *exodos*, and it must have brought to mind that other Exodus of the Israelites from Egypt by which God saved his chosen people.

Lk 9: 33 *good*

See note on Mat 17: 4.

Lk 9: 38 *look at*

The Greek implies ‘looking at with favour’.

Lk 9: 47 *him*

See note on Mat 18: 2.

Lk 10: 1 *seventy-two*

Many editions read 'seventy'. Manuscripts are very divided here. Either number has a symbolism behind it. In Ex 24: 1 and Nu 11: 16, Moses takes with him seventy of the elders of Israel, but in Nu 11: 26 two more, Eldad and Medad, are included. Jesus's disciples, whether 72 or 70, are the counterpart in the NT of the elders of Israel in the OT. Alternatively, the list of the nations of the world in Gn 10 adds up to 70 in the Hebrew Bible. In the LXX, which Luke would know better, two extra nations are added, making 72. The symbolism of either number envisages the preaching of the Gospel to all the world.

The second alternative is the more probable, as the twelve apostles already represent the twelve tribes of Israel, but neither helps us to decide definitely between 72 and 70.

Lk 10: 6 *it will come back to you*

See note on Mat 10: 13.

Lk 10: 9, 11 *has drawn near*

See note on Mat 3: 2.

Lk 10: 11 *We are wiping off even the dust*

See note on Mat 10: 14.

Lk 11: 3 *bread for the day*

See note on Mat 6: 11.

Lk 11: 14 *dumb*

Luke could have said that it was the demon which had made the man dumb, but the demon and the man possessed by the demon are so identified that descriptions become interchangeable. Compare Mk 3: 11, where the unclean spirits prostrate themselves and cry out, whereas the possessed people were doing so themselves. Compare also Mk 5: 10, 12.

Lk 11: 17 *house after house collapses*

Or, 'a divided household falls'.

Lk 11: 20 *God's finger*

The Bible frequently uses physical metaphors to describe divine qualities. Compare 'with his arm' (Lk 1: 51), 'the mouth of God' (Mat 4: 4), 'the eyes of the Lord' (1 Pe 3: 12-RSV), etc. These metaphors have become familiar in English and may well be retained in any language where they sound natural and convey the right sense.

Lk 11: 23 *gather my sheep*

See note on Mat 12: 30.

Lk 11: 30 *a sign to the Ninevites*

In Mat 12: 39–41, the ‘sign of Jonah’ would appear to be Jonah’s three-day period in the huge fish, which is linked up with the Son of Man’s three days in the earth. Matthew goes on to speak of the men of Nineveh repenting at the preaching of Jonah, but does not speak of the preaching as a ‘sign’. In Lk 11: 30–2 there is no mention of the huge fish; it is the preaching of Jonah that is the ‘sign’. This is all perfectly clear from the original. On no account should Matthew be imported into Luke.

Lk 11: 31, 32 *something more than...*

The Greek word translated ‘something more’ is neuter, and does not refer directly to Jesus. It may most simply be taken as referring to the Kingdom of God.

Lk 11: 38 *performed the ritual washing*

The Greek word is *baptizō*. See Glossary, ‘Baptism’.

Lk 11: 42 *tithe*

See note on Mat 23: 23.

Lk 11: 42 *love for God*

Or, ‘the love of God’.

Lk 11: 49 *Wisdom of God*

See note on 7: 35.

Lk 11: 51 *holy place*

Literally, ‘house’. Mat 23: 35 has ‘sanctuary’. 2 Chr 24: 21 simply has ‘in the court of the house’. The altar of burnt offering was in the open air like much of the temple area. The holy place and the Holy of Holies were almost the only covered-in parts. It was natural to refer to them as ‘the house’, as this was the place especially designated as the ‘house of God’. But the translation ‘sanctuary’ or ‘holy place’ is frequently used.

Lk 12: 5 *fear God, who after the killing...*

Literally, ‘fear him’, but the reference is certainly to God and not to the devil. The Greek simply says, ‘after the killing’. This refers back most naturally to verse 4: ‘those who kill the body’. After they have killed the body they can do no more, but God then has charge of our eternal destiny. There is no need to imply that God has done the killing.

Lk 12: 25 *length of his life*

See note on Mat 6: 27.

Lk 12: 35 *your belts fastened*

Literally, ‘Let your loins be girded’ (see ‘prepare’ in 17: 8). The Palestinian outer garment was a loose cloak, unsuitable for working in.

It could either be removed, as in Mk 13: 16, so that a farmer wore simply his tunic-shirt for work, or it could be tied up with a girdle or belt. Any equivalent must imply arranging the clothes so that action will not be impeded.

Lk 13: 12 *her*

See note on Mat 15: 28.

Lk 13: 32 *fox*

The fox here is the animal of cunning. This will vary in different cultures. In India it is the jackal. Among the Eskimos it is the wolverine. Some translations drop the metaphor and say 'that cunning man'.

Lk 13: 35 *house*

See note on Mat 23: 38.

Lk 14: 5 *donkey*

Some ancient manuscripts read 'son'.

Lk 15: 1 *irreligious people*

See note on Mat 9: 10, 11.

Lk 16: 9 *there will be a welcome for you*

The Greek means literally 'they will receive you'. TT, NEB and WmB treat this as an impersonal usage. Others take 'they' to refer to the friends just mentioned.

Lk 16: 17 *part of a letter*

See note on Mat 5: 18.

Lk 16: 22 *to be with Abraham*

Literally, 'to the bosom of Abraham'. Here the phrase means 'the place of highest heaven', which all Jews aspired to after death.

Lk 17: 10 *no need to thank us*

Literally, 'we are worthless slaves'.

Lk 17: 21 *the Kingdom of God is among you*

The Greek preposition *entos* may be translated 'among' or 'within'. Both translations give a good sense in the context here. (1) 'Among' implies the sense 'Don't go looking for the Kingdom to come at any time or place in the future, because God's rule is already at work among you in the work that I am doing'. (2) 'Within' implies that God's rule is inward and spiritual and cannot be seen or found in external or material circumstances. TT has chosen (1).

Lk 17: 22, 26 *the days of the Son of Man*

This is the kind of mysterious language used by the early Christians to describe the period of upheaval connected with the expected return of Christ. Verse 22 warns the disciples not to feel anxious in the future when they see no true sign of the Lord's return. They must be patient, and trust God to act in his own way.

Lk 18: 11 *with himself*

The Pharisee's prayer is formally addressed to God but it goes no further than himself as the context shows. NEB omits these words, following a different Greek reading.

Lk 18: 12 *tithe*

See note on Mat 23: 23.

Lk 19: 7 *sinner*

See note on Mat 9: 10, 11.

Lk 19: 31 *The Master needs it*

See note on Mk 11: 3.

Lk 19: 44 *the time when God came to visit you*

Literally, 'the time of your visitation'. The reference is to the Incarnation, but 'visitation' is a neutral term which may imply blessing or punishment. Most translations therefore use a neutral term.

Lk 21: 36 *crisis*

See Glossary, 'Time'.

Lk 22: 17 *Then he took a cup from them*

Or, 'Then he took a cup'.

Lk 22: 19 *This is my body*

See note on Mat 26: 26.

Lk 22: 38 *Enough!*

Literally, 'It is enough'. This does not mean that Jesus thought two swords were sufficient for resistance. He is dismissing the suggestion of armed resistance by saying: 'Enough of your talk about weapons'.

Lk 22: 51 *Stop! No more!*

Literally, 'Allow' (or 'let be') 'as far as this'. An obscure phrase; the meaning is uncertain. (1) If it is addressed to the crowd, it could mean 'Tolerate this much violence and no more'. (2) More probably it is addressed to the disciples, and means 'Stop! Go only as far as this and no further'. Others interpret in the sense of 'Let them' (the crowd) 'have their way'. TT has chosen (2).

Lk 22: 57 *Woman*

See note on Mat 15: 28.

Lk 24: 32 *Were not our hearts burning...*

This is a natural metaphor in Greek and English, signifying deep excitement and delight. Most English versions use such words as 'glowing', 'on fire', 'warmed'. In some languages, however, burning may signify anger. In such cases another metaphor must be found, or the emotion of joy be directly expressed.

Jn 1: 1 *Word*

The Greek word *logos* means 'word', as a unit in a sentence, and is the basic means of communication. It is with words that men express their thoughts. But *logos* has other meanings which the English 'word' does not contain:

1. *Logos* represents the Hebrew word *dābhār*, the creative Word of God as it is found in Genesis. 'God *said* . . . and it *was*'. The idea of the Word of God as active, powerful and effective is a feature of Hebrew religion.

2. The Greeks thought of the world as a place that was fashioned and controlled in an orderly way by Mind or Reason, their word for which was *logos*.

3. Jewish thinkers associated the term *logos* with their own idea of Wisdom, an eternal, divine Person who existed before creation and was present at creation. See Proverbs 8: 22–31.

All these ideas are probably present when John uses the word *logos* in these opening verses. But the full meaning of the term becomes abundantly clear when, at verse 14, we are told that the *logos* became a human being who came to stay for a while among men. The whole passage must be understood in the light of this revelation; but the translator must be on his guard against identifying the Word with Jesus Christ at too early a stage.

Jn 1: 1 *The Word was with God and shared his nature*

Literally the Greek may be translated, 'The Word was with God and God was the Word'.

There is a distinction in the Greek here between 'with God' and 'God'. In the first instance the article is used and this makes the reference specific. In the second instance there is no article and it is difficult to believe that the omission is not significant. In effect it gives an adjectival quality to the second use of *Theos* (God) so that the phrase means 'The Word was *divine*'. The translation of the whole sentence then is 'what God was, the Word was' (NEB). TT is an attempt to make this a little more explicit.

Jn 1: 3 *Punctuation*

The full stop may come at the end of the verse, where the later Greek texts put it. The translation would then be, 'without him nothing was made that has been made'. Alternatively, the full stop may come after the words translated in TT: 'not even one thing came into being'. This yields better sense, and is the punctuation adopted by most modern translators.

Jn 1: 11 *to his own home*

The Greek here is a very general phrase, meaning literally, 'to his

own things'. This may mean, 'to his own country and people', a sense that fits in well with the following clause.

Jn 1: 12 *in him*

Literally, 'in his name'. See Glossary, 'Name'. See also 3: 18.

Jn 1: 14 *lived among us*

Most translations have 'lived' or the more old-fashioned 'dwelt'. The verb is, however, derived from the Greek word *skēnē*, a tent. This suggests temporary residence.

Jn 1: 14 *the Father's only Son*

Some modern translators (see WmB) prefer to take this passage to mean 'we saw his glory such as belongs to a father's only son'. In the Greek the definite article, specifying *the* Father's only Son, is not present in this context and there were no capital letters to make it clear that Father and Son (not father and son) were meant. Nevertheless, most translators, ancient and modern, still prefer to think that the reference is to the Father and the Son rather than to an ordinary human father.

Jn 1: 16 *one gift of grace after another*

The word 'after' here represents the Greek word *anti*, which means 'opposite'. The most probable meaning is that as soon as one gift of God's grace has been accepted and used, God gives another to take its place.

Jn 1: 18 *the unique one, who is divine*

This represents two Greek words, of which the literal translation, 'only God', does not make sense. Modern translations vary in their solution of this problem. TT attempts to represent as clearly as possible UBS GNT. Some translations, however, are based on alternative Greek readings, which yield the sense either 'God's only Son' or 'only Son'.

Jn 1: 18 *who is closest to the Father*

The Greek is literally, 'who is in the bosom of the Father'. This implies the closest possible relationship between the Father and the Son, not only in terms of affection but also of counsel and authority.

Jn 1: 21 *the Prophet*

There was a belief based on Dt 18: 18 that a prophet like Moses would appear, who was not actually the Messiah. Translators should try to find some way of emphasizing that this is a *special* prophet, not just any prophet. See also Jn 6: 14.

Jn 1: 43 *Peter wanted to go to Galilee, and he found Philip*

Peter is taken to be the subject because he is the last person mentioned. The sequence is that Andrew finds Simon Peter (v. 41), Peter

finds Philip (v. 43) and Philip finds Nathanael (v. 45). This interpretation is strengthened by the fact that Jesus is named in the second half of verse 43. Most translators assume that John is writing rather loosely, transfer the name 'Jesus' to the beginning of the sentence and make it the subject.

Jn 2: 4 *Mother*

See note on Mat 15: 28.

Jn 2: 6 *practice of purification*

Jews observed the practice of washing hands and feet before meals.

Jn 2: 23, 3: 18 *in him*

See note on Jn 1: 12.

Jn 3: 8 *The wind*

There is a play on words here. The Greek word *pneuma* means both wind and spirit so that John has the double sense in mind. Some languages can reproduce this play. Others may need to explain it by means of a footnote.

Jn 4: 9 *do not associate*

Literally, 'Jews do not use with Samaritans'. It is possible, however, to understand eating or drinking vessels as the object of the verb 'use', in which case the meaning would be 'Jews and Samaritans do not drink from the same cups'.

Jn 4: 21 *Believe me...*

The Greek word for 'woman' is omitted here in translation. See note on Mat 15: 28.

Jn 4: 27 *What do you want?*

It is not clear whether this question is addressed to Jesus, as the following question is, or to the woman.

Jn 6: 14 *the Prophet*

See note on 1: 21.

Jn 6: 20 *It is I*

This statement means exactly what it says, but it may mean much more. The Greek is literally 'I AM', the title by which God revealed himself in Ex 3: 14. Jesus may well be suggesting his divinity to the disciples. He uses this phrase in other places in John's Gospel. See also 4: 26; 8: 24, 28, 58; 13: 19; 18: 5.

Jn 6: 37 *All whom the Father gives me*

The Greek 'all' is neuter, not personal. The Fourth Gospel several times uses a neuter singular in this way to indicate a collective whole. Compare 6: 39; 17: 2, 24. The meaning will be clearer if these neuter collectives are made personal, as here; that is, 'all whom' rather than 'all that'.

Jn 7: 22 *by it*

The literal translation is 'on account of this'. Two different punctuations are found in modern translations: (1) If the full stop follows 'by it', the meaning is that Jesus did a miracle on the Sabbath and the Jews were shocked by it. (2) If the stop is put *before* 'by it' we read 'on account of this Moses gave you the rite of circumcision', which would imply that Moses did so in order that the Sabbath should be broken. Since this seems unnatural, TT has adopted (1).

Jn 7: 28 *truth itself*

John uses two adjectives for 'true': (1) *alēthēs*, which implies 'true' as opposed to 'false', and (2) *alēthinos* (used here), 'genuine' as opposed to 'imitation'; but the distinction cannot always be pressed. If the distinction is made, then the meaning is that God is 'reliable'. If it is not made, then the statement implies that the nature of God is 'truth itself'.

Jn 7: 37, 38

Two alternative punctuations are possible at the end of verse 37. (1) The full stop may be placed after 'and drink', as in TT and in most translations; (2) alternatively, it may follow the Greek phrase translated 'him who believes in me', which comes in Greek at the beginning of verse 38. The translation would then be, 'If anyone thirsts, let him come to me, and let him who believes in me drink. As the Scripture has said, "Rivers of living water shall flow from him".'

The difference in interpretation is that in the first case the living water flows from the believer. But in (2) it flows from Christ. There is spiritual truth in both. The Scripture reference is not known.

Jn 7: 39 *given*

The literal translation of the Greek is 'for as yet the Spirit was not'. But John is not throwing doubt on the pre-existence of the Spirit. He is thinking of the fact that the Spirit was not yet in operation as Pentecost had not yet taken place. The reference is to the occasion of the *gift* of the Spirit, not to his existence.

Jn 7: 39 *glorified*

See also 11: 4; 12: 16, 23, 28; 13: 31; 17: 1. In 12: 23 and 13: 31 Jesus speaks of his glorification in close connection with his death. His glory exists not only in heaven, but is revealed through his suffering. This connection is probably intended in all the other passages as well, though it is not made explicit. In 7: 39 the translator must use a word for 'glorify' that will allow this double interpretation.

Jn 7: 40 *the Prophet*

See note on 1: 21.

Jn 7: 52 *Search the Scriptures*

Literally, 'Search'. But the implication is that if Nicodemus examined the Scriptures he would find no reference to a prophet coming out of Galilee.

Jn 7: 53 – 8: 11 *And they went . . . never sin again*

UBS GNT places this passage at the end of John's Gospel. The reason for this is that, although there is no doubt about its authenticity, it is reasonably certain that it does not belong to this Gospel. Most translators for the sake of convenience keep the passage here in its traditional place but put it between brackets.

Jn 8: 10 *Woman*

See note on Mat 15: 28.

Jn 8: 24 *I am he*

See note on 6: 20.

Jn 8: 25 *Why do I speak to you at all?*

The Greek sentence may be a statement or a question. If it is a statement it can be translated, 'I am what I have told you from the beginning'. If it is a question, it can be translated as in TT. This involves an idiomatic interpretation ('at all') of the Greek phrase *tēn archēn*.

Jn 8: 26 *truth*

The Greek word is *alēthēs*. See note on 7: 28.

Jn 8: 28 *I am he*

See note on 6: 20.

Jn 8: 58 *I am*

See note on 6: 20.

Jn 9: 24 *Tell the truth*

Literally, 'Give glory to God'; but in fact this was simply a command to speak the truth.

Jn 9: 34 *From your very beginning you were steeped in sin*

Compare 9: 2, where the disciples express the generally held view that the man's blindness must have been due to somebody's sin before his birth, whether his own prenatal sin or his parents' sin.

Jn 10: 29 *What my Father has given me is greater than everything*

Some manuscripts read, 'My Father who has given them to me is greater than all', but it looks as though this is a simplification of a harder original reading. TT accepts the neuter 'what'. This may refer to 'my sheep' (see v. 27) or to the power given to Jesus by the Father, which enables him to protect his own.

Jn 10: 30 *The Father and I are one*

'One' in the Greek is neuter, 'one thing', 'a unity'. It means here that they are one in effective power, able equally to protect the sheep, and one in their purpose for them.

Jn 11: 4 *glorified*

See note on 7: 39.

Jn 11: 26 *no one who lives and who believes in me*

In this Gospel the verb 'to live' is used in both a physical and a spiritual sense, and 'eternal life' is a spiritual life that can begin here and now during physical life in this world. In some passages, therefore, it is not easy to decide which sense is uppermost. The meaning of the previous verse would seem to be, 'Whoever believes in me will have a future spiritual life, even though he will die physically'. Does this sense of 'life' carry over into verse 26? The meaning would then be, 'Everyone who is now living in the heavenly life and who is a believer in me will never really die'. 'Living in the heavenly life' and 'is a believer in me' seem to say the same thing twice over, but John's Gospel often does that.

Alternatively, there may be a slight shift in meaning between verses 25 and 26, so that verse 26 refers to the physical life. This sense seems rather more probable. Wherever possible the question should be left open.

Jn 11: 31 *weep*

It should be noted that here and in verse 33 this word describes open and audible lamentation. Many languages have special words for this. In verse 35 ('Jesus wept') the word used for weeping is the normal word for shedding tears.

Jn 12: 3 *nard*

See note on Mk 14: 3.

Jn 12: 7 *keep the perfume*

That is, 'keep the remainder of it'. In John the flask is not broken, as it is in Mk 14: 3.

Jn 12: 11 *leaving them*

This does not mean just 'going away' physically, as some translations might imply, but involves abandoning their allegiance to the chief priests and believing in their opponent, Jesus, because he had raised Lazarus. A word that will indicate withdrawal or desertion is required.

Jn 12: 16, 23, 28 *glorified*

See note on 7: 39.

Jn 12: 50 *his commandment means eternal life*

That is, obedience to God's command brings eternal life. Even Jesus himself here on earth derives life from his obedience to God.

Jn 13: 1 *utterly to the end*

The Greek phrase means both 'to the end' and 'to the full'. John may have had both in mind. TT therefore translates the double sense.

Jn 13: 8 *you have no part in my purposes*

Literally, 'you have no part with me'.

Jn 13: 19 *I am he*

See note on 6: 20.

Jn 13: 23 *reclining next to Jesus*

See note on Lk 16: 22.

Literally, '...in Jesus's bosom'. It was the Palestinian custom to recline at table for meals. In that position one guest might easily rest his head against his neighbour's breast, and where this was done it was a mark of close affection and fellowship.

Jn 13: 31 *glorified*

See note on 7: 39.

Jn 13: 32 *in his own presence*

Literally, 'in himself', referring most probably to God, though the Greek pronouns can be taken in more than one way. It can be translated 'God will glorify himself in him (Christ)'. The translation 'in his presence' takes the reference to be to the final glory of Christ in heaven. The sense is then: If God's glory is revealed by Christ (in his death and resurrection), then God will take him to the height of honour and glory *in his own presence*, and this will happen very soon.

Jn 14: 1 *Believe in God*

The Greek verb form translated 'believe' is the same, whether it is an imperative command or an indicative statement. Most modern translators take it as a command.

Jn 15: 2, 3 *cleans...clean*

A branch is cleaned by pruning, which removes smaller and unfruitful shoots so that the main branch may have full power for fruit-bearing. Similarly, the disciples are 'pruned' of all secondary interests by the central command and message of Jesus. It is important to keep the connection between verses 2 and 3 by the use of the same word, but in English the word 'prune' is not natural as a metaphor in the second place. TT has therefore used the somewhat unsatisfactory word 'clean'. If a language has a word that will cover both the idea of pruning a tree and that of ridding a man of encumbrances to enable him to concentrate on one main task, that is the word to use.

Jn 16: 8-11 *When he comes he will show...been judged*

These verses have always proved difficult to translate. A fairly literal translation is provided by RSV. The chief difficulty lies in the understanding of the verb *elenchō*, translated 'convince' in RSV. The word means both 'to bring to light', 'to expose', and also 'to

prove guilty'. TT therefore expands verse 8 to bring out both senses and goes on in the following verses to use whichever sense is appropriate to the context. Other modern translations differ considerably in wording and detail but follow broadly the same line of understanding.

Jn 16: 25 *figures of speech*

That is, by means of parables or cryptic sayings, the meaning of which would be largely hidden.

Jn 17: 1 *glorify*

See note on 7: 39.

Jn 17: 2 *all whom*

See note on 6: 37.

Jn 17: 11 *keep them by the power of your name, the name which you have given me*

This is what UBS GNT says. But some modern translators follow a different Greek text and translate as follows: 'protect those whom you have given me, by the power of your name'; or, 'keep loyal to yourself those whom you have given...'. God's 'name' is, as often in the Bible, his character, nature and power. This character and power God has given to Jesus, either for the protection of Jesus or for his personal possession. The Greek preposition *en* (in) is probably instrumental here, meaning 'by'. Hence the sense is 'keep them by your nature of loving wisdom and by your power, by these qualities which you have also entrusted to me'.

Jn 17: 24 *them*

See note on 6: 37.

Jn 18: 28 *defiled*

Orthodox Jews regarded it as ritual defilement to enter a Gentile house. Regulations would have prevented them eating the Passover while defiled.

Jn 19: 23 *tunic*

In ancient times this was a short-sleeved garment reaching to the knees.

Jn 19: 26 *Mother*

See note on Mat 15: 28.

Jn 19: 30 *gave up his spirit*

This implies more than mere death. It emphasizes the voluntary act of Jesus.

Jn 19: 35 *his evidence is true. There is one who knows...*

Presumably the 'one who knows' is God. But other translations suggest that the 'one who knows' is the one who is giving the testimony. The Greek pronoun for 'the one' here is emphatic and

suggests a different person. The same pronoun is used in this way for God or Christ in 1 Jn 2: 6; 3: 3, etc. It would seem to make better sense to have an independent witness, especially a divine one, than to have a person asserting that he himself knows that he is speaking the truth.

Jn 20: 13, 15 *Why...*

See note on Mat 15: 28.

Jn 20: 23 *if you retain anyone's sins...*

Compare Mat 16: 19; 18: 18, where the word 'forbid' (contrasted with 'allow') is used. These are Rabbinical terms for prohibiting and permitting. Here the reference is to refusal to pronounce forgiveness. The responsibility of declaring which of men's sins God will forgive and which he will not forgive is laid upon the disciples.

Jn 21: 15-17 *do you love me*

In this passage there are two words for love: *agapaō* and *phileō*. Jesus uses *agapaō* the first two times and *phileō* the third. Peter answers with *phileō* each time. Is the difference significant or not? The noun *agapē* is the almost exclusively Christian word for love (though the verb is found elsewhere); *phileō* is a more general term for affection. But the two words are often used interchangeably in John's Gospel; compare 14: 23 and 16: 27a, 3: 35 and 5: 20, 14: 15 and 16: 27b, etc. If no distinction is to be drawn then the reason for Peter's grief in 21: 17 is that Jesus has asked him the question a third time. Most modern translations use the word 'love' throughout.

Jn 21: 15 *more than all this?*

The Greek is capable of three translations: (1) 'more than these men love me'; (2) 'more than you love these others'; (3) 'more than you love these things', that is, the fishing gear by which Peter earned his living. It is perhaps more likely that Jesus is here calling Peter to give up his occupation and become a full-time Christian worker than that he is wanting Peter to claim that his love is greater than that of the other disciples.

Ac 1: 4 *still sharing their everyday life*

Translators will find a puzzling variety of translations in existing English versions. This is partly because there are variant readings in the Greek text. The translation given here is an attempt to make sense of the Greek word in UBS GNT which means 'eating salt with'.

Ac 2: 1 *Pentecost*

For Christians this word is primarily associated with this chapter and the gift of the Holy Spirit. It has passed into many languages.

Actually it is the Greek word for 'fiftieth'. The Jews had a harvest feast fifty days after the Passover, and it was at that time that the great Christian event took place. Most translations transliterate.

Ac 2: 42 *the prayers*

The article indicates that this refers not simply to prayer in general, but to the regular Jewish hours of prayer which the early Christians continued to observe. Compare 3: 1; 10: 9.

Ac 3: 15 *one from whom life comes*

The Greek word *archēgos* means (a) 'ruler' or 'prince', (b) one who begins something, a pioneer, (c) author or founder. NEB and WmB translate in the second sense: Jesus is the one who opens up the way to life. TEV and TT translate in the third sense.

Ac 3: 22-23 *Moses said . . . people*

It is not easy to decide where to close the quotation marks. Verse 22, from 'The Lord your God' to 'You shall listen to him', gives the words of Moses in Dt 18: 15. Verse 23 is an approximate quotation of the Lord's words as found in Dt 18: 19 and Lv 23: 29. 'Moses said' may, however, be taken as equivalent to, 'It is written in the books of Moses'. Several modern translations close the quotation at the end of verse 23, as here.

Ac 3: 22 *as he raised up me*

The Greek can also mean, 'like me'. Compare 7: 37.

Ac 4: 12 *by which we must be saved*

'Must' is unexpected and not easily intelligible. TEV and JB alter to 'can'. English usage seems to require 'may'. As it stands, the Greek asserts that God has a fixed plan of salvation and it cannot be thwarted.

Ac 4: 27 *whom you anointed*

That is, as Messiah. The word Christ also means 'anointed'. Hebrew kings and prophets were anointed with oil as a sign of the conferring of authority on them.

Ac 5: 13 *None of the others . . .*

That is, none of those outside the group of believers, although public opinion was favourable. There was not yet a completely distinct Christian community. Christians were still within the Jewish fold, separated only by their belief that Jesus was the promised Messiah.

Ac 6: 2 *serve meals to people*

Literally, 'serve tables'. But the word 'table' is often used of a banker's table, so that the verb may also mean 'to deal with finance'.

Ac 6: 9 *Freedmen*

'Freedmen' are people who have been slaves but who have been set free by their masters or have bought their freedom. There were

many of these in the Roman Empire, even including men such as Felix, the Roman procurator referred to in 23: 24.

Ac 6: 10 *the inspired wisdom*

Literally, 'the wisdom and the spirit', with uncertainty as to whether 'spirit' should have a capital or lower case 's'. JB has 'his practical wisdom . . . spiritual force', but the majority of translators take it as a reference to the Holy Spirit. The combined phrase 'inspired wisdom' implies this.

Ac 7: 8 *covenant which was ratified by circumcision . . . and they were all circumcised*

The first words mean literally, 'the covenant of circumcision', but this is rather vague. Should the emphasis fall on 'covenant' or on 'circumcision'? It would seem to make better sense to lay the emphasis on the fact of the covenant rather than the mark of that covenant which was circumcision. See Gn 17 for the whole story.

The Greek words *kai houtōs* which follow are also ambiguous. TT translates them, 'In accordance with all this' and emphasizes 'became the father of' equally with 'circumcised', as the Greek does. The essential covenant concerned Abraham's having a family. Circumcision was supplementary to this.

The clauses at the end of verse 8 are very tersely expressed in Greek. They simply say 'and Isaac Jacob, and Jacob the twelve patriarchs', leaving the verbs to be supplied. TT has supplied both, believing that both descent and circumcision were in Stephen's mind.

Ac 7: 10 *caused Pharaoh to approve him for his wisdom*

Literally 'gave him favour and wisdom before Pharaoh'. The word translated 'favour' is the normal word for God's grace, but that is not the sense here. It can also mean 'a pleasing manner' (TEV), or 'favour' in the sense of 'approval', as in WmB and TT.

Ac 7: 20 *very beautiful child*

Literally, 'beautiful to God'. This may mean 'beautiful in God's sight', but 'to God' is often used only for emphasis. English can say 'divinely beautiful', but the emphasis is sufficiently indicated by such translations as 'of remarkable beauty', 'very beautiful', 'of quite exceptional beauty'.

Ac 7: 37 *as he raised up me*

See 3: 22.

Ac 7: 46 *provide him with a dwelling-place*

This represents the text of UBS GNT. Another Greek reading adopted by many modern translators could be translated 'provide a dwelling-place for Jacob's God'.

Ac 8: 4, 40 *went through*

In Acts this word usually has the sense of making a missionary journey.

Ac 8: 26 (*This is a desert road.*)

This can equally well mean, 'Gaza is a deserted place', for the old city was in fact deserted at that time; but most translations take it as referring to the road.

Ac 8: 33 *descendants*

The Greek is *genea*, literally, 'generation'. The meaning of this word is uncertain. It may mean 'the family from which he came'. It may also mean 'contemporaries'. Some modern translations have 'descendants'. Past, present and future are equally possible. If 'descendants' is right, then the implication is that he will have no descendants to describe because his life has been cut short.

Ac 9: 2 *Way*

In Acts this word is sometimes used in a technical sense of the Christian way of life. In such instances it has a capital letter (see 9: 2; 18: 25, 26).

Ac 9: 32 *went through*

See note on 8: 4.

Ac 9: 34 *make yourself a meal*

Literally, 'spread for yourself'. Most translations take this to refer to Aeneas's folding up his bedding, but the same word is used in Mk 14: 15, in the context of the Last Supper, where it is used to describe the preparation of the room, probably with cushions and rugs for the use of the guests.

Ac 10: 38 *anointed*

See note on Ac 4: 27.

Ac 11: 26 *were fully associated with the church*

The Greek verb has quite a wide range of meanings, indicating fellowship and association. In translating 'church', care must be taken to use a word implying a *community*, not a building.

Ac 11: 26 *Christians*

See note on 1 Pe 4: 16.

Ac 12: 13 *door in the gate*

This was probably a small window or door let into a larger gate. It could either be opened by those inside for them to recognize visitors before allowing them to enter, or it could be used as an ordinary door when it was not necessary to open the larger gate.

Ac 12: 15 *It must be his angel*

This is probably an expression of the belief that everyone had a spiritual counterpart, who could appear independently whether the original person was alive or dead. See also Mat 18: 10.

Ac 12: 25 *from Jerusalem*

UBS GNT has the reading 'to Jerusalem', which is fairly strongly supported by ancient manuscripts. But in 11: 30 Barnabas and Saul are sent to Jerusalem. It is natural, therefore, that in 12: 25 they should return to Antioch from Jerusalem. The reading 'to' may be a primitive error which later manuscripts have corrected, but 'from' is required by the sense, and it has perhaps enough early support to be accepted.

Ac 13: 6; 14: 24 *gone through*

See note on 8: 4.

Ac 13: 7 *proconsul*

The proconsul was the head of the government in a province controlled by the Roman Senate.

Ac 13: 51 *shook the dust off their feet*

See note on Mat 10: 14.

Ac 15: 3, 41; 16: 6 *went through*

See note on 8: 4.

Ac 15: 20, 29 *blood*

The Jews regarded the blood of a sacrificial animal as its life (Lv 17: 10–14), and it was forbidden for anyone to eat meat from which the blood had not been properly drained.

Ac 15: 33 *the brothers...let them go back*

The literal translation of the Greek here is as follows: 'They were let go with peace from' (or 'by') 'the brothers to those who had sent them.' Translations vary over two main points:

1. Some take 'with peace' to refer to the spirit in which Judas and Silas were let go: 'they were sent off in peace'. Others take 'peace' as the Biblical greeting and translate it as 'good wishes' or 'every good wish' or 'wished them peace'.

2. In the second interpretation it is still open to question whether the good wishes are to the two men only or whether these men are to take them to those who sent them. TT has felt that the greetings would most naturally go to the sending churches.

Ac 16: 10 *go to*

Literally, 'to go out', that is, on a mission.

Ac 16: 12 *a city of the first district of Macedonia*

No Greek manuscript has this reading, but it is found in some ancient versions and has been accepted in UBS GNT. It makes good sense and is more in accordance with the facts than the reading 'the leading city of the district of Macedonia'. Luke probably came from Macedonia and would not be likely to make a mistake. Later scribes might.

Ac 16: 12 *a Roman settlement*

This is often translated 'a colony', which is the actual word in the text, but a Roman colony was very different from the modern type. It consisted of a group of Roman citizens, established in a place overseas, with a constitution and privileges identical with those of their mother city.

Ac 16: 16 *spirit of divination*

Greek *Python*, a spirit which was believed to give to its possessor power to read the future.

Ac 16: 19, 20 *the authorities . . . the magistrates*

'The authorities' is a general term, more specifically defined by the term 'magistrates'. They are not two different bodies.

Ac 17: 9 *security*

Luke does not give details, but this would probably be a legal bond making Jason and the others responsible if there were further trouble.

Ac 17: 18 *talkative*

The Greek word *spermologos* means literally 'seed-picker', used originally of a bird maintaining its existence by picking up seeds and other scraps. The Athenians used it of a man who picked up scraps of information and knowledge and then talked about them in a superficial way. Modern translations use a number of colourful expressions.

Ac 17: 18 *foreign gods*

The plural indicates that the Athenians believed Paul to be mentioning at least one other 'god' besides Jesus. It is possible that they thought 'Resurrection' was also a god. The Greek word *anastasis* could be a feminine proper name. Hence the quotation marks in TT. It is however also possible to translate 'for he was preaching about Jesus and his resurrection'.

Ac 17: 26 *when nations . . . should live*

The Greek here is not precise. The literal translation is, 'He determined fixed times and the boundaries of their habitation'. NEB represents 'fixed times' as 'epochs of their history'. WmB and TT offer a somewhat different interpretation of the Greek, with the idea of the 'rise and fall' of nations. The essential meaning of the passage is not materially affected.

Ac 17: 28 *in him we live*

The Greek preposition *en* may be translated as either 'in' or 'by'. If the sense is 'in', the meaning is somewhat akin to the Pauline doctrine of 'in Christ', and the reference is back to the preceding verse, 'he is not far from each one of us'. If the sense is 'by', the reference is forward to 'we too are his offspring', that is, we owe our existence to him.

Ac 18: 3 *leather-workers*

Literally, 'tent-makers'. But the word was used regularly to describe leather-workers.

Ac 18: 6 *shook out his clothes*

See note on Mat 10: 14.

Ac 18: 12 *proconsul*

See note on 13: 7.

Ac 18: 18 *vow*

Jews sometimes took what was called a temporary Nazirite vow (see Nu 6: 1-21). They allowed their hair to grow for a period in connection with the vow. Then the hair was cut and an offering made. Paul's own vow may have been made in connection with the journey that lay ahead of him.

Ac 18: 22 *went up to Jerusalem*

Literally, 'went up', which might mean 'up' from the shore to the church in Caesarea, but the phrase was natural for going up to Jerusalem. Compare Jn 7: 8; 12: 20, etc.

Ac 18: 23, 27; 19: 1 *went through*

See note on 8: 4.

Ac 18: 25, 26; 19: 9, 23 *Way*

See note on 9: 2.

Ac 19: 19 *a vast sum*

Literally, '50,000 pieces of silver'. The 'piece of silver' was the equivalent of four days' wages for an agricultural labourer.

Ac 19: 21 *go through*

See note on 8: 4.

Ac 19: 24 *Artemis*

Some translations have 'Diana'. This is the Roman name of the Greek goddess Artemis.

Ac 19: 25 *Men*

Forms of address are always hard to transfer from one language to another. If Demetrius were a trade union leader today, he would probably say 'Comrades' or 'Brothers'. More probably he was a business man, employing work people. He would hardly say 'Gentlemen'. A polite term from a superior to inferiors is required.

Ac 19: 29 *amphitheatre*

This was a large open-air building where public meetings were held.

Acts 19: 33 *concluded that it was Alexander because the Jews were putting him forward*

The meaning of the Greek word here translated 'concluded' is uncertain. It could also mean 'instructed' and the translation would

then be: 'Some of the mob instructed Alexander...'. Compare NEB, 'explained the trouble to Alexander'.

Ac 19: 35 *image which fell from heaven*

This was probably a meteorite, regarded with special veneration because it was not made by human hands.

Ac 19: 38 *proconsul*

See note on 13: 7.

Ac 20: 2, 25 *went through, went about*

See note on 8: 4.

Ac 20: 16 *Pentecost*

See note on 2: 1.

Ac 20: 28 *guardians*

See Glossary, 'Bishop'.

Ac 20: 28 *his own Son*

Alternatively the Greek may mean: '...won for himself by his own blood'. (See NEB and WmB.)

Ac 21: 23 *vow*

See note on 18: 18.

Ac 21: 25 *blood*

See note on 15: 20, 29.

Ac 21: 38 *Dagger-men*

A group of assassins and terrorists who used to murder pro-Roman Jews.

Ac 22: 4; 24: 14, 22 *Way*

See note on 9: 2.

Ac 24: 2 *When Paul had been called*

The Greek is simply 'When *he* had been called'. Most modern translations take this as referring to Paul, but it could refer to Tertullus.

Ac 25: 1 *arrived in the province*

This could also mean 'took up his appointment'.

Ac 26: 14 *It hurts only you to kick against the goad*

The metaphor is that of a man ploughing with oxen and urging them on with a sharp-pointed stick; if the ox kicks back against the stick, it hurts itself and not the ploughman; if it is obedient, it does not hurt itself at all.

Ac 26: 28 *You are trying...the Christian*

The Greek can be translated in a variety of ways. Translated literally, it reads, 'In a little you persuade me to make a Christian'. 'In a little' can refer to a small degree of effort or a short length of time. Paul's reply would suit either. Luke may well have both meanings in mind.

The rest of the sentence is so awkward that some of the inferior manuscripts have changed 'make' to 'become', but 'make' is

almost certainly the original reading. It might be possible to translate, 'you persuade to make me a Christian', but the order of the Greek words is against this, and 'persuade' is left without an object. The most probable solution is to note that 'to make a Christian' is an idiom meaning 'to act the Christian'. Agrippa suggests that Paul is trying to turn him not simply into a Christian, but into a Christian witness or missionary, confessing his faith before the whole assembled company. For 'Christian' see also note on 1 Pe 4: 16.

Ac 27: 1 *Augustan Cohort*

That is, a cohort bearing the name of the Emperor Augustus.

Ac 27: 9 *Fast*

That is, the Day of Atonement, at the end of September or early October.

Ac 27: 17 *mainsail*

The Greek is an indefinite word meaning simply, 'the equipment'.

Ac 27: 28 *took a sounding and found twenty fathoms*

A 'sounding' is taken by throwing into the sea a marked rope with a lead weight on the end. When the weight rests on the sea bottom, it is possible to tell the depth of the sea at that point by the markings on the rope. A fathom is six feet.

Ac 27: 44 *other pieces of wood*

Or, 'the backs of the sailors'.

Ac 28: 10 *rewarded us with many gifts*

Or, 'honoured us with many marks of respect'.

Ac 28: 11 *figurehead the 'Heavenly Twins'*

Ancient ships used to have a carving on the prow of the ship instead of a name. This carving often represented a divine being. The carving in this case was of the twin brothers, Castor and Pollux, sons of Zeus, who were the traditional guides of sailors. They form one of the signs of the Zodiac (Gemini).

Ac 28: 30 *on his own earnings*

Or, 'in his own hired dwelling'.

Ro 1: 9 *whose devoted servant I am*

Literally, 'whom I serve with my spirit'. The Greek word *latreuō* is normally used for the carrying out of formal religious duties. What Paul means here is that for him the work of every day has become worship.

Ro 1: 17 *puts men right with himself*

The familiar English translations of *dikaioṣunē* and *dikaioō* are 'righteousness' and 'justify'. The word 'justify' (*dikaioō*) is

essentially a legal metaphor in which the judge is described as treating as innocent the man who is really guilty; but the legal aspect of the metaphor should not be overpressed. This is only one of a number of ways in which Paul describes how God brings men back into a right relationship with himself. The meaning of these words is best illustrated by the attitude and actions of the father in the parable of the Prodigal Son (Lk 15: 11–32).

Ro 1: 30 *God-forsaken*

Or, 'God-forsaking'.

Ro 2: 2 *You say, 'We know...'*

At this point Paul begins to make use of a literary form common among Stoic philosophers and preachers, that of the diatribe which made use of imaginary arguments and which he must often have heard and seen in practice in the squares and market places of Tarsus. He presents his argument in the form of a conversation with an imaginary Jewish partner. This enables him to make his points with greater vividness and authority.

On this basis the following structure should be noted: Verse 1 is uttered by Paul, verse 2 quotes his Jewish opponent's response, and verse 3 is Paul's answer. This is brought out by adding an introductory phrase.

Ro 2: 12 *the Law*

Paul uses the Greek word *nomos* and forms coined from it in various senses, particularly in Romans. Sometimes the reference is obviously to the Jewish Law as contained primarily in the Pentateuch. Where this seems clear, TT writes Law with a capital. In other places, the reference is to law in general, or to legalism, and capitals are not used. (Note the two different senses in 2: 14.) Sometimes the word indicates a general principle rather than an actual law (see 7: 21, where 'principle' is the translation). It is often difficult to decide the sense in which Paul is using the word. The use of the article in Greek might be thought to be determinative – '*the* Law' versus 'law' – but this is not always the case. In the second part of 2: 12 the Greek nouns have no article, yet most modern translations treat them as referring to the Law of Moses. (The first part of the verse has the Greek adverb *anomōs* ('law-less-ly') twice, but that again is taken to refer to ignorance of the Law of Moses.) Each use of the word must be taken in its context and with careful consultation of commentaries and other translations.

Ro 2: 16 *their inmost thoughts... both sides of the case* (2: 15 in the Greek)

The Greek word *logismoi* means 'thoughts conceived in the mind, not arguments used in external debate' (ICC). It is distinguished

from 'conscience' in that the latter provides a more objective standard. *Logismoi* may be merely subjective, though in this case the judgements of both inmost thoughts and conscience coincide.

Ro 2: 22 *profane the temple*

The Greek verb *hierosuleō* here (compare its corresponding noun in Ac 19: 37) means 'to rob a temple', but it was used in the common Greek of the time for more general forms of sacrilege. Paul does not define the exact nature of his accusation.

Ro 3: 23 *missed the mark*

This is a metaphor from archery and gives the original sense of the Greek verb *hamartanō*, which in the NT is normally translated 'sin'. In this case, however, when combined with 'fallen short', it retains something of the thought of misdirected and inadequate lives.

Ro 4: 1 *human*

This is how most modern translations take the phrase *kata sarka*, 'according to the flesh'. But it is also possible to translate, '... Abraham our ancestor found, by his own unaided efforts?' In support of this translation it can be said that (a) there is no obvious point in saying that Abraham was our *human* ancestor; (b) it is more likely that Paul would want to stress his main argument at the very outset, namely that Abraham was 'put right with' God not by his own works but by faith.

Ro 4: 12 *circumcised father*

The Greek 'father of circumcision' is somewhat ambiguous. It may mean 'the father of those who are circumcised'. It may alternatively refer to Abraham's own circumcision, and it is so taken here. In verse 11 Abraham is described as having faith in God before his own circumcision, so that he is the spiritual ancestor of all the faithful uncircumcised. In verse 12, after his own circumcision, he can be described as the spiritual ancestor of circumcised Jews who possess also the same faith in God as he had.

Ro 5: 2 *Because of our faith...we now stand*

The literal translation of the Greek is 'by whom (Christ) also we have access by faith into this *grace wherein we stand'. There are two difficulties here:

1. The word 'access' is a technical term for the right of approach to persons in high office. TT takes the underlying sense as being 'opening the way' and simplifies the construction of the sentence.
2. To 'enter into grace' is to enter into the sphere where God's favour operates. It is difficult to combine a special metaphor, 'open the way', with an abstract term, 'grace' or 'favour'. TT with other modern translations adds the word 'sphere' to make the transition.

Ro 5: 15 *all*

Literally, 'many', but Paul uses 'many' in a universal sense in this passage.

Ro 6: 7 *for a dead man . . . for sin*

Literally, 'for the man who has died has been justified from sin', the verb being *dikaioō apo* (see Glossary, 'Right'). It has here both a legal sense, reflected in the translation, 'answer for', and a more general sense, 'to be freed from'. Paul is here quoting a general legal principle.

Ro 7: 4 *You became part of the body of Christ*

This may mean either by sharing the death of Christ on the cross, or by incorporation into the body of Christ, which is the Church, through baptism. See Ro 6: 1–10.

Ro 7: 14 *spiritual*

The Law is spiritual in the sense that it is given by God and wholly good.

Ro 8: 3 *same as our sinful human body*

Literally, 'in the likeness of sinful flesh'. Likeness could imply that the Incarnation was not a reality. The meaning of *sarx* ('flesh') here is also a matter for discussion. Does it refer to man's sinful nature or to the physical body? The latter sense avoids the dangers of implying an incomplete Incarnation and of implying that the Son was also sinful.

Ro 8: 17 *receive the promised gifts*

This represents the Greek word *klēronomoi* which can mean 'heirs' and sometimes does so in the NT (see Mat 21: 38; Ga 4: 1). Here however it is better to emphasize the main idea in the word, which is that of possessing God's promised gifts, not inheriting them. See also Glossary, 'Possess, possession'.

Ro 8: 20 *subjected that world to futility*

That is, the world in itself is unable to produce anything satisfactory or creative. God has so made it that it must be dependent on divine power.

Ro 8: 23 *first instalment of what is to come*

The Greek word used here, *aparchē*, means 'firstfruits'. But Paul is using the word metaphorically and the association of 'firstfruits' must not be overstressed. For the meaning of 'firstfruits' see the Glossary. Here Paul simply means that the gift of the Spirit is a 'promise' or a foretaste of other blessings in store for the believer. Compare 1 Cor 15: 20.

Ro 8: 24 *It was with this hope that we were saved*

The meaning of 'hope' in the dative case here has been much

discussed. The translation 'we are saved *by* hope' would seem to be unjustified because a Christian is saved by God's grace. The dative is therefore best taken as a dative of 'attendant circumstances'. TT takes it as the hope for the future that goes along with our knowledge that God has brought us salvation in Christ.

Ro 8: 26 *with our inarticulate cries*

Some translations take these cries or groanings as coming from the Spirit. There would seem to be more point, however, in thinking of men rather than the Spirit as being inarticulate.

Ro 8: 28 *the Spirit makes everything work harmoniously for good*

The subject of the verb *sunergei* ('works together') is uncertain. The old translation, 'All things work together', seems too impersonal. Some translators, therefore, with good manuscript authority translate, 'in everything God works for good with those who love him'. Others, recognizing that the theme of the paragraph is the work of the Spirit, make the Spirit the subject of this sentence also.

Ro 8: 39 *spirits of the sky...spirits of the abyss*

Literally, 'height, depth': these terms probably refer to spirits regarded as above or below the horizon.

Ro 9: 5 *May he...praised for ever*

This is the translation adopted by most modern translators, but possible alternatives should be noted.

1. The words here treated as a doxology may in fact be a continuation of the previous sentence, in which case they would refer to Christ, not God the Father, and the meaning would be, '...from them on the human side comes the Messiah who is God over all. May he be praised for ever!'

2. As above '...Messiah who is over all. May God be praised for ever!'

Ro 9: 9 *At the appointed time*

The Greek is literally 'At' (or 'About') 'this time'. This is the wording of the LXX in Gn 18: 10, but neither in the Hebrew nor in the LXX is the full meaning of the phrase clear. It may possibly mean 'in the spring' or 'this time next year'. Paul does not quote the exact wording of the LXX, except for this phrase, but he gives the substance. 'At this time' would, in the Roman context, seem to convey the sense of God's ordering of things. Hence TT, 'At the appointed time'.

Ro 9: 27; 11: 5 *small minority*

TEV translates, 'only a few'. It is important, however, not to miss the point that this is the prophetic teaching about the Remnant, the few purified survivors of destruction who would be the nucleus of the new Israel.

Ro 9: 29 *Lord of Hosts*

This Hebrew title for God, quoted here from Is 1: 9 and found in many other OT passages, describes God as Lord of 'Sabaōth'. In the judgement of modern scholars these were probably supernatural forces which manifested themselves in the movement of the heavenly bodies as well as in thunder and lightning, storms and tempests. These forces were thought of as the 'armies of heaven' subject to God's control. Against this background the nearest English word is probably 'Almighty, All-powerful'.

Ro 9: 33 *in him (who is the rock)*

The Greek phrase could also be translated 'in it'. The LXX of Is 28: 16, from which the quotation comes, refers to the foundation stone laid by God, in which men may have full confidence. The Hebrew has a general statement 'He who believes' without 'in it', but the implication is probably the same. Paul, however, makes the quotation personal (see 10: 11). TT therefore translates 'in him', but adds '(who is the rock)' to cover the double sense which is in Paul's mind.

Ro 10: 4 *Christ has completed the purpose of the law*

This may also mean 'Christ has brought the law to an end'.

Ro 10: 8-9 *It is the word...that*

The Greek *hoti* can be translated either 'that' (introducing a statement which gives the content of the preceding words) or 'because' (giving an explanation). TT takes the former sense.

Ro 11: 1 *I myself am an Israelite*

The connection between this statement and the previous sentence may be taken in two different ways. It may mean that Paul himself is a Jew who has become a Christian, accepted by God, and therefore God has not rejected his people. Alternatively, it may imply that Paul, as a Jew, could never entertain the thought that God might reject his people.

Ro 11: 9-10 *May their feasts become a snare...*

This quotation from Ps 69: 22-23 is a general condemnation. The details are obscure and need not be overpressed.

Ro 11: 12 *their complete obedience*

Literally, 'their fulness'. Most translations take this in the sense of 'completing the number of the Jews'. However, Paul sometimes uses the word *plērōma* in the sense of complete obedience (see 13: 10) and this sense fits the context here. Paul is not talking about numbers, but about failure to obey.

Ro 11: 16 *first piece of dough is offered*

See note on 8: 23 and Glossary, 'Firstfruits'.

Ro 11: 25 *all the Gentiles*

Literally, 'the fulness of the Gentiles', as 11: 12. Here, however, the reference is to the full or complete number.

Ro 11: 34 *Who...repay him*

Verses 34 and 35 are in quotation marks, because they have the OT background of Job 15: 8, Job 41: 11, Is 40: 13, Jr 23: 18.

Ro 12: 1 *true way of worshipping*

The Greek word here translated 'true' means either 'rational' or 'spiritual'. Whichever sense may be stressed by the translator, it is 'true' or 'genuine' worship with which Paul is here concerned. He means a worship consisting not in outward rites but in the movement of man's being towards God.

Ro 12: 2 *world*

Literally, 'age'. See Glossary.

Ro 12: 20 *heap coals of fire on his head*

A quotation from Pr 25: 22. The sense in both contexts is not that of revenge but of kind treatment that will make the enemy feel ashamed of himself. Although it is uncertain how the metaphor came into being, this interpretation has been emphasized since the time of St Augustine.

Ro 14: 2 *One man's faith*

Jews and new Christians found it very difficult to live in a largely pagan society. Jews had many taboos about food, especially in connection with the draining of all blood from an animal before they could eat its meat. Jews and Christians both knew that all animals killed in the ordinary market had been ceremonially offered to an idol in sacrifice. Some of Paul's readers, therefore, felt it was less compromising to be vegetarians. Paul discusses the whole problem in 1 Cor 10. He himself is not troubled, but both here and in 1 Cor he begs his readers to respect each other's consciences. The same applies with regard to the observance or non-observance of special holy days.

Ro 14: 4 *master*

Some modern translations (NEB, TEV) take this to refer to the Master, that is, the Lord Jesus. Either interpretation is possible.

Ro 14: 22 *does not condemn himself...to be right*

The older translations are almost unintelligible here. Paul is thinking of the state of mind in which most people find themselves from time to time when they follow a course of action that they believe on the whole to be right, but about which they still have some hesitations and reservations. The meaning is similar to that of 1 Jn 3: 21.

Ro 15: 1 *We who are strong...must help...*

The chapter division does not introduce a new theme. The thought follows continuously and closely from the previous chapter.

The Greek verb translated 'help' may also mean 'put up with', 'show toleration towards'.

Ro 15: 2 *the common*

Or, 'his', that is, 'his neighbour's'.

Ro 15: 19 *completed the preaching...*

The Greek probably means that Paul has filled in the gaps in the area to which he refers, preaching in the centres where others had not preached before him. Alternatively, it may mean that he has preached the full message of the Gospel.

Ro 16: 5 *first convert*

See Glossary, 'Firstfruits'.

Ro 16: 7 *outstanding among the apostles*

The Greek is not clear. Either Paul thought of Andronicus and Junias as 'apostles' themselves, or he is stating that the apostles 'thought well of them'. The term 'apostle' was applied to others besides the Twelve. See Ac 14: 14.

Ro 16: 22 *taken down this letter*

Tertius was the scribe, or amanuensis, to whom Paul dictated the letter. Such scribes did not necessarily reproduce word for word what was dictated. They had a certain degree of freedom in actual composition. Paul usually states when he himself is actually writing. See 1 Cor 16: 21; Ga 6: 11; Col 4: 18; 2 Th 3: 17; Phm 19. This seems to occur only at the end of a letter or for a special reason.

Ro 16: 25-27 *Now let us ascribe...for ever*

In Greek, verses 25-27 are one long and intricate sentence, which is retained in its original form by the older translations. The sense is made much clearer for modern readers if these verses are divided into shorter sentences. This involves the rearrangement of the clauses.

It will be noted that the final clause in the Greek order has been translated twice over: at the beginning as 'Now let us ascribe glory for ever...to God', and at the end as 'To God be glory for ever'. It was necessary to add this at the beginning to make the structure of the sentence clear, and also to retain it at the end to give the letter the fitting solemn conclusion which Paul himself gives it.

The literal translation of verse 27 in the Greek is 'to the only wise God through Jesus Christ to whom be glory for ever'. 'To whom' could refer grammatically either to God or to Christ, but the context makes the reference to God more probable.

1 Cor 1: 5 *You have all knowledge*

The Corinthians seem to have valued knowledge highly (compare 8: 1). Paul does not question its value, but he rates it below consideration for others in chapter 8, and below love in chapter 13. The Greek word *gnōsis* (knowledge) later came to be identified with an elaborate system of abstract speculations known as gnosticism. In Corinthians, however, it sometimes seems to imply speculative intellectual ideas about God and dubious moral conclusions based on them. Paul welcomes true knowledge, but not this latter kind.

1 Cor 1: 9 *into fellowship with his Son*

The Greek may mean either 'into personal fellowship with Christ' or 'into the general Christian fellowship brought about by Christ'.

1 Cor 1: 20 *arguer of this age*

The people to whom Paul refers here are people who were clever rather than wise, concerned with subtle debating rather than with truth. Their arguments were for 'this age', on an unreal, impermanent level.

1 Cor 1: 28 *what did not even exist*

Paul is speaking to some extent in general terms, but in this context he is thinking especially of the humble origins of most of the members of the Corinthian church. This phrase probably refers to the non-existence of that church before the Gospel came. Alternatively, it may be taken as describing the attitude of the pagans to the church. They regard Christians as 'mere nothings', completely unimportant.

1 Cor 1: 30 *It is by his act...*

The literal translation is, 'Of him you are in Christ Jesus'. 'Of him' is sometimes taken to mean that the Corinthians are God's spiritual offspring. The preposition is used in this sense in many places, see Jn 1: 13. More probably, however, Paul is using the phrase to indicate the result of God's action.

1 Cor 2: 1 *secret purpose*

This translates the Greek *mustērion*. There is an alternative Greek reading, *marturion*, which is translated by NEB as 'attested truth' and by JB as 'what God had guaranteed'.

1 Cor 2: 13 *interpreting spiritual things...*

The verb *sunkrinō* may mean 'combine' or 'compare' as well as 'interpret'. 'Spiritual men' can alternatively be neuter: 'spiritual things'. This provides room for variety in translation. 'Interpreting spiritual truths in spiritual language' or 'comparing spiritual things with spiritual' are other possible meanings.

1 Cor 2: 14 *merely natural man*

The Greek word *psuchikos*, which also occurs in 15: 44, 46, is derived

from the noun *psuchē*. This word occasionally refers to man's immortal soul, but more often it is used for his physical life and particularly for his human personality or self, without any spiritual overtones. The 'natural' man is a man who lives an ordinary human life without any reference to God.

1 Cor 3: 9 *God's fellow-workers*

This may mean either 'fellow-workers with God' or 'fellow-workers with each other, belonging to or working for God'.

1 Cor 4: 9 *exhibited*

This Greek verb was often used with reference to captives in war who were brought on at the end of a performance in the Roman arena to fight one another until they were killed. Some think that they were marched along at the end of a triumphal procession before being put to death. In either case Paul is writing of the humiliation of himself and the apostles, and their insignificance in the eyes of the world.

1 Cor 4: 15 *guardians*

The Greek word *paidagōgos* (leader of boys) was used for a slave who used to conduct a boy between his home and his school and be generally responsible for his conduct. It does not mean 'teacher'.

1 Cor 6: 11 *you were washed*

That is, 'you were baptized', but Paul does not use the ordinary word (*baptizō*) which might mean no more than the formal rite. He uses a simpler word (*apolouō*) which brings out the force of spiritual cleansing from sin. The verb in Greek is in the 'middle voice' which was originally reflexive: 'you washed yourselves' or 'you got yourselves washed'. The second sense is possible. It may emphasize the fact that baptism is the chosen act of an adult believer. Most translators prefer the passive, 'you were washed'.

1 Cor 7: 14 *belongs to God*

The verb in this verse (*hagiazomai*) is from the same root as the adjective *hagios*, and the decision as to translation affects both words similarly. *Hagios* may mean 'holy', and the corresponding verb 'to make holy'. The words indicate moral and spiritual qualities. *Hagios* also means 'set apart' and is translated (as a noun in the plural) 'God's people'; and the corresponding verb means 'to belong to God'. This sense indicates primarily a relationship to God, not a personal quality. See Glossary, 'People'.

1 Cor 7: 21 *rather make use of your slavery*

The Greek is simply 'rather use' (it), and we cannot be certain whether Paul meant 'use your slavery' or 'use the opportunity to become free'.

1 Cor 7: 22 *freedman*

A technical term for a slave who has been set free.

1 Cor 7: 25 *unmarried* (*parthenōn*)

The word *parthenos* most frequently means a virgin woman, but it can sometimes be used of a man (see Re 14: 4). The context here suggests that Paul is referring to the unmarried of both sexes.

1 Cor 7: 34 *unmarried woman or the virgin*

Paul is probably not making a distinction between these two. The second is explanatory. Paul may think it is necessary to make it clear that he is writing about young unmarried women, not about widows.

1 Cor 7: 36 *virgin companion, if his passions are too strong*

We can only guess at the underlying situation here and the translation of the two key words is far from certain. The first is literally 'his virgin'. This has been variously understood as (1) virgin daughter, (2) betrothed, (3) virgin companion. The second word 'overpassionate' may also refer to the woman in the sense of 'over the peak', 'past marriageable age'.

These problems allow for three interpretations, all of them reflecting Paul's belief that marriage is only a second-best. The first involves a father who is wondering whether to get his daughter married or not. The second is concerned with a young man who is wondering whether to marry his betrothed or not. The third may refer to a custom which was practised later, whereby a young couple lived together without sexual relations. This is the sense adopted in TT. WmB gives translations for all three possibilities, with a helpful note in the text.

1 Cor 7: 39 *according to the Lord's will*

Alternatively, 'provided the marriage is within the fellowship of the Lord's people'.

1 Cor 10: 1-10 *what happened to our fathers... Destroying Angel*

The course of the argument in this passage should be recognized. The climax is not reached till verse 5. The paragraph is not intended primarily to record all that God did for the Israelites in the desert, but to point out that in spite of all God's goodness they went astray, and to warn the Corinthians not to follow their example.

Details should be noted. 'The cloud' is a reference to Ex 13: 21. 'The sea' is the 'Red' Sea (Ex 14: 22). The 'supernatural food' refers to the manna (Ex 16: 15) and the 'supernatural drink' to the water from the rock in Ex 17: 6 and Nu 20: 11. Later Jewish tradition not in the Bible said that that rock went through the wilderness with the Israelites to supply them with water. Paul uses the OT to

point forward to the NT. Here he declares that this rock with its supply of life-giving water foreshadows Christ.

In verse 5 'Yet' is important: despite all God had done, the fathers disobeyed. Verse 7 is a quotation from Ex 32: 6, referring to the celebrations after the making of the golden calf. The word translated 'dance' here was sometimes used for sexual immorality, but it was also used for idolatry, which is the context of this verse. The feast would be in honour of the calf as an idol, and would be followed by immoral dancing. Verse 8 goes on to deal specifically with sexual vice. The reference is to Nu 25: 9, though Paul's figure differs slightly. For verse 9, see Nu 21: 6. Verse 10 could refer to grumbling in many places in the Exodus (see Ex 14: 11; 15: 24; 16: 2; 17: 2; Nu 11: 1; 14: 2). There is mention of the 'Destroyer' or 'Destroying Angel' in Ex 12: 23, but in a different connection. The word occurs only here in the LXX and there seems to be no direct reference to an OT passage.

1 Cor 10: 3, 4 *supernatural*

So NEB and WmB. TEV and JB have 'spiritual', which is the usual translation of *pneumatikos*. Paul is here pointing out that the manna and water in the wilderness were on the one hand a gift from God for the bodies and souls of the Israelites and on the other hand a foreshadowing of the sacramental gifts that Christ would bring. 'Supernatural' is a somewhat wider term than 'spiritual'. It emphasizes that the manna and the water are God-given, and that they are material as well as spiritual.

1 Cor 10: 11 *in whose days the fulfilment of the ages has come*

Literally, 'to whom the ends of the ages have arrived'. Paul is thinking of all the previous ages that have now reached their climax in the coming of the Messiah. As a time element is involved here, it is clearer to translate 'in whose days' rather than simply 'to whom'. It has been suggested that the plural 'ends' implies the final end of the previous age and the beginning of the Messianic age, the two ends meeting. Greek, however, does not use 'end' in this second sense.

1 Cor 10: 14 *shun idolatry*

The argument of this paragraph is that a common meal is an act of fellowship. In the Lord's Supper (v. 16) the meal is an act of fellowship with Christ. In the Jewish sacrificial system the worshippers are really sharing a meal with God, to whom the sacrifices are made on the altar, and with the priests who make them. Therefore (v. 19), when the food eaten at a dinner party has been technically offered to an idol before it is sold in the market, it may involve similar fellowship with the idol. Paul says that though he does not believe in idols it is better to take no risks.

1 Cor 10: 16 *cup of the blessing*

This was the cup drunk as the formal conclusion of a Jewish feast, when the grace or thanksgiving for the wine was said. Here Paul is thinking of the way in which Jesus adapted this act in the Last Supper.

The literal translation with regard to both the cup and the bread is 'Is it not fellowship?' but the sense is clearly, 'Does it not mean that we have fellowship?'

1 Cor 10: 17 *Because the loaf is one, we who are many are one body*

At the Last Supper Jesus broke *one* loaf and shared it among his disciples. On the same principle of common fellowship this made the individual disciples one with each other and with Jesus.

1 Cor 10: 18 *Jewish faith and practice*

Literally, 'Look at Israel according to the flesh'. The reference is to the Jewish custom of sacrifice as an act of fellowship with God at whose altar the sacrifice is made.

1 Cor 11: 2 *traditions*

In Judaism 'the traditions' are the Tradition(s) of the Elders (see Mk 7: 3), the teaching of the Rabbis 'handed down' (as the word means) from one generation to another, before they were committed to writing in AD 220. In the new Christian faith they were similarly the oral teaching of belief and conduct handed down from teacher to convert, until the Gospels were written and other Christian writings circulated.

1 Cor 11: 4 *speaks God's message*

This is the same verb that is often translated 'prophecies', but the Greek word is not limited to prophecies about the future, and 'speaks God's message' covers its wider sense. In this context there is probably little or no concern with the future.

See Glossary, 'Prophecy'.

1 Cor 11: 4 *dishonours Christ, his head*

Literally, 'dishonours his head', but the reference is to Christ (see verse 3).

1 Cor 11: 5 *dishonours her husband, who is her head*

Literally, 'dishonours her head', but it hardly seems likely that Paul is speaking of her own physical head. In verse 3, he says that the head of a woman is her husband.

1 Cor 11: 5 *shaved head*

We do not know exactly what Paul implies by this phrase. Some think it refers to the punishment for a woman in disgrace. Others think it means an immoral woman. Paul's whole argument here reflects the circumstances and thinking of his time.

1 Cor 11: 10 *because of the angels . . . her head*

It has been much discussed whether the 'angels' are good or bad angels. It has been argued that there is a reference to Gn 6: 1, 2, but the general opinion is that the reference is to good angels, as being responsible for order in worship and the world as a whole. In any case, women would surely be safest from bad angels during worship. Whatever the view taken, the translation is not affected, but it is helpful if the translator has a clear understanding of the problem involved.

The 'sign of authority' refers to the veil, but whose authority does it represent? It is probably the sign of the woman's own dignity. With the veil she is respected wherever she goes, without it she is regarded as shameless. Paul links this especially with worship. Verse 7 has argued that man does not cover his head, because he must reflect the glory of God. Woman normally reflects the glory of man, but in worship she veils herself to efface that relationship, so that she has her independent authority in relation to God. The argument is subtle and perhaps not very convincing, but despite all appearances, Paul seems to be arguing for the freedom of women in worship.

1 Cor 11: 23 *tradition*

See note on 11: 2.

1 Cor 11: 24-25 *is*

See note on Mat 26: 26.

1 Cor 11: 24 *in remembrance of me*

In order to translate this word adequately the translator should be aware of the OT background to the Greek term here used (*anamnēsis*) for 'remembrance'. In the OT, remembrance is not simply a mental activity. It involves identifying oneself in continuing action with what the remembered person or object represented. Thus, when in Mal 4: 4 the people are told to 'Remember the Law of Moses' they are being told to obey it. Similarly, when God 'remembers' his people it means that he takes action to help and save them. So, in this context, the feast of bread and wine is not only an act of remembrance of Jesus and his sacrificial act but recalls him so vividly to memory that he is felt to be actually present. Some scholars hold that 'do this in remembrance' is a request to the disciples to bring him to the remembrance of God so that God may act in power to complete his work.

1 Cor 11: 25 *made by my blood*

Literally, 'in my blood', but the meaning is not brought out by a literal translation. OT covenants were sometimes linked with the

shedding of blood; see especially Ex 24: 6–8. The reference here is to Christ's death, and the word 'death' is a better translation than 'blood' in places such as Ro 3: 25; 5: 9, where there is no special emphasis on the actual blood. Here, however, the word 'blood' is essential because of the OT association.

1 Cor 11: 29 *the meaning of the body*

It is not clear what Paul means by 'the body'. The link may be with verse 27: the man does not realize the sacredness of Christ's body that he has been symbolically eating. Or the link may be with verses 21 and 33: he does not act on the belief that his fellow-Christians are one body with him, and so he eats as a mere selfish individual. The first sense would seem to be supported by NEB ('if he does not discern the Body'); the second by WmB ('if... he does not realize that the church is the body of Christ').

1 Cor 12: 12 *Christ*

In the context, both before and after, we should have expected Paul to say, 'so it is with the church', but for him the church is the body of Christ, so that the two words here mean the same.

1 Cor 13: 2 *every hidden secret*

The reference is probably not to the mystery cults of the time, but to the hidden truths of God revealed through Christian preaching. Compare Mk 4: 11; Eph 1: 9.

1 Cor 13: 3 *to be burnt*

The best ancient manuscripts have another reading, 'that I may boast'. This involves a difference of only one letter in the Greek. UBS GNT has 'boast', but modern translators prefer the reading which is translated 'to be burnt'. This may mean 'be burnt to death' or 'be branded as a slave'.

1 Cor 13: 5 *account of evil*

The metaphor from account keeping should be noted. Love does not keep a record of the attacks or bad turns by which it is injured. Its aim is to redeem, not to resent or repay evil for evil.

1 Cor 14: 1, 24, 39 *speaking God's message*

See note on 11: 4.

1 Cor 14: 22 *So speaking in tongues...*

This would seem to be the exact opposite of what Paul says in verses 23 and 24. Indeed it has been suggested that Paul or his scribe has made a slip and reversed 'believers' and 'unbelievers'. It is more natural to expect that outsiders would be impressed by intelligible language than by 'tongues' which make them say, 'You are mad'.

If Paul really meant what the text says in verse 22, then he may be using his quotation from Is 28: 11–12 in a different sense from the

rest of his argument. In Isaiah the foreigners are the Assyrians whom God wanted to use as his instruments, though Israel would not listen. Here the church will not listen, despite the remarkable phenomenon, so they are classed as unbelievers who are not able to listen to preaching. Then in verse 23 Paul returns to his main argument. It must be admitted, however, that no explanation is fully satisfactory.

1 Cor 15: 8 *'abortion' though I was...*

An *ektrōma*, the result of an abortion, has two characteristics: it is premature and it is dead. The sense in which Paul uses the word is not very clear. It may have been used by his enemies as a term of abuse, accusing him of being as undeveloped and repulsive as a dead foetus. This is how the Greek word is used in Job 3: 16. In reply Paul admits that he was 'far from ready' when Christ called him on the Damascus road, either for the new life in Christ or for his call to full, if belated, apostleship.

If, by using the term *ektrōma* of himself in any significant way, Paul was turning his opponents' abuse to advantage, no modern English translation has succeeded in making this clear. TT simply tries to bring out the main sense of Paul's Greek term without attempting to stress possible subordinate senses.

1 Cor 15: 19 *our hope in Christ*

Literally, 'If in this life in Christ we have hoped only'. It is not clear whether 'only' is to be understood with 'in this life' or with 'we have hoped'. Is our belief in Christ a mere hope, nothing more? Or is it a hope concerned with this life only, not for the future? The latter gives a deeper sense, though the two are not fundamentally far apart.

1 Cor 15: 20 *guarantee*

Literally, 'firstfruits'. See Glossary and compare Ro 8: 23.

1 Cor 15: 25 *Christ must reign...feet*

Literally, 'he must reign until he has set all enemies under his feet'. The pronouns are so ambiguous that some attempt must be made to clarify them. The reading in the text would seem to fit the context best. The first 'he' must refer to Christ, as Paul here speaks of a limit to Christ's reign, whereas there is no limit to God's. The second 'he' is a reference to Ps 110: 1, which TT understands in the sense of God speaking to the Messiah (see Mk 12: 35-37). 'He' therefore most probably means God here. Finally 'his' must refer to Christ. There would be no special reason here to state that God has set all enemies under his own feet.

1 Cor 15: 28 *that God may rule over all*

Literally, 'that God may be all in all'. This is not clear. The under-

lying thought 'is not the absorption of Christ and mankind, with consequent loss of distinct being, into God; but rather the unchallenged reign of God alone, in his pure goodness' (C. K. Barrett).

1 Cor 15: 32 *as a mere mortal... Ephesus*

The meaning of this Greek phrase here translated 'as a mere mortal' is not absolutely certain. Since Paul is writing in the context of resurrection, he probably means, 'If I were just a man with nothing to hope for beyond death, what would have been the point of enduring all the perils I endured in Ephesus?' Probably Paul was not actually exposed to wild beasts in Ephesus. He is probably speaking metaphorically. WmB translates, 'If I had to fight with men like wild beasts...'. TEV puts 'wild beasts' in inverted commas.

1 Cor 15: 35 *someone will say...*

This method of putting an argument into an opponent's mouth and then answering it was a common practice in Paul's time. See note on Ro 2: 2.

1 Cor 16: 5 *gone through*

See note on Ac 8: 4.

1 Cor 16: 8 *Pentecost*

See note on Ac 2: 1.

1 Cor 16: 15 *first converts*

See Glossary, 'Firstfruits'.

1 Cor 16: 22 *a curse be on him!*

The Greek word for 'curse' in this context, *anathema*, means 'under a curse which separates from God'.

2 Cor 1: 3 *comfort*

This word, in noun and verb form, occurs frequently in this letter. English translations vary. 'Comfort', 'consolation', 'encouragement', 'help' are all to be found. The Greek word *Paraklêtos* is normally translated '*Helper'. The translator should note that though the idea of comfort is an essential part of the meaning the word is a strong one and implies the giving of practical help.

2 Cor 1: 9 *death sentence*

We do not know the situation to which Paul is referring, though obviously it was a grave one. The Greek word *apokrima*, here translated 'sentence', occurs only in this place in the NT. Most modern translations take it in this sense. In the secular literature of the time it is used for a 'decision' by authority. It can also mean an 'answer'. It is perhaps simplest to think that Paul felt that he had been on the brink of death but had been miraculously reprieved.

2 Cor 1: 21 *both us and you in Christ*

This first 'us' refers to Paul, Silvanus and Timothy, while in the next sentence 'us' probably includes the Corinthians also and indirectly all Christians.

2 Cor 1: 21 *anointed us*

'Anointing', whether by baptism or the Spirit, is not only for a special office but for a special task. The English word 'anoint' misses the effect of the fact that the Greek word which it translates (*chriō*) is from the same root as the word 'Christ': 'It is God who strengthens both us and you in the Anointed One. It is God who has anointed us...'.

2 Cor 1: 22 *seal*

'Sealing' was done to mark ownership and also to provide protection for the person or thing owned.

2 Cor 1: 22 *instalment and pledge*

The Greek word *arrabōn* is a commercial term for a part-payment that makes a transaction binding. The ideas of 'instalment' and 'pledge' are both included in it. Here the actual gift of the Holy Spirit is a guarantee also that there will be far more to come.

2 Cor 2: 7 *forgive him*

The Greek verb here, *charizomai*, is derived from *charis*, 'grace'. Hence it means 'to act graciously towards', that is, to forgive.

2 Cor 2: 15 *We are indeed...on God's behalf*

Literally, 'fragrance of Christ to (or 'for') God'. When a Roman general returned from a successful campaign he was sometimes allowed to lead a triumphal procession through the streets of Rome. People would burn incense along the route so that perfume everywhere filled the air. If this is the meaning of the metaphor here Paul does not say whether he thinks of the Christians as holding a place of honour in the triumph or whether they are there as potential victims to be sacrificed. The point is that in either event the knowledge of Christ is being spread abroad 'like sweet perfume'. It is possible, however, that Paul may be using the OT language of sacrifice (Gn 8: 21).

2 Cor 3: 3 *a letter from Christ*

In this paragraph Paul is defending his apostleship. He needs no letter of recommendation from anyone, since he himself brought the Corinthian church into being. He continues the 'letter' metaphor by stating that his readers themselves are all the recommendation he needs. Christ brought them into being, using Paul as his agent. Christ 'wrote' them, using Paul as his pen or his postman. The metaphor is not thought out in detail.

2 Cor 4: 10 *the dying of Jesus*

The Greek word *nekrōsis* means 'putting to death'. Paul's thought is that in all the persecution he suffers he is treated as Jesus was, though he has not yet actually suffered death. But along with the suffering there is the spiritual life that was first evidenced in the resurrection of Christ and that is maintained in constant companionship with him.

2 Cor 5: 1 *For we know...heaven*

Paul here combines two metaphors of the body: as a dwelling in which we live, temporary here on earth and permanent in heaven, and as a garment which we wear, our heavenly body being put on top of our earthly body like outer clothing on top of inner clothing. The two metaphors are somewhat different in that the temporary 'tent' is pulled down or destroyed to make room for the permanent dwelling, whereas the heavenly body is put on top of the earthly one, so that at no time are we left unprotected.

The metaphors seem strange to us but the essential meaning is clear: however transient our life here now, there is the promise of permanent, eternal life hereafter.

2 Cor 5: 5 *instalment and pledge*

See note on 1: 22.

2 Cor 5: 17 *new act of creation*

Or, 'new world'.

2 Cor 5: 21 *Christ was innocent of sin...*

Paul expresses himself very strongly and almost paradoxically in this verse, in order to indicate how closely Christ was linked with us in his incarnate life. The Greek of the first clause is literally, 'Him who knew no sin'. TEV translates 'was without sin', but the verb 'to know' in the Bible often emphasizes experience, and NEB, WmB and TT go a little further with 'was innocent of sin'.

The more difficult phrase is 'God made him to be sin itself'. NEB translates 'God made him one with the sinfulness of men' (the margin 'sin-offering' hardly fits the context); TEV has 'God made him share our sin', and WmB has 'God identified Christ with human sin'. These translations bring out the truth that in the Incarnation Christ took a human body with its sinful propensities and lived in a sinful human world. They slightly lessen the blunt force of Paul's language. The translator has the choice of a startling translation that at first sight may be a little obscure, or one that brings out most of the sense of the original in a milder form.

2 Cor 6: 4 *steadfastness in afflictions, hardships and frustrations...*

There is a difference of opinion among editors as to whether there

should be a comma after 'steadfastness' or not. Is steadfastness a separate item, or does it apply to all the hardships which follow? TT takes the latter view.

2 Cor 6: 14-7: 1 *Do not...fear of God*

Many translations print 6: 14-7: 1 as a separate section with a space after 7: 1 (see NEB) because it is thought that this is part of a separate letter, probably that referred to in 1 Cor 5: 9. The theme of 6: 13 seems to be continued in 7: 2.

2 Cor 6: 15 *Beliar*

A name for the Devil. It means, 'worthlessness'.

2 Cor 7: 10 *worldly grief*

This is grief borne in an ordinary human way, not accepted as a challenge to repentance or borne with God's help.

2 Cor 8: 1-7 *We want...this gift also*

The situation behind this paragraph is sometimes not realized because it is not referred to in Acts. It is clear, however, from Paul's letters that an important part of his missionary work in Greece was the organization of a collection for the poor in Jerusalem. He hoped that this would help to cement good relationships between Jewish and Gentile Christians. He refers to this collection in 1 Cor 16 and in this chapter, though not in his letters to 'the churches of Macedonia' (Philippi and Thessalonica). In Ro 15: 25-27 (written from Corinth) he says that he is about to take the proceeds of the collection to Jerusalem. This he did on the journey from Greece which began in Ac 20: 2-3.

2 Cor 8: 19 *to take this gift*

This is a translation based on the Greek reading *sun* adopted by UBS GNT and it is also followed by WmB who translates, 'with this gift'. NEB, TEV and JB, however, translate an alternative Greek reading (*en* instead of *sun*) which yields a slightly different emphasis in translation. NEB has '...help in this beneficent work'; TEV has 'as we carry out this service of love'; JB has 'on this errand of mercy'.

The main sense is not much affected either way, though *sun* would imply that *charis* refers to the actual gift, whereas *en* would refer to the gracious act of service as a whole.

The reference is to the collection for the poor in Jerusalem (see note on 8: 1-7).

2 Cor 8: 22 *another brother of ours*

The Greek says literally, 'our brother', but it is clear that this is a third man, in addition to Titus and the second man referred to in verse 18. Many speculations have been made as to who these men were. It is often thought that Luke may have been one of them.

2 Cor 9: 9 *generosity*

The Greek word is *dikaiosunē*, which elsewhere means 'righteousness' or 'right relationship with God'. In a financial context, however, it can mean righteous action as displayed in generosity. Compare Mat 6: 1, where 'religious duty' is followed immediately in the next verse by the synonym 'almsgiving'.

2 Cor 9: 13 *proof of your faith*

Dokimē is a successful test, for which 'proof' is perhaps the nearest English equivalent in the context. The generous action of the Corinthian church is the outcome of an appeal by Paul to which they have responded and so proved the reality of their faith.

2 Cor 10: 2 *full of boldness, bold enough*

Paul is here quoting the Corinthians' criticisms of him.

2 Cor 10: 7 *Consider the facts before you*

Or, 'You are looking only at the outward appearance of things'.

2 Cor 10: 13 *outside our proper limits*

Paul is concerned in this paragraph to emphasize that he does not work in areas where others have preached before him. Compare Ro 15: 20. He was, however, the first to preach the Gospel to Corinth. He can legitimately boast about his successful work amongst them, but not about other people's work, though they may boast about work which they did not inaugurate.

2 Cor 11: 6 *well-informed*

The Greek word here is 'knowledge', which is often used in the special sense of knowledge of deep religious truth. Here it is in the more general sense that he knew what he was talking about. As regards the essential truths of the Gospel he had been trained and inspired by the Lord himself.

2 Cor 11: 12 *as if they had the same office as we*

The Greek is less explicit. It says literally, 'that in what they boast of they may be found the same as we'. It must, however, refer to the claims of the false apostles in verse 13, who want to put themselves on the same level as Paul.

2 Cor 11: 24 *the thirty-nine lashes*

'The thirty-nine lashes' was a Jewish punishment (see Dt 25: 3). Forty was the maximum permitted, and it was usual to give one fewer in case of a miscount. In English the definite article 'the' indicates an understood fixed penalty. In languages without a definite article it may be indicated by a word such as 'those' or 'appointed'.

2 Cor 12: 2 *man in Christ...or out of the body*

Paul is clearly speaking of himself as the 'man in Christ' (see 12: 7). 'Caught up to the third heaven' is a reference to an ecstatic

experience. 'In the body or out of the body' means that Paul was not sure whether this was a physical or a spiritual experience.

2 Cor 12: 7 *on account of...revealed to me*

The UBS Greek text adds the words here translated 'on account of the amazing splendour of what God had revealed to me' to the end of verse 6, and begins a new sentence with *dio*, 'Wherefore'. The progress of Paul's thought, however, is much clearer if verse 7 begins a new sentence and if *dio* is not overstressed in translation.

2 Cor 12: 7 *thorn in the flesh*

The Greek word *skolops* here translated 'thorn' can also mean 'stake'. It is generally agreed that Paul is referring to a persistent physical condition which was a great trial to him, though some think that the 'thorn' might have had a psychological explanation rather than a physical one. Eye trouble, headache, epilepsy, chronic malaria have all been suggested as possibilities.

2 Cor 12: 13, 16

Note the irony.

2 Cor 13: 12 *All God's people greet you*

In some translations this is verse 13, and verse 13 becomes verse 14.

2 Cor 13: 13 *fellowship with the Holy Spirit*

Or, 'the fellowship brought about by the Holy Spirit'.

Ga 1: 1 *apostle*

The translator must give due emphasis to this word. Paul wishes to make clear at the very beginning of his letter that he was indeed an apostle, though not one of the original twelve, and that he was divinely appointed.

Ga 1: 8, 9 *God's curse be on him*

The Greek word for 'curse' is *anathema* – see also Ro 9: 3; 1 Cor 12: 3; 16: 22. Paul is not pronouncing any official excommunication. He is indicating that the man in question will be separated from God.

Ga 1: 13 *when I was a practising Jew*

Literally, 'in Judaism', that is, not just a Jew by birth, but one who tried to fulfil the Law in every point.

Ga 1: 16 *to me*

The Greek is *en emoi*, which can mean 'in me', 'through me' or 'to me'. Paul is almost certainly referring to his experience on the road to Damascus. It is quite possible that there is something of all three meanings in the words.

Ga 1: 18 *to get to know*

This is how most modern translators translate. But the Greek verb may also mean 'to get information from'.

Ga 1: 18 *Cephas*

Cephas in Aramaic and Peter in Greek both mean 'Rock'.

Ga 2: 1 *Fourteen years later...*

There are differences of opinion as to whether this means fourteen years after Paul's conversion (1: 16) or fourteen years after the visit to Jerusalem referred to in 1: 18. A phrase should be used which would allow either possibility.

Ga 2: 2 *I had a private meeting...leaders*

The rearranged order of the wording in this sentence brings out the essential emphases in a way that a literal following of the Greek order does not. Paul himself was writing in a state of some agitation. His first emphasis is that his meeting was on equal terms with a few leaders only; he had not come as a subordinate under the direction of the whole Jerusalem church. His second point is that it was better to discuss delicate matters privately; if they had attracted too much publicity, all his work might have been ruined. These emphases should be kept carefully in mind during the course of translation.

Ga 2: 3 *compelled to be circumcised*

Paul does not actually say whether Titus was circumcised or not. His words may mean either that he was circumcised freely without compulsion or that he was let off altogether. Most translations leave the matter open. See the note on verse 4.

Ga 2: 4 *The matter...at all*

These words are not in the Greek text. They have to be supplied in order to provide a main clause for the sentence. All that Paul says is 'but because of the secretly-introduced false brethren who slipped in to spy upon our freedom...'.

Ga 2: 4 *managed to get in*

This translation covers the two words translated 'secretly-introduced' and 'slipped in' in the previous note. Both have the same prepositional prefix indicating that they did not come in openly. 'Secretly-introduced' may indicate that others arranged for their entry, but perhaps there is no need to make a sharp distinction between the two words. Evidently Paul believed that he would be talking to responsible leaders only and did not know that there would be fifth columnists there as well.

Ga 2: 6 *had nothing further to suggest to me*

Again Paul's grammatical construction changes in the middle of a sentence. He must have been very perturbed at this point. The translation gives his meaning, but Paul's exact words are: 'From those who appeared to be something...for to me (they) added nothing'.

Ga 2: 15 *'Gentile sinners'*

This is in inverted commas because Paul does not regard Gentiles as 'sinners' simply on account of their race. The ordinary Jew, however, classified them as sinners simply because they did not keep the Law.

Ga 2: 16 *keeping the Law*

Literally, 'out of works of law' in this verse and in 3: 2, 5, 10. But a verbal phrase brings out the meaning better. There is no definite article with 'Law', and in such cases the word is sometimes taken to mean law in general rather than the Jewish Law in particular. It is not always easy to decide, but Paul is probably talking in terms of the Jewish Law here. See note on Ro 2: 12.

Ga 2: 18 *sinner*

The word for 'sinner' (*parabatēs*) is different from that in verse 15 (*hamartōlos*). The latter is a technical term for anyone, Jew or Gentile, who does not keep the Jewish Law. *Parabatēs* here is a 'transgressor' against the will of God as revealed in Christ.

Ga 2: 19 *Law...life under the Law*

Literally, 'I through Law died to Law'. Paul probably means that the requirements of the Law and the fact that it could not meet his need weighed heavily on him and turned him away from the Law to a new life in Christ.

Ga 3: 3 *God's Spirit...means*

This is how these words are usually taken. But the Greek word *pneuma* (spirit) may also have the more general sense, 'on a spiritual level'. 'Non-spiritual' is literally 'flesh', and the reference may be to circumcision. But the essential contrast seems to be between living under the direction of God's Spirit and living in a non-spiritual legalistic material way outside the control of the Holy Spirit.

Ga 3: 5 *causes miraculous powers to work in you*

Or, 'works miracles among you'. Either translation can be justified from the Greek, but perhaps in this context Paul is not thinking of physical miracles but is stressing the liberating power of the Holy Spirit, who transforms and enhances all the natural powers of the believer.

Ga 3: 15 *agreement between two people*

This is one word (*diathēkē*) in Greek. It has the following meanings: (1) A covenant, especially in connection with God's covenant-relationship with his people. Although this is its primary Biblical meaning it is not the meaning in this verse, but it changes to this in verse 17. See Glossary, 'Covenant'. (2) A last will and testament. (Note how the English word 'testament' has the double sense of

‘covenant’ and ‘will’, though the sense of ‘covenant’ is normally used only in the description of the Old and New ‘Testaments’, and the sense of ‘will’ only in the legal phrase.) This was the normal meaning in the language of the period. See He 9: 16. NEB and JB take it to be the meaning in this passage also. (3) An agreement or contract between two human beings. This fits the argument well at this point and many modern translations favour it.

Ga 3: 19 *transgressions*

Offences against the moral will of God. See note on 2: 18.

Ga 3: 19 *angels*

There is no mention of angels in Exodus, but later Judaism in excessive reverence for God established the tradition that God did not communicate the Law to Moses direct but through angels. Compare Ac 7: 38. The ‘intermediary’ at the end of the verse is, of course, Moses.

Ga 3: 20 *where only one party is acting*

As, for example, in the case of a promise, as here. The fulfilment of a promise depends on the faith and integrity of the one who makes it. In this case God is that one.

Ga 3: 24, 25 *guardian*

See note on 1 Cor 4: 15.

Ga 4: 3, 9 *elemental spirits*

The Greek word *stoicheia*, here translated ‘elemental spirits’, literally means ‘elements’. It sometimes means the elementary principles of knowledge, as in He 5: 12, where NEB has ‘the ABC’. Some translations take it in this sense here, in Galatians. The Greek word can also refer to the physical elements and to the spirits believed by the ancient world to be associated with them or with the heavenly bodies. TT takes it in this sense. See also Col 2: 8, 20.

Ga 5: 6 *empowered by love*

Literally, ‘at work in love’. See Glossary, ‘Work’.

Ga 5: 21 *have no share*

See Glossary, ‘Possess’.

Ga 5: 25 *If the Spirit has given us our new life*

Literally, ‘If we live by the Spirit’. This may mean either ‘If we live in accordance with the guidance of the Spirit’ or ‘If we owe our life to the Spirit’. TT has chosen the second meaning.

Ga 6: 2, 5 *loads...burden*

The two sentences would appear to be contradictory, but really they are complementary. Christians must always be prepared to help other people. At the same time they must shoulder their own responsibilities. The word *phortion*, here translated ‘burden’, was

sometimes used for a soldier's pack, which of course the soldier had to carry himself.

Ga 6: 4 *approved; congratulate*

Both these ideas are derived from the Greek word *kauchēma* which means 'boast'. The literal meaning of the Greek is, 'Let each man examine his own work and then he will have a reason for boasting on his own account and not on someone else's'. To 'have a reason for boasting' implies that 'his own work' has won approval. But the 'boasting' also implies 'self-congratulation'. Hence the translation 'have himself only to congratulate'.

Ga 6: 9 *In doing what is good...discouraged*

Note the word 'in'. The Greek participle could also be translated 'While doing good'. Most translations have 'Let us not tire of doing what is good'; but the Greek construction implies 'feeling discouraged while continuing to do good', not 'being discouraged and so ceasing to do good'.

Ga 6: 13 *those who insist on circumcision*

The Greek here is a participle that may be either middle or passive voice: 'those who circumcise' (that is, require or practise circumcision) or 'those who are circumcised' (that is, receive circumcision). In the context the former would seem better. It is less likely that those who merely receive circumcision would press others to submit also, than that the preachers of circumcision would try to bring in every possible convert.

Ga 6: 14 *through which the world is crucified to me*

The antecedent of the relative pronoun in Greek may be either 'Christ' or 'the cross'. Paul may be saying that Christ is the agent who has turned him completely away from the world; or he may be speaking of the cross as the instrument which removes his interest from the world.

Ga 6: 16 *that is, upon the Israel of God*

The Greek word *kai* may be either explanatory ('that is') or simply 'and'. In the former sense the meaning is that all who follow this rule are in fact the Israel of God, God's truly chosen people. In the latter sense, the 'Israel of God' are additional to those 'who follow this rule', perhaps truly pious Jews.

Ga 6: 17 *brand-marks*

Paul is referring to the scars he received in his beatings and other forms of persecution. Slaves were sometimes branded to show their ownership, as cattle are branded today. Paul may be indicating that he belongs to Christ and no one must challenge that ownership.

Ga 6: 18 *be with your spirit*

Paul uses the same phrase in Php 4: 23; 2 Tm 4: 22; Phm 25. Most translations retain the words 'your spirit', but these words do not add anything to the sense. The Greek could therefore be rendered simply as, 'be with you'.

Eph 1: 1 *in Ephesus*

Some manuscripts omit these words.

Eph 1: 3 *supernatural world*

This phrase is found only in Ephesians (1: 3, 20; 2: 6; 3: 10; 6: 12). It is often translated 'in the heavenly places/world'. The word 'heavenly' can, however, be misleading. In these five places it is not used exclusively of the sphere of God's perfect rule. In 3: 10 the rulers and powers of evil are to be found there. In 6: 12 the struggle against evil forces goes on there. It was generally believed that between God in heaven and man on earth there was an intermediate sphere in which evil powers tried to block men's way to God. See 1: 21 and 2: 2. This is the area to which Paul refers.

Eph 1: 4 *Because he loved us*

Opinion is divided as to whether this phrase (literally, 'in love') refers back to verse 4 or on to verse 5. UBS GNT refers it back. TT with other modern translations takes it with what follows.

Eph 1: 8 *In all his wisdom and understanding*

The understanding and interpretation of this passage depend to some extent on the punctuation adopted. TT (as also TEV) takes these words with what follows. NEB and JB take them with what precedes, though providing different translations. In NEB it is grace which imparts wisdom and insight to believers; in JB the showering of his grace on believers is a mark of God's wisdom and insight. WmB takes the words with what precedes but interprets 'wisdom and insight' as God's gifts accompanying or resulting from the gift of grace. All are possible translations of the Greek.

Eph 1: 10 *to fulfil in Christ when the right time should come*

Literally, 'for an arranging or managing of the fulness of the times'. The Greek word *oikonomia* means the managing of a household. Paul uses this word in two contexts: (1) God's managing of the affairs of the universe and all who live in it (1: 10; 3: 2, 9; 1 Tm 1: 4), and (2) the tasks which he has delegated to men as his managers or trustees (1 Cor 4: 1, 2; 9: 17; Col 1: 25).

Eph 1: 10 *gather up...to a unity*

The Greek word, sometimes translated 'sum up', means literally 'to bring up to a head'.

The source of the metaphor 'to bring up to a head' is not certain. It has been attributed to the summarizing of the contents of a chapter at its head. It has also been pointed out that Greeks literally added up, putting the total of a sum at the top, not at the bottom as we do. This gives the right image: Christ is the total and we are the individual figures. Paul does not actually say here that Christ is the head, distinct from the total, though he does elsewhere.

Eph 1: 11, 12, 13 and 2: 1 *Jews, Gentiles*

The words 'Jews' in verses 11 and 12 and 'Gentiles' in 13 and 2: 1 are not in the Greek at these points but they are brought forward from 2: 11 and 3: 1 in order to make the meaning clear.

Eph 1: 11, 13 *through Christ through him*

This represents the formula *en Christō*. See Glossary, 'In Christ'.

Eph 1: 13 *to show...Holy Spirit*

Literally, 'you were sealed with the Holy Spirit of promise'. In the NT stamping with a seal was often used as an indication of ownership.

Eph 1: 14 *instalment and pledge*

See note on 2 Cor 1: 22.

Eph 1: 15-16 *faith...your Lord*

A literal translation of *pistis en* would seem to be 'your faith in the Lord Jesus', but this misses the point that English 'faith in' and Greek *pistis en* do not correspond. Neither the verb *pisteuō* nor the noun *pistis* are followed by *en* in Greek to indicate the object of faith. The object of the verb is usually introduced by *epi* or *eis*. The object of the verbal noun is frequently a genitive case. Therefore when *en* happens to be the following word, it should not be taken as governing the object of 'faith'. Hence the TT rendering here.

Eph 1: 20 *enthroned*

The Greek is the ordinary word for 'seated', but the context clearly indicates dignity and honour.

Eph 1: 20 *supernatural world*

See note on 1: 3.

Eph 1: 23 *when the body...himself completed*

The literal translation of the Greek is 'the fulness of him who fills all in all'. At least four different translations are possible.

The primary difficulty lies in the interpretation of the two Greek words *plērōma* and *plēroumenou*. *Plērōma* has been understood either as 'that which is filled' (fulness) or as 'that which fills' (filling), and *plēroumenou* in Greek grammar has the same form for the middle voice ('of him who fills') as for the passive ('of him who is filled'). If the first pair of alternatives is taken, then the meaning will be that

the church is filled or completed by Christ who fills or completes everything. If the second pair is taken, then we get the daring statement that the church is the body that completes Christ, without which even he is incomplete.

It may be, however, that Paul has both ideas in his mind, and that we should not think of grammatical alternatives but of a combination of thoughts that would form a natural unity to a man thinking in Greek but which need different expression in translation. WmB combines the double thought when he speaks of the church as the 'complement' of Christ who himself 'completes all things'. So does TEV, using the word 'completion' rather than complement. TT assimilates the two ideas still more closely; 'fulness/filling' becomes 'when the body joins the head', and the ambiguous voice of the participle is resolved into 'one complete and perfect whole'.

It may be noted that NEB text takes the participle as implying that Christ is 'filled' not by the church but by God. In none of the three alternative translations it suggests does it accept the notion of the church completing Christ.

Eph 2: 2 *evil ways of this present world*

Literally, 'according to the *age of this world'. Hebrew thought in Paul's time contrasted the present evil age with the future ideal Messianic age. It also used the space concept as well as the time concept to describe present evil conditions: 'the world'. Paul here uniquely combines the two. TT uses a phrase which includes the three ideas of *evil* and the present *time* and *place*.

Eph 2: 2 *ruler of the spiritual powers of the air*

Compare the note on 1: 3. Satan was thought of as ruling in the sphere of the air between God in heaven and man on earth. The spiritual powers are the 'rulers, authorities, etc.' referred to in 1: 21 and elsewhere.

Eph 2: 6 *supernatural world*

See note on 1: 3.

Eph 2: 12 *commonwealth of Israel*

The Greek word *politeia* meant firstly 'citizenship' and then 'the state with which the citizen was connected', sharing all its privileges.

In the case of Israel, God's own people, these privileges involved a special relation with God. The Gentiles had previously been shut out from this relationship.

Eph 2: 13 *far off...near*

This is a reference to Is 57: 19, where the prophet is probably referring to Jews far off in exile and Jews nearer at hand. Paul transfers

the application to Gentiles, whom the Jews regarded as being far from God, and to Jews, who regarded themselves as being near God.

Eph 2: 14 *giving his own body*

The structure of this whole sentence in Greek is complicated. This phrase (literally, 'in his flesh') comes at the end of the verse and can be joined with verse 15. It seems simpler, however, to take it with 'broken down' and to put it at the beginning of the sentence to avoid ambiguity.

Eph 2: 14 *wall of hatred which separated us*

Literally, 'the middle wall of partition, the enmity'. This refers primarily to the Soreg or low wall, four feet six inches high, which separated the Court of the Gentiles from the inner part of the Temple. There were notices on that wall threatening death to Gentiles who trespassed. Compare Ac 21: 29. This wall was symbolic of the attitude of orthodox Jews to Gentiles in shutting them off from God and stirring up bad relationships.

Eph 2: 17 *far off...near*

See note on 2: 13.

Eph 2: 18 *able to go*

The Greek word for this is *prosagōgē*. It is a technical term for the right of approach to persons in high office.

Eph 2: 20 *part of a building which is now being built*

This represents one single Greek past participle, 'built', but as verse 21 describes a building *process*, not a completed building, TT brings out the past tense by using the word 'part' for what is already completed before noting that the building is still in process of construction. Note that the 'prophets' are probably Christian prophets as they are mentioned after the apostles not before them.

Eph 2: 20 *corner-stone is Christ Jesus himself*

The meaning is clearly that, while all Christians have their place in the building which is the Church, Christ Jesus has the most important place.

The exact position of the 'corner-stone', however, is far from certain. There are two suggestions. It was an ancient building practice to build long stones into a wall, running up to a corner, with the ends of other long stones from the right-angled wall fitting above and below it. The intervening spaces were filled in with smaller stones. One such long stone measuring thirty-eight feet has been unearthed. They served to strengthen the wall, as a bond-stone does today. Paul may be likening Jesus to the main stone of this type. Alternatively the corner-stone may be the first stone to be put in position, from which all essential measurements were taken.

The metaphor should not be overpressed or made too explicit. A literal translation 'corner-stone' will not be clear, but it is hard to make it more so. A word that emphasizes the idea of the main stone will give the essential point, but it will omit any attempt at detail in the metaphor. See Glossary, 'Corner-stone'.

Eph 2: 21 *the whole building process*

The Greek word *oikodomē* can mean a completed building, and many translations take it this way. But clearly a building *process* is here implied. Like a great cathedral which takes many years to complete, but which can be used for worship while still in process of building, the church of Christ is still unfinished but it can worship God at whatever stage of progress it has reached.

The phrase 'is being brought to perfection' translates a Greek present participle. It is a technical term for an ancient building process whereby the individual stones in a building were carefully levelled off to fit each other exactly. They were joined to each other internally by lead pegs, and the final visible surface looked like one single piece of stone.

Eph 2: 22 *with us*

The Greek 'with' is combined with the verb and does not say with whom. Some translations say 'with the others'. Others have 'you also'. In the context it would seem that Paul is thinking of himself and his fellow Jewish Christians.

Eph 3: 1 *pray for you*

'Pray for you' is supplied from verse 14. Verse 1 is an incomplete sentence in Greek broken off from verse 2 to verse 13 while Paul explains his special relationship with Gentiles. The sentence is picked up again in verse 14 with the same phrase 'this is why...'. TT completes verse 1 with the reference to prayer and then notes the connection of verse 14 with verse 1 by inserting 'As I was saying' in verse 14.

Eph 3: 1 *I who am a prisoner of Christ Jesus*

The emphasis here should be noted. Paul is not merely a government prisoner. He is in prison because he has been witnessing for Christ to the Gentiles. In a deeper sense, therefore, he is Christ's prisoner.

Eph 3: 5 *as the Spirit has now revealed it...*

Literally, 'as now it has been revealed to his holy apostles and prophets *en pneumati*'. This can be translated either 'spiritually' or 'by the Spirit'. As in many other places, it is not certain which was intended. Possibly Paul did not want to make a distinction.

Eph 3: 6 *by means of the Good News he brought*

Literally, 'through the Gospel'. The syntax of this sentence is not

precise, and this phrase can be linked either with the fulfilment of God's promise or with the establishment of the Gentiles in fellowship with the Jews. In the latter sense the phrase has to be transferred from the end of the sentence, where it is in the Greek, to an earlier point.

Eph 3: 8 *boundless riches*

The Greek word *anexichniastos* means literally 'which cannot be tracked down', like an animal in the jungle whose footprints cannot be fully traced by a human searcher.

Eph 3: 10 *supernatural world*

See note on 1: 3.

Eph 3: 13 *you*

'You' is not in the Greek. Most translations supply it but it is possible to understand 'I' instead of 'you', as some translations do.

Eph 3: 14 *As I was saying*

See first note on 3: 1.

Eph 3: 15 *family...receives both its name and its nature*

A play on Greek words is involved here. Paul speaks of the Father (*patēr*) from whom every family (*patria*) receives its name. The meaning is that the whole human idea of family and fatherhood owes its origin to God the Father. The difficulty is that in English the word for family is not etymologically derived from the word for father. This is probably the case in most other languages. The abstract term 'fatherhood' will not do, because *patria* is concrete. The only solution seems to be to use the ordinary word for family in translation, with a footnote explaining why Paul can say that 'family' derives its *name* from 'father'.

'Name *and* nature': these two words are added because in the Bible the 'name' so often includes the nature and character.

Eph 3: 18 *of Christ's love*

The translation 'the love of Christ' could be understood either as Christ's love for us or our love for Christ. In the context it is clearly the former, so that in English the translation 'Christ's love' is better. Translators should take care to make a clear distinction.

Eph 3: 19 *fulness*

The Greek word *plērōma* here refers to the spiritual qualities with which God can make a man perfect.

Eph 3: 21 *through our union with Christ Jesus*

Most translations have 'and in Christ Jesus', but this leaves the sense obscure. In any case why should Christ be mentioned *after* the church? It may be clearer to take *kai* in the sense of 'even', not 'and', and *en* in the sense of 'by', not 'in'. Then 'even by Christ Jesus' can be brought out fully with the translation 'through our

union with Christ Jesus'. The church glorifies God by its complete union with Christ.

Eph 4: 7 *And yet . . . a special gift*

Literally, 'But grace was given to each of us according to the measure of Christ's gift'. This sentence has been restructured in TT. 'Bounty' represents *dōreas*; 'a due portion' represents *kata metron* ('according to the measure'); 'a special gift' represents *charis* ('grace'). Paul does not say whether the grace comes from God or Christ. TT assumes from the context that it is Christ. 'And yet' at the beginning should be carefully noted. The argument is that although there is unity, yet each one has his individual gifts.

Eph 4: 8 *When he ascended . . . he gave gifts*

This quotation from Ps 68: 18 is introduced for the sake of the phrase 'he gave gifts', though Paul quotes it in a different form from the Hebrew OT. In verse 7 the reference is to personal gifts from Christ. When the quotation is picked up again in verse 11, the reference is to the giving of different kinds of leaders to the church as a whole.

Having made the quotation, however, Paul also uses the word 'ascended' to make a further point. The Psalm originally pictured the Hebrew king ascending Mount Zion at the head of a triumphant army and receiving the spoils from his soldiers. (Later interpretation, which Paul uses, speaks of the king redistributing them.) Paul uses the word 'ascended' in connection with the ascension of Christ, and goes on to argue that ascension implies previous descent. It is not certain whether he means the descent of the Incarnation, or the descent into Hades between the Crucifixion and Resurrection. Many translations leave the matter somewhat open. TT takes it of the descent into Hades.

Eph 4: 12 *to train God's people . . . body*

Some modern translations read 'for the equipment of the saints, for the work of ministry . . .'. The absence of the comma after 'people' in TT is significant. The former translation implies that the ministry has a threefold task of equipping, ministering and building up. TT implies that the church leaders have the single task of training God's people to serve and build up. The Greek uses a different preposition in the first instance from the other two, a distinction which TT and most modern translations treat as significant.

Eph 4: 13 *that full maturity which comes from Christ*

The Greek *hēlikia*, often translated 'stature', refers to age or maturity, not to height. The difficulty of making a satisfactory translation of this phrase can be seen from the great variation in modern transla-

tions: 'to the measure of the stature of the fulness of Christ' (RSV); 'that measure of development which is meant by the fulness of Christ' (Phillips); 'reaching to the very height of Christ's full stature' (TEV); 'fully mature with the fulness of Christ himself' (JB); 'until we reach the stature of Christ in all his completeness' (WmB). TT offers yet another version, which perhaps contains the essential meaning in a simple form.

Eph 4: 15 *base our lives on truth*

The Greek verb *alētheuō* is often translated 'speak the truth'. It has, however, a wider connotation than merely speech. The Latin translation was 'do the truth'. Hence TT 'base our lives on truth'. This of course includes speech.

Eph 4: 16 *held together . . . ligaments . . . supplied*

'Held together' represents the two Greek words *sunarmologoumenon*, literally 'fitted or joined together' (the same word is used of the stones in a building in 2: 21), and *sunbibazomenon*, literally 'made to go together'. 'Held together' probably conveys all that Paul intends.

'Ligament' (*haphē*) is often translated 'joint'. Etymologically a joint is that which joins, but it is commonly used in modern English to indicate a division in a limb; or, by a butcher, to describe a separate piece of meat. 'Ligament' is a somewhat technical medical term, but it has the advantage of indicating something that links together, which is the sense of the Greek *haphē*, that which touches or holds on to.

Epichorēgia is often translated 'supply', but it needs to be brought out that the supply comes from God. The background of the word is the financing, by a public-minded citizen, of the training of a chorus for the great Greek dramas.

Eph 4: 16 *He makes each single part do its own work*

Literally, 'according to the working in due measure of each single part'. The word 'working', however, is always used of supernatural activity, usually divine (1: 19), sometimes devilish (2: 2). This is brought out by the translation 'He makes'.

Eph 4: 30 *mark by which you will be known as his*

Literally, 'by whom you were sealed'. See note on 1: 13.

Eph 4: 32 *deal generously*

The verb *charizomai* is often translated 'forgive', and forgiveness is included in its meaning. It comes, however, from *charis*, 'grace', and thus has a wider implication. Grace is the free generosity of God, which men are to imitate.

Eph 5: 3 *lust*

The Greek word *pleonexia*, here translated 'lust', is literally 'desire

to have more'. This desire may take various forms. In Lk 12: 15 it is greed for material gain, and many translations use the word 'greed' here. It is also used of sexual desire, and this sense would seem to fit the context here. Hence the translation 'lust'. In Eph 4: 19 it is translated 'unrestrained'.

Eph 5: 4 *suggestive*

The Greek *eutrapelia* meant quick-witted repartee, not bad in itself but often leading to doubtful conversation, innocent-seeming words with underlying dirty meanings. Paul clearly has this in mind here.

Eph 5: 11 *useless people who belong to the darkness*

Literally, 'the unfruitful works of darkness'. But Paul goes on to speak of persons, not impersonal works, and it is clear here that he is thinking primarily of the useless people, not of their useless works.

Eph 5: 14 *everything thus shown up is changed into light*

The Greek participle *phaneroumenon* may be middle or passive voice: 'showing up' or 'shown up'. The meaning is that an object such as the moon, which has no light of its own, can reflect light from the sun, and Paul dares to go further and say that even evil objects or persons can be transformed by the light into light-givers themselves.

Eph 5: 18 *drinking too much*

Literally, 'do not continue to be drunk with wine'. The Greek tense implies the giving up of a bad habit.

Eph 5: 21 *give way to one another*

This is the same word in Greek as is translated 'submissive' in verses 22 and 24. In verse 21, however, it is in a more general context and 'give way to' is closer to the meaning.

Eph 5: 26 *with water and the word*

The reference is probably to baptism and the teaching or declaration of faith associated with it.

Eph 5: 31 *one*

Literally, 'one flesh', but compare Mat 19: 5; Mk 10: 8.

Eph 5: 33 *But it has to do with you...*

The Greek word *plēn* can be taken in one of two ways. It may be carrying on the sense from the previous sentence, as in the rendering of TT. The truth contained in the OT quotation has to do not only with Christ but also with husband and wife. Alternatively the Greek word may imply that Paul is breaking off the theological discussion and turning to the practical ethics of right relationships between husbands and wives. The translation would then be: 'However that may be, let every man...'.

Eph 6: 2-3 *for, if you do...*

The Greek conjunction *hina* may be taken to indicate either purpose ('in order that it may be well with you') or, as in TT, result.

Eph 6: 2-3 *the first commandment*

The Greek has no article, so that 'a primary commandment' has been suggested as a translation. Another difficulty is that the second commandment also has a promise attached, so that this fifth commandment is not actually the first with a promise. Paul is, however, writing in fairly general terms and probably intended what the TT and all other translations give.

Eph 6: 12 *rulers and the authorities*

See note on 1: 21.

Eph 6: 12 *supernatural world*

See note on 1: 3.

Eph 6: 13 *when you can do no more*

The meaning of the Greek participle *katargasamenoï*, 'having worked fully', can be taken in various ways. The implication adopted here is that God will enable the Christian to hold on in the fight against evil, even when he has done all that is humanly possible.

Ephesians 6: 15 *shoes for your feet*

Literally, 'your feet shod with the preparation of the Gospel of peace'. The word translated 'readiness' or 'preparation' is taken in some translations to mean 'firmness' or 'stability'.

Eph 6: 24 *with undying love*

The Greek *aphtharsia* is literally 'non-corruption'. It is used of the resurrection body in 1 Cor 15: 53, 54. It thus approximates to the idea of immortality and, if taken along with the verb 'love', can rightly be translated 'with undying love'.

Php 1: 1 *God's people... Christ Jesus*

Literally, 'the saints in Christ Jesus'. Paul's normal greeting is to the saints (God's people) or to the church in the place to which he is writing. To translate the Philippian phrase literally might lead to the implication that there were other 'saints' in Philippi who were not 'in Christ Jesus'. Paul's intention is probably to indicate that the people to whom he is writing were 'God's people' because of their connection with Christ Jesus.

Php 1: 6 *by the Day of Christ Jesus*

Literally, 'until the Day...', but this is not idiomatic English. The sense is primarily temporal and most translations take it in this sense. It is also possible however that Paul may have the further thought in his mind that the Day of Christ is not only the temporal conclusion

of the process but also the final test of our perfection. NEB uses the word 'by', which can have the double sense of 'by the time of' (as we say 'I will finish it by Saturday') or 'by the instrumentation of'. If the translator cannot reproduce this double sense, then a word indicating time is probably preferable.

Php 1: 7 *for you are so very dear to me*

The Greek here is ambiguous. Its literal translation may be either 'for I have you in my heart' or 'for you have me in your heart'.

Php 1: 13 *to all my guards*

Literally, 'in the whole Praetorium'. The word could be used for the official residence of a governor or king (see Jn 18: 28), or for the soldiers of the imperial regiment, one of whose special duties was to guard the Emperor and the provincial governors.

Php 1: 16 *because they love me*

Literally, 'out of love'. Paul does not say for whom. Some translations leave it open. Others say 'out of love for me'. One or two have 'out of love for him (Christ)'. This is, however, less probable in the context.

Php 1: 27 *let your daily life with your fellow-men*

Literally, 'Conduct yourselves as citizens'. In this context, however, it covers social relationships in general.

Php 1: 27 *one team with one purpose in the struggle*

Literally, 'with one mind striving together'. The verb 'striving' is the word from which 'athletics' is derived. Hence the word 'team' is appropriate to indicate the type of metaphor that Paul has in mind.

Php 2: 1 *sharing in the Spirit*

Literally, 'fellowship of Spirit'. This may mean either fellowship with the Holy Spirit, or Christian fellowship brought about by the Holy Spirit, or perhaps a combination of both.

Php 2: 5 *Your inmost thoughts... Christ Jesus*

Literally, 'Think this in you which also in Christ Jesus', an obscure sentence which has led to a variety of translations. 'In you' may mean either 'in your hearts' (as TT) or 'among yourselves'. 'In Christ Jesus' may mean 'in Jesus himself as he lived on this earth' (as TT) or 'in your Christian fellowship inspired by Christ Jesus'. These ideas may be combined in a variety of ways.

Php 2: 6-8 *God's very nature... the nature of a servant... in human form...*

In saying that Jesus 'shared God's very nature' (Greek *morphē*) Paul is stressing the fact that the essential character of Jesus was identical with that of God. He is saying in another way what the Gospel of John says (1: 1 - NEB), 'what God was, the Word was'. Similarly, when Jesus 'assumed the nature of a servant', that is what he

essentially became. His being a servant was no pretence. In his inmost being he became the Father's servant. The 'form' (Greek *schēma*) in which he chose to express the divine nature was that of a man. Again, because he was truly man his 'form' was subject to change. He grew from infancy through childhood to youth and manhood, being truly human at every stage. But the *schēma* ('form') at all times perfectly revealed the *morphē* ('nature') of God.

Php 2: 6 *cling to equality with God*

The Greek noun *harpagmos*, here translated as a verb, is derived from the verb 'to seize'. Hence, the word can be used in the sense of a 'prize', something to be snatched at or clung on to. In the context the latter seems more suitable. Jesus already had equality with God. He did not try to hold on to it but was ready to become man.

Php 2: 9 *name that is above all others*

This is best interpreted as the name 'LORD', the name of God in the OT, now given by equal right to Jesus.

Php 2: 11 *Jesus Christ is Lord*

Since this is the earliest Christian creed, these words are translated as a direct statement.

Php 2: 12 *Heed what I say*

Paul's long sentence in verses 12 and 13 has been broken up into shorter sentences and reaches its climax at this point. This climax needs to be emphasized by a phrase of this kind, as it is by the very construction of the original sentence.

Php 2: 17 *life-blood . . . offering*

The metaphor here is probably from ancient sacrificial practice. When an offering was made, some wine was often poured over it as a libation, an additional offering to God. Paul compares this to his own life-blood, which he would be glad to offer to God in addition to the Philippians' own devotion.

Php 3: 1 *farewell, and the joy of the Lord be with you*

Literally, 'rejoice *in the Lord'; but the Greek word for rejoice was also used in the sense of 'farewell'. 'Farewell' seems strange in the middle of a letter. Either Paul intended to close and then thought of something more, or perhaps two letters to Philippi have been combined.

Php 3: 2 *dogs*

'Dogs' is used here as a term of contempt. Paul is referring not to Jews but to Jewish Christians who are insisting that all Christians, whether of Jewish or Gentile origin, should observe Jewish practices. These men are 'mischief-makers' (literally, 'evil-workers') because, though they work inside the church, they disrupt it. Paul finally

parodies the word for circumcision. TT expands considerably to give Paul's inner meaning. True circumcision had a real spiritual value. The mere act of cutting the flesh was simply mutilation.

Php 3: 13 *not yet*

There are two different readings in ancient manuscripts: 'not' and 'not yet'. UBS GNT has 'not', but Paul's implication is certainly 'not yet'.

Php 3: 14 *prize . . . Christ Jesus*

Literally, 'prize of the upward calling of God in Christ Jesus'. The 'upward calling' is not the prize. The prize is something upward to which God calls. TT takes this as the heavenly life, whether present or future. The phrase 'in Christ Jesus' is here understood of Christ as the agent through whom God calls.

Php 3: 20 *But*

Literally, 'For'. 'For' is not a natural connective with the previous verse. This is one of the reasons why it has been thought that 3: 1 b-19 is part of an originally separate letter. 'For' would connect very naturally with 3: 1 a. If we are to take the text as it stands, 'But' gives the best sense. NEB has 'We, by contrast'. TEV has 'We, however'. Both are the equivalent of 'but'.

Php 3: 21 *make all things serve his purpose*

Literally, 'subject all things to himself', but in the context Christ's aim is not mere subjection. It is bringing us into line with his purposes for us.

Php 4: 1 *sign of my victory*

Literally, 'my crown', or 'my wreath'; Greek *stephanos*. This was a wreath of flowers or leaves placed on the head of a victorious general or athlete. Paul claims the Philippian Christians as the sign of the success of his work amongst them.

Php 4: 1 *Because of all that Christ can do for you*

The Greek *houtōs* ('thus', 'so') looks back, not forward. Paul is referring to what he has said in 3: 20, 21: 'in this way stand firm', that is, because Christ's transforming power is available for you.

Php 4: 3 *book of life*

In the OT this is the register of the covenant people, see Is 4: 3; Ex 32: 32. In Dn 12: 1, 2, however, there is a clear reference to eternal life, and this is the NT sense. Compare Re 3: 5.

Php 4: 5 *The Lord is near you*

Literally, 'The Lord is near'. The Greek leaves it open as to whether the meaning is near in time, or near in space. The former would imply an imminent Second Coming. The latter would indicate Christ's nearness to help in all need, and this would seem more natural in the context.

Php 4: 12 *I have been given the secret*

This was a technical term for initiation into one of the 'mystery cults' of the period. Paul applies it here to initiation into the peace which comes from complete trust in Christ.

Php 4: 17, 18 *the gift . . . account*

Paul is using financial language both literally and metaphorically in these verses. The Philippians' gift was financial, but the interest or profit was coming not to Paul but to them, in the deepening of their spiritual life. The verb *apechō* (literally, 'I have') was regularly used as a technical term in giving a receipt.

Php 4: 23 *your spirit*

'Your' is plural, 'spirit' is singular. This makes translation difficult. Paul is probably thinking of the collective spirit of the whole church. Modern translations generally retain 'your spirit'.

Col 1: 4 *for we have heard . . . faith*

Literally, 'having heard of your faith, in Christ Jesus'. In English this could be misleading. The phrase here used, 'in Christ Jesus', is the familiar Pauline expression (see Glossary) which denotes the sphere in which Christians think and act. It is often represented in this translation by the word 'Christian', as here. The normal NT Greek for 'to have faith in a person' is expressed by the preposition *eis* not *en*. What Paul had heard of was not that God's people in Colossae believed in Christ, for he knew this already. What he had heard of was the effect of that belief in terms of Christian life and conduct.

Col 1: 12 *to take your place*

The Greek is literally, 'for the share of the inheritance'. Inheritance, however, normally implies the death of the person from whom we inherit. 'To take your place' expresses Paul's meaning more simply and without danger of misleading.

Col 1: 15 *takes precedence. 1: 18 exercised the authority of the firstborn*

In both places the Greek is literally, 'the firstborn'. In 1: 15 this is translated 'takes precedence'; in 1: 18 'exercised the authority of the firstborn'. In both contexts the emphasis is not on chronological precedence but on the authoritative position of the eldest son.

Col 1: 17 *holds together*

The picture is that of a universe made up of separate parts, which would fall to pieces unless it were held together by the unifying power of Christ.

Col 1: 18 *founder*

Literally, 'beginning'. Some modern translations (JB, RSV) take

this to mean that Christ is the source of all life. NEB, TEV, WmB and TT, however, by including the word 'its', or in some similar way, take the meaning to be that Christ is the origin/source of life/beginning/founder of the Church in particular. In the context this is probably what Paul means, though it is equally true that Christ is the 'beginning' of all things. See the prologue of John's Gospel.

Col 1: 18 *by taking*

This translation treats the Greek conjunction *hina* as expressive of result rather than purpose (see A & G *hina* II 2). WmB does the same, though his translation is somewhat different: 'which means that'. NEB and TEV treat *hina* as purposive though NEB is ambiguous: 'the first to return...to be...supreme'. Both translations are possible.

Col 1: 22 *through his Son, who lived and died*

Literally, 'in the body of his flesh through death'.

Col 1: 23 *your faith*

Literally, 'the faith', but it is not clear whether Paul is thinking of personal faith or the Christian faith in a general sense. The Greek may be translated either way. NEB and WmB translate 'your faith'.

Col 1: 26 *the ages*

Alternatively, the plural of the Greek word *aiōn* may be used here in a personal sense, meaning 'heavenly powers'. The meaning would then be 'hidden from the heavenly powers'.

Col 1: 28 *with all the wisdom God gives us*

Literally, 'in all wisdom'. Paul may be referring here to his own personal, though God-given, wisdom, or to wisdom as the material of his teaching.

Col 2: 3 *Hidden in him...knowledge*

The Greek *apokruphoi* ('hidden') comes at the end of the sentence and has sometimes been regarded as the main emphasis. Probably, however, this is not so. In translation the primary emphasis should be on the treasures of Christ.

Col 2: 7 *faith*

See note on 1: 23 for the distinction between 'faith' and 'the faith'.

Col 2: 8 *elemental spirits*

See note on Ga 4: 3, 9.

Col 2: 13 *forgave*

This is not the usual word for forgiveness, but a word which means to act graciously. It thus has a wider connotation, but in connection with sin it is essentially forgiveness. See note on Eph 4: 32.

Col 2: 15 *There Christ stripped the demonic rulers...him*

It is not clear in the Greek whether the subject of verses 14 and 15 is God or Christ, or whether verse 14 refers to God and verse 15 to Christ. Up to verse 13 the subject is undoubtedly God, and TT has substituted 'God' for 'he' in that verse. It is possible to take Christ as the subject of verses 14 and 15, but Paul may not have a rigid distinction in his mind between the activity of God and that of Christ.

The problem is further complicated by the fact that the verb here translated 'stripped', used for the stripping off of clothes, may denote an action done by oneself or by someone else. Another doubt exists with regard to the translation of *en autō*. This may mean either 'in him' (Christ) or 'in it' (the cross). TT has taken the latter and has translated it 'There'. It has also taken the subject of verse 14 as God, continuing from verse 13, but it has taken Christ as the subject of verse 15 and substituted his name for 'he'. TEV does the same. JB and WmB imply that God is the subject throughout.

Col 2: 15 *triumph*

See note on 2 Cor 2: 15.

Col 2: 16 *sit in judgement*

Literally, 'judge'. This is variously translated as 'pass judgement', 'criticize', 'take to task', 'make rules', 'decide'. The reference in this verse may be to Jewish food laws, or vegetarianism (Ro 14: 2f) or asceticism in general. These are of no importance compared with the overriding truth of the Cross.

Col 2: 17 *was to come*

Contrast RSV: 'is to come'. Paul may be implying either that the fulfilment has already taken place in Christ's incarnation or that it still lies ahead either in the Second Coming or in the reality of the Church. NEB and JB use a past tense. RSV, TEV and WmB translate in terms of the future.

Col 2: 17 *reality*

Literally, 'body', in the sense of the physical reality, the thing itself, as opposed to the shadow which it casts.

Col 2: 18 *delight in asceticism*

Literally, 'wishing in humility'. The Greek verb used here is the ordinary word 'to wish', but in this context it probably has a stronger sense, either of insistence or of pleasure.

Col 2: 19 *held together...sinews*

See note on Eph 4: 16.

Col 2: 20 *elemental spirits*

See note on Ga 4: 3, 9.

Col 2: 23 *they are of no value . . . indulgence*

Practically all modern translations interpret the difficult Greek of this verse in this way. It seems clear that the word translated 'sexual indulgence' (*sarx*) re-echoes the same word at verse 18 and that it must have a bad connotation. But early Greek interpreters did not take it this way. Another possibility is to give the phrase a neutral meaning and translate it 'for the gratification of physical needs'. RSV (margin) and Phillips suggest that the meaning is that the practices mentioned actually tend to increase man's sensuality and pride, not to diminish it.

Col 3: 8 *Now as Christians*

These words represent the Greek phrase *nuni de* (literally 'but now'). But this phrase commonly has more than a temporal meaning in that it draws attention to a completely changed set of circumstances. In this context the words 'as Christians' represent the particular changed circumstances.

Col 3: 11 *barbarian*

To a Greek a barbarian was a foreigner whose mother-tongue was not Greek.

Col 3: 12 *show yourselves to be . . .*

Literally 'put on' the list of virtues which follows, like articles of clothing. Most translations keep the metaphor. The idea behind TT rendering is: let your virtues be visible as your outer garments are.

Col 3: 24 *promised reward*

Literally, 'reward of the inheritance'. 'Inheritance', however, in its normal sense implies the death of the person from whom the inheritance comes. The central meaning of the word in the NT is that of a promise already fulfilled or to be fulfilled in the future.

Col 4: 5 *outsiders*

That is, those who are not Christians.

Col 4: 6 *interest*

Literally, 'seasoned with salt'.

1 Th 1: 5 *we were convinced*

Literally, 'with full conviction'. This may mean either that Paul was convinced of the truth of what he said, or that the Thessalonians were convinced by his words. TT takes it in the former sense, along with NEB and TEV. Phillips, JB and WmB take it in the second sense. WmB has, 'carrying complete conviction'.

1 Th 2: 2 *though many opposed us*

See Ac 17: 1-9. The word translated 'opposed' is literally 'struggle'

or 'contest'. Paul may be thinking either of his own struggle (NEB, WmB) or that of his opponents (RSV, JB, TEV).

1 Th 2: 4 *No, God decided...approval*

Literally, 'But, *just as* we have been approved by God to be entrusted with the *Good News, *so* we speak'. The two main facts are (1) that God has approved Paul as a preacher, and (2) that Paul preaches as God wants him to. The translation is restructured to make this clear.

1 Th 2: 7 *gentle*

Greek manuscripts are divided here. Some read 'gentle', some 'babes'. The difference in Greek is only one letter: the word for 'gentle' is *ēpioi*, the word for 'babes' is *nēpioi*. The last letter of the previous word in the Greek is an 'n', and no one can say whether the scribe wrote 'n' twice instead of once, or once instead of twice. 'Babes' is found in many good manuscripts, but 'gentle' makes better sense in the context.

1 Th 2: 16 *they ensure...complete*

Literally, 'to fill up their sins always'. Paul is arguing that the Jewish opponents of the Christians have committed a whole list of sins which he enumerates in the previous verse. The final sin, which completes the list, is that of trying to prevent Paul from preaching to the Gentiles.

1 Th 2: 19 *evidence of proud achievement*

Literally, 'crown of boasting'. The crown, or wreath, of leaves or flowers was placed on the head of a victorious general or athlete. It was the evidence and recognition of victory. The fact that the Thessalonians will appear in Christ's presence as true Christians will be the evidence of Paul's own victorious work, of which he may rightly be proud.

1 Th 3: 2 *fellow-worker for God*

Literally, 'fellow-worker of God', which can mean that Paul either thinks of Timothy as his own fellow-worker *for* God, or speaks of him as working together *with* God.

1 Th 3: 7 *the news of your faith*

Students of the Greek text may think that the translation of *eph' humin* has been omitted. This is not really so. Paul is saying that the basis of his encouragement is the Thessalonians themselves. He then expands this, saying that the means of that encouragement was the news of their faith. These two have been combined in TT. Other translations make a distinction between the two.

1 Th 4: 4 *to control his own body*

Literally, 'to possess his own vessel'. The meaning of 'vessel' is ambiguous. It has been understood as referring to the body or to a

wife. There is much to be said for both points of view, but the balance of opinion is in favour of 'control his own body'.

1 Th 4: 6 *in this matter*

That is, in the matter of immoral conduct referred to in the context. The Greek word, however, could mean a business matter or even a lawsuit.

1 Th 4: 10 *to go even further*

Literally, 'to abound more'. This may be taken to mean that the love mentioned in the previous verse must go still deeper, or it may look forward to the commands in verse 11.

1 Th 4: 15 *which the Lord himself said*

Literally, 'by a word of the Lord'. Paul may mean a direct word of the Lord to himself, but more probably he is alluding to some saying of Jesus in general terms. There is no exactly similar saying in the Gospels. NEB interprets the phrase slightly differently: 'This we tell you as the Lord's word'. WmB has something similar: '...you must regard as a message from the Lord'.

1 Th 4: 17 *This is how...with himself*

Literally, 'In this way we shall be always with the Lord'. The general translation 'And so' is misleading because it is naturally read as implying the *consequence* of what precedes, whereas the Greek word implies the *manner* of the happening. Compare the second note on Php 4: 1.

1 Th 5: 12 *within the Christian fellowship*

Literally, 'in the Lord'. See Glossary, 'In Christ'.

1 Th 5: 14 *idlers*

Literally, 'those who are out of order'. The Greek word was often used of lazy or idle people.

1 Th 5: 20 *prophetic utterances*

Literally, 'prophecies'. These are not just foretellings of the future, nor quotations from the Hebrew prophets, but any kind of Christian utterance felt to be directly inspired by God.

1 Th 5: 21, 22 *test everything...every kind of evil*

We cannot be certain whether verses 19–22 are a series of separate instructions or a connected whole. TT does not attempt to connect them too closely. If they are to be connected, the train of thought is, 'Test all utterances that claim to be spirit-inspired and prophetic. Retain the good ones, but keep away from the bad ones of every kind.'

2 Th 2: 1, 2 *we must talk to you...*

Literally, 'We beg you, brothers, about the coming of our Lord... not to be suddenly...'. The sense of this complicated Greek sentence

is made clear in English by splitting it up into two or three sentences and by stating the theme in the first sentence before making the request in the second.

2 Th 2: 1 *our being gathered together to meet him*

This 'gathering together' is an OT theme. Scattered Israel will be gathered together to meet God, and God will restore them. See Ps 50: 5; Is 11: 11. Jesus himself prophesies it for his chosen ones in Mk 13: 27. Both in OT and NT this is a divine action, whereby God or Christ gathers us. Hence 'our *being gathered together*'.

2 Th 2: 2 *in a prophetic utterance*

Literally, 'by spirit'; but most modern versions translate as TT.

2 Th 2: 3 *the great Rebellion*

This most probably refers to a great pagan rebellion against God, such as is described in Re 20: 7.

2 Th 2: 3 *lawlessness...form of a man*

Literally, 'the man of lawlessness will be revealed'. This is the whole principle of lawlessness and rebellion embodied in some human figure, the counterpart of the incarnation of Christ.

2 Th 2: 4 *proclaiming himself to be God*

Again the reference is obscure. It may be to the various attempts noted in the book of Daniel and Mk 13: 14 to profane the Jewish temple. More probably it may be an attack on the heavenly temple itself associated with the end of all things. The translator must not be more specific than the writer. For the final word, NEB has 'a god', but most translations have 'God'. The opponent does not aim at equality but at supremacy.

2 Th 2: 6 *what is restraining him*

We have no clue to Paul's allusion here and in the next verse. It should be noted that in verse 6 'what' is neuter. NEB translates, 'the restraining hand'. In verse 7 the same restraining influence is masculine and treated as personal (NEB 'the Restrainer'). We cannot say more than that the reference is to some mysterious force or person associated with the end of all things.

2 Th 2: 13 *the very first to be saved*

See Glossary, 'Firstfruits'.

2 Th 3: 3 *evil*

Or, 'the evil one'. Either alternative is possible, as in the Lord's Prayer.

2 Th 3: 5 *love of God*

It is hard to decide whether this refers to God's love for men or men's love for God. The Greek construction covers both senses.

2 Th 3: 6 *idleness*

See note on 1 Th 5: 14.

1 Tm 1: 4 *endless . . . These*

Grammatically, 'endless' may be taken either with genealogies alone or with fables as well. In the next sentence, 'These' goes grammatically with genealogies only, but Greek usage is flexible enough for it to be taken with both.

1 Tm 1: 7 *Law*

It is not certain whether the reference here is to the Jewish Law and to Jewish teachers who pervert it, or whether it is to other false teachers and law in general.

1 Tm 1: 9 *it is not aimed at the innocent*

Literally, 'law is not laid down for a righteous man'. This is not actually the case. Laws are laid down for everybody, but they need be used only against those who break them. Hence, 'aimed at'.

1 Tm 1: 9 *worldly*

The word *bebēlos* in Greek describes ground that can be trodden on by anybody, as distinct from sacred temple ground. Hence the translation 'godless' in many versions. 'Worldly' makes the same contrast. In the NT it is always an ethical or religious term used of persons (1: 9; He 12: 16) and things (4: 7; 6: 20; 2 Tm 2: 16) that are worldly in nature.

1 Tm 1: 12 *who has . . . for this service*

The Greek says simply, 'who has given me strength'; but it is not strength in general, it is strength for what he has to do.

1 Tm 1: 15 *You can believe that word*

Literally, 'Faithful is the saying'. This is a standard phrase in the Pastoral Epistles. See also 3: 1; 4: 9; 2 Tm 2: 11; Tt 3: 8. It may look forward or back. Here, in the Greek order (the English translation is reversed), it looks forward. 3: 1 and 2 Tm 2: 11 also look forward. 1 Tm 4: 9 may be taken either way (see NEB text and margin). TT takes it as looking back. Tt 3: 8 is generally taken to look back.

1 Tm 1: 16 *pattern for those who would come . . .*

Two translations are possible here. Paul may be thinking that he will be a pattern for future Christians – so TT, RSV, Phillips, JB, TEV, in varying phrases. Or he may be thinking of himself as a typical example of future Christians – so NEB, WmB.

1 Tm 1: 17 *King of the ages*

Or, 'King of the worlds'. The Greek *aiōn* can be translated either way. Most translations take the phrase as the equivalent of 'eternal king'.

1 Tm 1: 20 *handed over to Satan*

Compare 1 Cor 5: 5. Paul does not say what this involves. It may

involve excommunication, disease (see 1 Cor 11: 30) or supernatural action (see Job 2: 6).

1 Tm 2: 6 *to set all men free*

Literally, 'as a ransom for all men'. The purpose of a ransom was liberation. This should be brought out in translation.

1 Tm 2: 6 *he bore witness...purpose*

Literally, 'the evidence at own times'. This needs expanding to be clear: (1) a full sentence is required; (2) the nature of the evidence needs to be stated; (3) the meaning of 'own times' needs to be brought out. It could mean the proper, right or fitting time; but this, perhaps rightly, ignores the plural 'times', which could refer to different times in the life of Jesus. If so, then 'own' will not mean 'proper', etc., but Christ's own chosen times as in TT. It is impossible to be certain of the correct translation here.

1 Tm 2: 7 *This is what...*

That is, the fact of the self-giving of Christ as set forth in the context of verses 3-6. See also NEB, WmB. TEV however takes the words to mean 'This is why...'. Both are possible.

The parenthesis may relate directly to Paul's claim to be an apostle, about which he was sensitive. But more probably it relates to the whole content of verse 7, as TEV takes it. NEB, WmB and TT allow it to be taken either way.

1 Tm 2: 15 *by child-bearing*

The Greek preposition *dia*, here translated 'by', can also mean 'through', so that this may mean that women will be saved by the fact that they bear children, or that they will be brought safely through the process of child-bearing. The first sense is that most generally adopted.

1 Tm 3: 1, 2 *leader in the community...true leader of our people*

Greek *episkopos*, the word from which 'bishop' is derived. Many translations have 'bishop' in both verses, but the connotation of the word is now so different that others hesitate. TEV has 'church leader', JB has 'presiding elder', NEB 'leadership/leader or bishop', WmB 'leader and guardian/superintendent of the community'. These variations will indicate the need for caution.

1 Tm 3: 6 *same judgement as the devil*

Literally, 'judgement of the devil'. This probably means the condemnation of the devil by God for conceit. See Is 14: 12 ff, which has been interpreted as referring to the devil. Some translations, however, take it to refer to the work of the devil in snaring and condemning men.

1 Tm 3: 9 *deep truths of our faith*

Literally, 'secret of the faith'. The meaning of the word 'secret' or 'mystery' in the NT is affected by its use in the mystery cults of the time. These all involved some supposedly vital truth, made known to the initiate but kept secret from the outsider. The NT takes over the sense of deep truth and also the need for initiation, but declares that it is the business of the initiate to make the truth known to outsiders. The Christian 'mystery' is always an open secret. See the treatment of the subject in Eph 3: 1–13. In 1 Tm 3: 9 the emphasis is primarily on the vital truth, rather than on its declaration.

1 Tm 3: 11 *Their wives*

There is no word for 'their' in the Greek text here; the Greek word *gunē* means either 'wife' or 'woman', and it is not certain which is intended here. If it is 'woman', the reference will be to women church workers or 'deaconesses', parallel to the deacons in the same paragraph.

1 Tm 4: 1 *in later times*

A somewhat indefinite phrase. In Hellenistic Greek the comparative form of an adjective is often used for the superlative (see 1 Cor 13: 13), so that 'the last times' (that is, 'the final age') is also a justifiable translation.

1 Tm 4: 2 *branded with the devil's own mark*

The Greek word *kaustēriazō* means to mark the skin of a human being or an animal permanently by applying a red-hot iron. This was often done to indicate ownership. It also had the effect of making the skin insensitive to feeling. This verse has been interpreted in both ways. Some modern translations take it in this latter sense of seared or deadened consciences. Others (including TT) take it in the sense of the mark of ownership and bring out the implication that the devil is the owner. A Greek reader may well have had both senses in mind.

1 Tm 4: 5 *God's word*

This may mean either God's creative word ('God said') in Gn 1 and his declaration there that all that he had created was good, or it may mean the OT as a whole. (The NT was still being written and had not yet been collected into what we now call the Bible.) The reference to Gn 1 seems the more probable, but most translations leave the matter open.

1 Tm 4: 7 *worldly*

See note on 1: 9.

1 Tm 4: 9 *Whoever said that can be believed*

See note on 1: 15.

1 Tm 4: 13 *public reading of the Scriptures*

Literally, 'reading', but most modern translations take it in this special sense. Few people possessed personal copies of the Scriptures, and most reading was aloud. For public reading of the Scriptures see also Lk 4: 16; Ac 13: 27; 15: 21; Col 4: 16; 1 Th 5: 27. For private reading aloud see Ac 8: 30.

1 Tm 4: 14 *when the prophets spoke*

Literally, 'through prophecy'. The meaning of this phrase is obscure. TT takes the reference to be to Christian prophets present on the occasion of Timothy's ordination. NEB is more general.

1 Tm 4: 14 *laid their hands on you*

That is, ordained you for your Christian task.

1 Tm 5: 1 *older man*

Or 'elder' in the technical church sense. Most translations have 'older man'. See Glossary, 'Elder'.

1 Tm 5: 2 *with all propriety*

Literally, 'in all purity'. The reference is to Timothy's attitude to the younger women. He must not be too free with them.

1 Tm 5: 3 *You must accept responsibility for*

Literally, 'honour'; but practical help, not merely respect, is implied.

1 Tm 5: 4 *the first thing is...*

That is to say that children and grandchildren and not the church should have prior responsibility for widows.

1 Tm 5: 9 *enrolled*

There must have been a list or roll of widows truly eligible for church help.

1 Tm 5: 10 *reputation*

See Glossary, 'Approved'.

1 Tm 5: 10 *washed the feet of God's people*

This would remind any Christian of Jesus's action in Jn 13, but may be a general reference to humble service.

1 Tm 5: 12 *original vow*

This probably refers to some promise given by a widow to Christ that she will not remarry but devote the rest of her life to Christian service. There is no statement in the Greek that the promise was actually made to Christ, but that is its implication and many translations add it.

1 Tm 5: 14 *the enemy*

This is probably Satan who is mentioned in the following verse. But most modern translations take the word in a more general sense. NEB, TEV, WmB all take the enemy to be anyone who is hostile to the Christian cause.

1 Tm 5: 17 *double pay*

Literally, 'double honour', but this is probably to be understood financially, as in most modern translations.

1 Tm 5: 22 *ordain anyone*

Literally, 'lay hands on anyone'. The context probably implies ordination for Christian service.

1 Tm 6: 1 *in subjection as slaves*

Literally, 'slaves under the yoke'. This was a familiar Jewish metaphor for subjection.

1 Tm 6: 1 *both God's name . . . disrepute*

Literally, 'the name of God and the teaching will be blasphemed'. 'The teaching' clearly means Christian teaching. 'Blasphemed' is used in Greek both for speaking against God, which is blasphemy, and for speaking against men and things, which is abuse. A term conveying both meanings is therefore used.

1 Tm 6: 2 *This is what you must emphasize in your teaching*

Literally, 'Teach and exhort these things'. The two imperatives, however, describe one action.

1 Tm 6: 6 *And so . . . what we have*

Literally, 'Religion with contentment is great gain'. But the order of the words in Greek indicates that the word 'is' must be emphasized, and closely linked with the previous sentence.

1 Tm 6: 7 *and we can take nothing out*

The literal translation of UBS GNT is '*because* we cannot take anything out either', but the argument is somewhat obscure and the ancient manuscripts and translations have a number of alternative readings. The reading '*because*' would give the picture of a traveller to a foreign country who takes no luggage with him because he knows that, when he leaves, the regulations will forbid him to take it out again. The new-born baby, however, would not be guided by such anticipatory thoughts, and the argument here requires only the two separate statements. Most modern translations do not make any causal connection between the two clauses.

1 Tm 6: 10 *a root from which . . .*

'Root' is a predicate, and predicative nouns need not have the article even when they are definite, so that, grammatically, '*a* root' or '*the* root' is a justifiable translation. In English versions, 'the' is adopted by RSV, NEB, JB, WmB; 'a' is found in RV, TEV. The latter seems preferable. The love of money is not the only source of all evils, but it certainly is one of the sources. Languages which do not have an indefinite article may have to restructure the sentence, 'One of (the) roots . . .'.

1 Tm 6: 12 *As one competing . . . every nerve*

Literally, 'struggle the good struggle of faith'. The life of faith is likened here to a race. But it is no ordinary race for it is described as *kalos* which means 'noble, fine, great'. It is a race worth running.

TEV and WmB treat the adjective somewhat differently, transferring it from the race itself to the competitor. TEV has 'Run your best . . .'; WmB 'strain every nerve, as the noble athlete of faith'.

1 Tm 6: 12 *nobly confessed your faith*

Literally, 'confessed the good confession'. The reference may be either to Timothy's confession of faith at his baptism or to his declaration of his evangelical purpose at his ordination. The translator need not be concerned with the difference between these two possibilities, but he must bear in mind that this is a reference to a special declaration of faith at a particular moment.

1 Tm 6: 20 *worldly*

See note on 1: 9.

2 Tm 1: 12 *what I have entrusted to him*

The Greek here is a single noun, 'the deposit', which has to be translated by a phrase in most languages. The word can mean either what God has 'deposited' with Paul, that is, the privilege of preaching the Gospel, or what Paul has 'deposited' with God, that is, his own soul or his trust in God. The word occurs also in 1 Tm 6: 20 and 2 Tm 1: 14. In these places it is clearly what God has entrusted to Timothy. Translations of this verse, however, differ considerably. 'What I have entrusted to him' (or similar words) is the sense of many modern translations. But almost as many have 'What he has entrusted to me', or similar words.

2 Tm 2: 5 *victor's laurels*

Victorious Greek athletes were crowned with a garland, usually made from the leaves of the laurel, an evergreen tree with fairly long, dark-green, shiny leaves. See note on 1 Th 2: 19.

2 Tm 2: 10 *glorious and eternal salvation . . . Jesus*

Literally, 'salvation which is in Christ Jesus with eternal glory'. 'Eternal glory' may be taken as something distinct from salvation, as in TEV, or as a description of salvation, as in NEB and TT.

2 Tm 2: 15 *present yourself to God as one approved by him*

In the Greek, 'to God' goes most closely with 'present', but in sense it also links with 'approved'. TT has therefore translated 'approved by him' and not simply 'approved'.

2 Tm 2: 16 *worldly*

See note on 1 Tm 1: 9.

2 Tm 4: 13 *the parchments*

These cannot be distinguished with certainty from 'the books'. They may, however, have been small books made of parchment. The Roman poet, Martial, uses the word *membranae* of certain parchments that were of a size to be held in one's fist. NEB translates 'notebooks'.

Tt 1: 3 *In his own time...entrusted to me*

Literally this verse reads, 'In his own times he manifested his message by a proclamation with which I was entrusted according to a command of our Saviour God'.

Tt 2: 3 *reverence to God*

The whole phrase is literally, 'Bid the older women likewise to be reverent in behaviour'. The Greek word translated 'likewise' is very general in this context. Some translations have 'similarly' or 'in the same way'. TT omits, as the connection with verse 2 is there without it. The Greek word translated 'reverent' could have the specialized meaning, 'like priestesses', but the sense here is that all the acts of a Christian are sacred. TEV has 'behave as women who live a holy life should'. WmB gets the sense vividly with 'live as if every act in life is an act of worship'.

Tt 2: 12 *here and now*

Literally, 'in the now age', the usual Biblical contrast between the present evil age and the ideal future age.

Tt 2: 13 *our great God and Saviour, Jesus Christ*

The Greek here may alternatively be translated 'the great God and our Saviour Jesus Christ'. The former translation applies both the words 'God' and 'Saviour' to Christ. The latter distinguishes between the great God (the Father) and our Saviour Christ. Paul rarely calls Christ God – Ro 9: 5 is a possible exception – though Christ's divinity is fundamental to him. The latter alternative would, therefore, be more in accordance with NT vocabulary. On the other hand, the context here deals with the second coming and saving work of Christ. This seems a strong enough argument to override the unusual vocabulary. The Greek construction also is slightly in favour of the translation in TT.

Tt 3: 5 *the water of rebirth*

Literally, 'through a washing of rebirth'. The reference is to baptism and the fact that it begins a new life in Christ.

Tt 3: 7 *gave...as our own possession*

Literally, 'we become *heirs* in hope of eternal life'. The word 'heirs', however, must be carefully treated. In normal usage it indicates

people who enter into possession of something because the original owner is dead. This rarely applies in the NT. When God is the giver of an 'inheritance' it never applies. The emphasis throughout is upon possession, and this should normally be the translation. See also note on Col 3: 24.

Tt 3: 8 *This is good advice*

Literally, 'These are good'. This may refer back either to what has been already said in general, or to the 'good works' at the end of the previous sentence. TT takes it in the general sense.

Tt 3: 10 *trouble-maker*

The Greek word is the word from which 'heretic' is derived; but here it has a wider meaning and refers to a man who causes divisions of any kind.

Tt 3: 13 *lawyer*

The word is used in the gospels for a Jewish teacher of the Law (see Lk 10: 25). It is doubtful, however, if Zenas would be Jewish. A more general word is therefore advisable.

Tt 3: 14 *to relate their good works to genuine needs*

The point of the exhortation is not altogether clear. NEB and others take it as a command to the Cretans to earn their own living and not be idly dependent on other people. TT takes the emphasis to be on working for special needs and not living purposeless lives.

Tt 3: 15 *our friends in the faith*

In Greek, 'faith' has no definite article here. 'In faith' may therefore mean 'in truth' (NEB text), or 'our faithful friends' (WmB), that is, those who are really our friends. Others, however, translate as 'our friends in the faith', that is, fellow-members of the Christian fellowship.

Phm 4 *you . . . my friend*

'You', in English, would here include Apphia, Archippus and the church. But the Greek makes it plain that at this point Paul is addressing Philemon only. To make this clear the words 'my friend' are brought forward from v. 7.

Phm 5 *you love and trust . . .*

Literally, 'the love and trust' (or 'faith') 'which you have towards the Lord Jesus and all God's people'. It is not certain whether the Greek *pistis* should here be translated as 'trust' or 'faith'. It is also not easy to see what are the objects of love and trust. Love can be directed to both Jesus and God's people. So can trust, but faith towards God's people in the same sense as faith towards Jesus is

unnatural. TT has therefore taken the sense of trust, and has turned the nouns into verbs to simplify the construction.

TEV and WmB make God's people the object of love and Jesus the object of faith. This is possible, in accordance with a special idiomatic Greek construction. Others translate literally and leave the problem as it stands.

Phm 11 *Onesimus . . . useless . . . useful*

Paul is making a play on words here. 'Onesimus' means 'profitable'.

Phm 25 *you all*

Literally, 'your' (plural) 'spirit'. 'Spirit' (singular) is awkward with a plural pronoun and appears to be a Semitic idiom with no special force here. 'You *all*' brings out the sense of the plural. This letter is written to an individual and 'you' might be misunderstood as singular, since this would be correct modern English usage.

He 1: 2 *at the end of this age*

Literally, 'at the end of these days', that is, the period of the Incarnation and its results, the period in which the writer and his readers were living and which they regarded as the completion of history.

He 1: 2 *a Son*

This is often translated as 'his Son' or 'the Son', but Hebrews is not thinking of the Son in person so much as of the nature of God's revelation in sonship. Previously God had revealed himself by prophetic means. Now he is revealed in a new quality, that of sonship.

He 1: 3 *radiates God's glory*

A literal translation of *apaugasma* can imply either radiation out from, or reflection back. RSV translates 'reflects' in the latter sense. Most other recent translations, however, have the sense of radiation. The symbolism is that, just as the sun's rays shine out from the sun and convey its light and heat to the earth, so Christ conveys the glory of God to men.

He 1: 3 *he shows us exactly what God's nature is*

Literally, 'he is the character of his' (God's) 'substance'. The Greek word *charaktēr*, which is used only metaphorically in English, means either a seal or the impression made by a seal; it can refer to the moulding on the seal itself, or to the mark on wax or metal which the seal makes.

He 1: 4 *and received the name of Son*

The Greek order of the sentence puts this clause at the end of the verse and the word 'Son' is not actually expressed. It is, however, clearly implied and is the main point of the statement. TT therefore

puts it first and makes it explicit that the angels by contrast have a greatly inferior name.

He 1: 6 *And when God is about to send*

Literally, 'when again he sends' or 'when he again sends'. The 'again' may be a connective with the previous sentence or it may be a reference to the Second Coming. The former seems more appropriate to the quotation regarding the angels worshipping – see Lk 2: 13. If this is correct, then 'and' is sufficient translation.

He 1: 8 *Your throne, O God...Your royal sceptre...*

The last line of the verse reads literally, 'The sceptre of righteousness is the sceptre of your kingdom', or in some manuscripts, '...of his kingdom'. UBS GNT has adopted 'your'. If the reading 'his' is adopted, then the previous line must be translated 'God is your throne for ever and ever'.

He 2: 2 *the word of the Law, spoken through angels*

Literally, 'the word spoken through angels', but the reference is undoubtedly to the Law of Moses. In the OT account the Law is given to Moses directly by God himself (see Ex 20: 1), but Jews of a later time out of reverence made angels the intermediaries. Compare Ac 7: 53; Ga 3: 19.

He 2: 7, 9 *for a little while*

That is, during the time of Christ's earthly incarnation. The Greek can also mean 'to a small degree'. This is the meaning in Ps 8, from which this quotation is taken: man is spoken of as being only a little lower than the angels. Hebrews, however, is applying this quotation to Christ and so the sense changes. Some translations retain the sense of the Psalm but the majority assume that Hebrews has the Incarnation primarily in mind.

He 2: 16 *help...help*

The Greek verb translated 'help' means literally 'take hold of'. It is used either for 'taking hold of to help', or for 'taking hold of and thus sharing the nature of'. Either sense would fit the context here.

He 2: 17 *take away the sins of the people*

These words might also be translated 'to expiate the sins of the people'. Such a translation serves to draw attention to the fact that 'sins' is the direct object of the verb. The writer is not speaking here of propitiating, as some translations and expositions suggest, but of the deliverance of the people from their sins. The central idea is that of forgiveness.

He 3: 1 *our religion*

Literally, 'our confession', but Hebrews uses the word in the general sense of religion.

He 3: 3 *household*

The Greek word can mean either a house as a building or a household as a family. Moses is clearly spoken of as acting in God's household, Israel, but verse 4 can be taken as referring either to the erection of a building or to the establishment of a family. The building sense is adopted by RSV, JB, TEV. Other translations speak of founding a house, which perhaps inclines towards the second sense. TT has kept the same meaning throughout by using the word 'household'.

He 3: 6 *ruling over*

Literally, 'over', but the essential contrast here is between Moses who was simply a member *in* the household, though an outstanding one, and Christ who was *over* the household. 'Ruling over' brings out this sense.

He 3: 9-10 *forty years*

Ps 95 takes these words with the following verb: 'Forty years long was I grieved...'. But most translations of Hebrews take them with 'saw my works'. The point is that Israel had all that time to watch God at work. It is not said whether they watched God's miracles or his acts of punishment or both. This should be left open.

He 4: 1 *think*

Alternatively, this Greek verb can mean 'appear'. Some translations take the sense here to be that by some external standard or authority the readers will appear (be judged) to have failed.

He 4: 2 *they did not believe it in their hearts*

There are two different readings in the Greek manuscripts. They involve a difference of only one letter, but they produce two different senses: either '...was no good to them because *they* were not united by faith with...', or '...was no good to them because *it* was not united by faith with...'. UBS GNT is the former. TT has not followed UBS GNT here. It has preferred '*it*' to '*they*'. Its translation 'they did not believe it in their hearts' represents '*it*' (the message) 'was not united by faith with the unbelieving hearers'. Most modern translations follow this Greek reading. JB and RV text follow the UBS GNT.

He 4: 8 *Joshua*

The Greek word for Joshua is Jesus. Jesus himself must have been called Joshua during his lifetime on earth. The point here is that Jesus/Joshua, the son of Nun, was not able to give Israel rest, but Jesus/Joshua, the Son of God (verse 14), is able to do so.

He 4: 14 *passed through the heavens*

This may imply passing through the highest heavens into the very presence of God (see Phillips, JB, TEV), or passing through the

intermediate heavens that separate men from God and so opening the way to God. A comparison is probably intended with the high priest and his passing through the veil into the Holy of Holies.

He 5: 6; 7: 17 *in the order of Melchizedek*

The Greek word *taxis* means 'order' in the sense that we speak of doing things 'in order', regularly one after another. Jewish high priests succeeded one another 'in order', from generation to generation. 'In the order of Melchizedek' implies a type of succession which was quite different from the Jewish high-priestly succession. NEB translates 'in the succession of Melchizedek'. Hebrews argues that it was a spiritual succession, not dependent on historical or ecclesiastical considerations.

He 5: 11 *this...*

That is, 'this subject'. But the Greek might mean 'him' (either Christ or Melchizedek).

He 6: 2 *various baptisms and the laying on of hands*

The plural 'baptisms' may refer to Christian, Jewish and perhaps other ceremonial washings. Compare 9: 10 for the plural used in the same sense.

The 'laying on of hands' was used in connection with blessing (Mk 10: 16), with the gift of the Spirit (Ac 19: 6), and with commissioning for a special task (Ac 13: 3).

He 6: 2 *Now let us go on to advanced teaching*

This sentence is not a literal translation of the Greek, but it represents the argument of the passage. The writer has begun by saying that he will leave the elementary stages behind. He then describes some of these stages. Then he says 'so indeed we shall', referring to going on from the elementary to the advanced. This implication needs to be brought out in translation.

He 6: 13 *by himself*

That is, he used his own name to confirm his oath. In a law-court a man takes the oath, beginning, 'I swear by Almighty God'. God himself can go no higher than his own name.

He 6: 18 *we who have taken refuge...set before us*

The order of the Greek words allows for two slightly different translations. The literal translation may be either 'we who have fled may have strong encouragement to hold fast...', or 'we who have fled to hold fast...may have strong encouragement'. The former sense is adopted by TT, RSV, NEB margin, TEV, WmB; the latter by RV and NEB text.

He 6: 18 *hold fast*

The Greek verb may mean either to hold on to something already in

our possession – so TT, TEV, WmB – or to grasp something not yet in our hands – so RSV, NEB.

He 6: 19 *It is sure and firm. It goes through*

It is not certain whether the reference in these two places is to 'hope' or 'anchor'. The Greek can mean either. TT takes it to refer to 'hope'. It is perhaps unnatural to think of an anchor going through the curtain into the sanctuary, even metaphorically. The TT sense is also adopted by RSV, TEV, WmB. The other sense is adopted by Phillips and JB. NEB takes 'sure and firm' with the anchor, but 'going through' with hope.

He 8: 2 *true tent*

The argument here and in verse 5 and in chapter 9 is based on the contrast between worship in the tent or tabernacle which Moses constructed for worship in the desert pilgrimage according to God's instructions in Ex 25, and the true worship in heaven for which Christ has opened the way. Worship in the earthly tent depended largely on material objects and human actions. Worship in heaven depends essentially on spiritual attitudes and on the action of Christ.

He 9: 11 *He is priest . . . tent*

The words 'He is priest' are not actually expressed in the Greek. The sentence starts at the beginning of verse 11 and reads literally as follows: 'But Christ having come as the high priest of the good things which are already here *through* the greater and more perfect tent . . . entered the sanctuary once for all . . .'. The force of 'through' is not easy to see. It does not give a very intelligible sense at this point to take it to mean that Christ passed through the greater and more perfect tent into the Holy of Holies. TT links the phrase 'through the greater and more perfect tent' closely with 'high priest' earlier in the sentence. Christ is high priest 'by means of' or 'in the sphere of' this tent. This is quite simply expressed by 'in', and the word 'priest' is repeated to give the thought more clearly in a separate sentence.

For 'tent' see note on 8: 2.

He 9: 16 *will*

The argument here depends on the double meaning of the Greek word *diathēkē* which means both a 'covenant' and a 'will'. See note on Ga 3: 15 and Glossary, 'Covenant'.

He 10: 2 *sense of guilt*

The Greek word *suneidēsis*, here translated 'sense', has two meanings in the NT: 'consciousness' or 'awareness', and 'conscience' or 'the inner standard of right and wrong'. Here the meaning is 'con-

sciousness' but modern English would more naturally say 'sense of guilt'. See Glossary, 'Conscience'.

He 10: 3 *In fact the opposite happens*

This sentence represents the single word 'But' in Greek. It is, however, a strong form of the word, and the contrast needs to be brought out fully. Compare NEB: 'But instead'; TEV: 'As it is, however'; WmB: 'So far from that'.

He 10: 5 *he said to God*

Literally, 'he said', but the two quotations which follow are clearly addressed to God.

He 10: 6 *whole burnt-offerings*

This was a technical term from the Jewish sacrificial system, as described in the book of Leviticus. 'Whole burnt-offerings', whether animal or cereal, were burnt entirely on God's altar. Other kinds of sacrifices were divided in a prescribed manner between God, the priest and the worshipper.

He 10: 9 *Jesus Christ*

Literally, 'he'. This is ambiguous; it might refer to God or Christ.

He 10: 9 *the first...offered*

That is, Christ abolishes material sacrifice and establishes the sacrifice of self which is freely offered. There are two possible interpretations of the latter. It may refer in particular to Christ's self-sacrifice. Or it may refer to the general principle of perfect obedience.

He 10: 20 *by means of his own body*

Literally, 'that is, his flesh'. This phrase can be taken either with 'the curtain' and translated as 'through the curtain, that is, his flesh', or it can be taken earlier in the sentence and translated as in TT.

He 10: 38 *It is by faith...live*

The quotation from Hab 2: 4 is used in two ways in the NT. In Ro 1: 17, faith and righteousness are very closely connected: 'He who is righteous-by-faith shall live'. Right relationship with God depends on faith. In Hebrews, however, the emphasis is on the life lived in faith, and 'faith' needs an emphatic position at the beginning of the sentence. See also Ga 3: 11.

He 10: 39 *God will save us*

Literally, 'for the possession of (the) soul'. This is a difficult phrase because it is not said who 'possesses' or acquires the soul. Some take it of men: 'those who have faith and keep their souls' (RSV), 'we have the faith to make life our own' (NEB), 'we are men of faith

destined to save our souls' (WmB). Others take it of God: 'we... keep faithful until our souls are saved' (JB), 'we have faith and are saved' (TEV), 'we have faith and God will save us' (TT).

He 11: 1 *Now if...real*

Literally, 'But faith is substance of things being hoped for'. The Greek word here translated 'substance' has two main senses: (1) the essential nature of a person or thing (see 1: 3, where it is translated 'nature'); (2) the confidence based on certainty about a person or thing. This is the sense here. The word was often used in legal documents of the time for the title-deeds of a piece of property. If a man possesses the title-deeds, the property is his, even if he has never seen it. In the same way, faith puts us in possession of unseen realities.

He 11: 1 *we come to know...exist*

Literally, 'the evidence of things not seen'. The word translated 'evidence' may imply a form of objective proof (see JB), or more probably an inward conviction or certainty (see NEB, TEV, WmB).

He 11: 3 *God's word*

The reference is to the creative word of God in Gn 1: 3: 'And God said, Let there be light; and there was light'.

He 11: 5 *We know that this was due to his faith because...*

The Greek here simply has the one word 'for': 'He was not to be found because God had taken him away; *for* before he was taken away witness was borne to him that he had pleased God'. The force of the word 'for' is not made explicit, however. The link must be with Enoch's faith, and this can be brought out as TT suggests.

He 11: 7 *He listened carefully*

The Greek word has two possible senses: (1) careful attention, or (2) reverent regard.

He 11: 11 *Sarah...time of life*

There are two problems here: (1) the word *steira*, barren, unable to have children, is in UBS GNT, but many early manuscripts omit it and it is not translated in NEB, JB; (2) the verse could also be translated with reference to Abraham: 'By faith – though Sarah herself was barren – he received power to deposit seed though he was past the time of life'. This is the implication of TEV and WmB, and also of the punctuation of the UBS GNT.

He 11: 17-18 *offered up; ready to offer up*

Translators should note the tenses carefully. The perfect tense 'offered up' in the first case indicates a complete action: Abraham *offered up* Isaac even though the offering was not received and Isaac was not put to death. The imperfect tense in the second case

indicates Abraham's continuing readiness to sacrifice Isaac even though this would have made God's promises meaningless.

He 11: 22 *Exodus of the Israelites*

Many translations use the word 'departure', which is perfectly correct, but it does not have the overtones of the word 'Exodus' and its associations with God's leading of the Israelites out of Egypt through the desert into the Promised Land.

He 12: 9 *spiritual Father*

Literally, 'the Father of spirits'; but all modern translations have 'spiritual Father', that is, contrasted with human fathers.

He 12: 17 *though he sought...had done*

There are various ambiguities in the Greek, which means literally: 'he did not find a place of change of mind' (in Isaac? in himself?), 'though he sought it' (the blessing? his own repentance?) 'with tears'. This could mean either that Esau could not get Isaac to change his mind about giving him his blessing, even though he wept about it (the blessing – see NEB, JB) or that Esau could not repent, even though he wept about it (his own repentance).

TEV has 'he could not find a way to change what he had done, even though he looked for it with tears'. 'It' in TEV presumably refers to the 'way'. TT takes 'it' as referring to the blessing, and then makes the sense of 'he did not find a place of change of mind' more general by translating the phrase as 'he could find no way of undoing what he had done'.

He 12: 18 *Mount Sinai*

UBS GNT says 'mount' only, but 'Sinai' is obviously the mountain referred to and is included by most modern translators.

He 12: 19 *oracular voice*

Literally, 'voice' (or 'sound') 'of words'. The reference is to the voice of the invisible God in Dt 4: 12. A quite impressive translation is needed. See NEB: 'oracular voice', WmB: 'a voice which spoke such terrible words'.

He 12: 25 *Jesus speaking to you*

Literally, 'him who speaks'. Some translations make God the subject.

He 13: 10 *We have an altar*

'Altar' in this context stands for the sacrifice of Christ himself. Jewish priests used to eat part of many sacrifices: but they can have no part in the benefit of Christ's death if they remain bound to a ritual sacrificial system.

He 13: 19 *for your prayers*

Literally, 'to do this'. The reference is probably back to the beginning of verse 18: 'Keep on praying for us'.

Jas 1: 1 *the twelve tribes scattered throughout the world*

Literally, 'the twelve tribes in the Dispersion'. The allusion is to the twelve tribes which composed God's chosen people, Israel. They had been scattered or dispersed by different circumstances all over the Mediterranean world, but they still remained a unity in God's sight. The Christian Church had inherited the position of God's chosen, scattered, united people, and it is probably they whom James is addressing, though some think the letter was actually addressed to Jews. TEV drops the symbolism of the 'twelve tribes' in favour of the underlying reality of 'God's people'.

Jas 1: 3 *as your faith is proved*

Literally, 'the tested part of your faith'. The word was used in documents of the time to describe standard gold, gold that had passed the test. The meaning is, 'what is proved genuine in your faith'. James is not writing of the process of testing but of the faith which has successfully passed the test.

Jas 1: 12 *reward*

Literally, 'crown', the wreath of palm-leaves given to the successful athlete in the games. See note on 1 Th 2: 19.

Jas 1: 13 *God cannot be tempted by evil*

An alternative translation is, 'God is unconnected with evil'.

Jas 1: 17 *All God's gifts are good*

TT and WmB treat this as a separate statement. Most translations make it a double subject with the following phrase: see TEV: 'Every good gift and every perfect present comes from heaven'.

Jas 1: 17 *He never varies... shadows*

Literally, 'with whom is no variation or shadow of turning'. The terms used here are probably taken from the language of astronomy. 'Shadow of turning' would not directly refer to an eclipse, but it could convey the general idea of the sun's light turning away from man.

Jas 1: 19 *All this you know, dear brothers*

The Greek may be a statement, as here, or a command, 'Know this'. If it is a statement, it probably looks back. If it is a command, it looks forward.

Jas 2: 7 *him who called you by his own fair name*

Literally, 'the fair name which was called over you'. The name is the name of Christ by which Christians are called. This may refer to their baptism but not necessarily so. It is better to translate this passive as an active verb, so as to make it clear that the action was done by God or Christ.

Jas 2: 14 *has nothing to show for it*

Literally, 'has not works'.

Jas 2: 16 *does nothing at all to make it possible*

Literally, 'you do not give them the needs of the body'.

Jas 2: 18 *One man has faith, another has deeds*

Literally, 'You have faith, I have deeds'; but the 'you' is not necessarily the person addressed: it is general. The argument being put forward is that faith and works may be found apart from one another in different persons.

Jas 2: 23 *because he believed*

This is the logic of the argument. The words are implied, though not actually in the Greek.

Jas 3: 6 *the tongue is a fire, a world of wickedness...*

The punctuation of this verse can be varied. TT takes 'a world of wickedness' as further defining the tongue. Other versions take the phrase with what follows.

Jas 4: 2 *You want...fight*

The punctuation of UBS GNT is: 'You want something and you cannot have it; you murder and covet and you cannot obtain; you quarrel and fight'. But this gives no progression of thought and TT with most other modern translations modifies the punctuation as follows: (1) You want, you cannot have, so you murder. (2) You covet, you cannot obtain, so you quarrel and fight. This line is followed by NEB, JB, TEV, WmB.

Jas 4: 5 *God yearns...dwell in us*

The OT reference is Ex 20: 5. The Greek text can be literally translated in three ways: (1) 'Jealously he yearns over the spirit which he made to dwell in us'. (2) 'Jealously the spirit which he made to dwell in us yearns'. (3) 'Jealously the Spirit which he made to dwell in us yearns'. TT regards the first sense, which is in line with Ex 20: 5, as the best: God does not want our spirits to give their loyalty to anyone but him (see WmB). If the second translation is adopted, the meaning would be that our spirit is God-given but is uncontrolled and needs God's grace. (See NEB, TEV.) If the third translation is adopted, the meaning would be that God has put his Spirit in us and that Spirit is jealous against any rivals.

Jas 4: 6 *the grace he gives is even greater...*

Literally, 'he gives greater grace', but James does not say what the grace is greater than. TT takes it to mean that God's helpfulness is even greater than his demand for loyalty. TEV, with its different translation of the first part of the sentence, takes it to mean that God's grace is stronger than our fierce desires.

Jas 5: 3 *like fire*

The words 'like fire' are taken in most translations with the

preceding sentence, as in TT. It is possible, however, to take them with the following sentence.

Jas 5: 3 *while the world is coming to an end*

Literally, 'in last days'. Compare NEB: 'in an age that is near its close'; WmB: 'in a world that is coming to an end'.

Jas 5: 4 *Lord of Hosts*

See note at Ro 9: 29.

Jas 5: 12 *under God's judgement*

Literally, 'under judgement', but in the NT this frequently means God's judgement.

Jas 5: 16 *very powerful because God is at work in it*

Literally, 'very powerful being energized'. Translations and commentaries differ considerably in their interpretation here. Compare 'powerful and effective' (NEB), 'the heartfelt prayer' (JB), 'earnest prayer' (Phillips), 'a powerful effect' (TEV), 'powerfully effective' (WmB). The Greek verb *energeō*, however, is always used in the NT of supernatural activity, divine (see Php 2: 13) or Satanic (see Eph 2: 2). It is possible, therefore, to see in this verse a reference to God's activity and to translate as TT does.

Jas 5: 20 *that man's soul*

Literally, 'his soul'. It is not quite clear whether the reference is to the converter's own soul or to the soul of the man converted. Some translations leave the matter open, but it is more likely that the reference is to the soul of the converted man.

Jas 5: 20 *many sins...to be forgiven*

Again, James does not say whose sins and most translations leave this open. The phrase is similar to 1 Pe 4: 8. Literally it is 'will cover a multitude of sins'. The word 'cover' is a technical term from the OT, used in connection with atonement and forgiveness.

1 Pe 1: 1-2 *to obey Jesus Christ...blood*

Literally, 'for obedience and sprinkling of the blood of Jesus Christ'. The reference is probably to the making of the covenant in Ex 24: 7-8, where the blood of the sacrifice was sprinkled on the people after they had promised obedience to the Lord.

1 Pe 1: 6 *you have had to suffer*

Different translations have different tenses here. Future, present or past are all possible.

1 Pe 1: 7 *Gold perishes...fire*

That is, even though it has been tested as fully as possible. The Greek may also be translated, 'gold which though perishable is tested by fire'.

1 Pe 1: 10 *Prophets*

Peter does not say whether he means OT prophets or NT prophets such as are mentioned in Eph 4: 11, so a general term may be used.

1 Pe 1: 11 *what person*

The Greek is simply 'what'. This can mean either 'what person' or be carried forward to qualify 'time' (translated 'circumstances' in TT). See WmB and NEB margin. In that case the meaning is literally, 'what time or what kind of time'.

1 Pe 1: 14 *Be obedient to God*

Literally, 'as children of obedience'. 'Children of obedience' may mean no more than 'obedient people'. Or the word 'children' may be significant: 'You must live like obedient children' (WmB); compare RSV, Phillips, NEB.

1 Pe 1: 21 *gave him a position...honour*

Literally, 'gave him *glory'.

1 Pe 2: 1 *ill-will*

The Greek word can be used in the general sense of wickedness or evil, or it can be used in the special sense of malice, spitefulness or ill-will. If the word is general, then the following four words are specific examples of evil. If it has a special sense, then it is the first of five vices of a similar kind.

1 Pe 2: 3 *found by experience*

Literally, 'tasted'. This word is often used for general experience. It may, however, be translated literally here in the context of the 'pure spiritual milk' of God's message.

1 Pe 2: 6 *corner-stone*

See also 2: 7 where a different Greek form with the same meaning is found. A full note on the meaning and importance of the term in connection with Christ is given at Eph 2: 20. See also Glossary, 'Corner-stone'.

1 Pe 2: 6 *in him*

Or, 'in it'. The Greek can mean either, because the word for 'stone' is masculine. It makes no difference to the meaning whether we think of Christ himself or the corner-stone which symbolizes him.

1 Pe 2: 9 *a people possessed by him*

This represents the difficult Greek phrase *laos eis peripoiēsin* (literally 'a people to be acquired'). The idea associated here with the word is that of a collector of special treasures who has set his heart on acquiring some particular item of great value. Israel, and subsequently the Christian Church, are the objects of God's special affection acquired, as it were, by him.

1 Pe 2: 25 *Guardian*

See Glossary, 'Bishop'.

1 Pe 3: 1 *You wives also*

See also verse 7: 'You husbands also'. The Greek word translated 'also' (and by others, 'in the same way') probably links these verses with 2: 18. But some scholars think that Peter may here be quoting from some already existing written Code of Social Behaviour in which case the word 'also' has no special meaning as a connective in this passage.

1 Pe 3: 14 *Do not be afraid of men*

Literally, 'Fear not their fear'. This is a slightly ambiguous sentence which can be interpreted in the sense of NEB margin: 'Do not fear what they fear', but NEB text and most modern English translations have the same sense as TT. This seems more appropriate in the context.

1 Pe 3: 15 *Christ as Lord*

JB and NEB text have simply 'the Lord Christ', but the position of 'Lord' in the Greek is emphatic. It is not just a title, but means 'Make Christ your Lord' (WmB).

1 Pe 3: 15 *the hope you all share*

Literally, 'the hope that is in' (or 'among') 'you'. If the meaning 'in' is accepted, then it implies a Christian's personal hope in Christ. So NEB, TEV. The Greek word, however, can also mean 'among'. This would imply the common hope of the Christian community. So JB, WmB.

1 Pe 3: 16 *respectfully*

Literally, 'with fear'. This may be understood either as fear or reverence towards God, or as respect for the people to whom the Christian is speaking.

1 Pe 3: 18 *you*

Manuscripts differ here. 'You' is the reading accepted by UBS GNT, but some translators follow the manuscripts which read 'us'. This variation occurs in many places in the NT. In Greek there is a difference of only one letter, and the two words were pronounced almost alike.

1 Pe 3: 19 *spirits in prison*

The reference is either to fallen angels or to the spirits of dead men.

1 Pe 3: 21 *promise made to God with a clear conscience*

The reference is most probably to the promise of loyalty to God made at baptism, a promise that the believer makes with no known reservation. This is the interpretation underlying JB, TEV and WmB. RSV has 'an appeal to God *for* a clear conscience', and NEB

‘the appeal made to God *by* a good conscience’. The word translated ‘promise’ or ‘pledge’ can also mean ‘appeal’, but this does not seem so suitable in the context.

1 Pe 4: 6 *The dead . . . God’s way*

Literally, ‘For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit’. This, however, implies that judgement is subsequent to the preaching of the Gospel to the dead, whereas the intention of the verse is to state that, although the dead have already been judged, they have a chance of hearing the Gospel after death. Most modern translations restructure in this sense.

1 Pe 4: 8 *Causes many sins to be forgiven*

See note on Jas 5: 20.

1 Pe 4: 12 *trial by fire*

It is not certain whether Peter means the word ‘fire’ to be interpreted literally or metaphorically.

1 Pe 4: 14 *that glorious Spirit, which is the Spirit of God*

Literally, ‘the of the glory and the of God Spirit’. In general, both translators and commentators feel that Peter is speaking first of the Spirit of glory (or glorious Spirit) and then defining him as the Spirit of God. WmB (‘the Spirit of God in all his splendour’) runs the two halves together.

1 Pe 4: 16 *Christian*

The Greek word *Christianos* occurs in only two other places in the NT, in Ac 11: 26 and 26: 28, and in all three contexts it is a description of the followers of Christ by non-Christians. Its chief usage is to define a *Christianos* as a member of a particular group, not to say anything significant about his way of life and his religious convictions. When the Christian writers of the NT wish to do the latter they use other terms (‘disciples’, ‘believers’, ‘those who are *in Christ’, ‘God’s *people’). But the modern English word for these terms in many contexts is ‘Christian’ and TT, with most modern translations, has adopted this usage.

Translators should keep in mind the more limited sense of *Christianos*.

1 Pe 5: 5 *take the humblest role*

Literally, ‘tie humility on yourselves like a garment’. The Greek word meaning ‘tie on’ is used for any garment which needs to be tied on. Peter may have in mind the action of Jesus at the Last Supper when he tied a towel round himself and washed the disciples’ feet (Jn 13: 4–5), though the words used there are different. TT has retained only the sense underlying the metaphor. Others have kept

the metaphor in various ways: 'the apron of humility', 'clothe yourselves with humility', 'wrap yourselves in humility', 'wear the overall of humility'. The translator will have to decide how the metaphor can best be carried over naturally into his language.

1 Pe 5: 12 *with the help of Silvanus*

Literally, 'through Silvanus', that is, the one who drafted and probably carried the letter. It is generally thought that Silvanus may have assisted Peter with the actual wording of the letter, which is written in better Greek than one would expect from a Galilean fisherman.

1 Pe 5: 12 *all this*

Literally, 'this'. It is not quite clear what Peter is referring to. Probably he means the whole of what he has written, stressing that God's grace is truly given even in suffering. The addition of 'all' brings this out a little more fully.

1 Pe 5: 13 *The church in Babylon*

Literally, 'The' (feminine) 'in Babylon', but the reference must certainly be to the church, which is a feminine noun in Greek. 'Babylon' was a standard pseudonym for Rome – as corrupt and powerful and doomed as ancient Babylon.

2 Pe 1: 1 *Simeon Peter*

The form 'Simeon', which is a little nearer to the Hebrew than the more usual form 'Simon', is also used of Peter at Ac 15: 14, as well as of the old man Simeon in Lk 2: 25 and in one or two other places. It is sometimes spelt 'Symeon'. The writer probably had a reason for using the more unusual form, but readers may find 'Simon' easier to identify.

2 Pe 1: 1 *our God and Saviour Jesus Christ*

This would seem to be the more probable translation of the Greek text. It is followed by most translators. An alternative translation is 'our God and the Saviour Jesus Christ'. The first translation describes Jesus directly as God, the second refers to God the Father and Jesus separately. Jesus is rarely described directly as God in the NT, but his divinity is made fully clear throughout.

2 Pe 1: 3 *Our Lord has used his divine power...*

This verse is incomplete in Greek. In fact the Greek of the whole epistle is more imperfect than translations indicate. The verse reads 'As his divine power has been given to us in all respects with regard to life and godliness...', but there is no main verb. The verse might be somewhat artificially connected with verse 2 or verse 5, but it is better to restructure the verse, as all translations do.

It is not clear whether '*his* divine power' refers to God or to Christ. TT takes it as Christ.

2 Pe 1: 3 *to share his own glory and excellence*

'Glory' and 'excellence' are simple datives in Greek. These can be translated in an instrumental sense ('by' or 'through'), indeed 'through' is the reading in some Greek manuscripts. They can, however, equally well be translated in the sense of 'for', that is, purpose or direction. Hence 'called us to his own glory and excellence' (RSV), 'called us to share his own glory and excellence/goodness' (TEV, WmB, TT).

2 Pe 1: 3, 5 *excellence; virtue*

The same Greek word *aretē* is translated 'excellence' in verse 3 and 'virtue' in verse 5. In verse 3 it is a quality of God, in verse 5 of man. The same word hardly suits both places, hence the variety found in most modern translations.

2 Pe 1: 4 *In this way*

Literally, 'through which' (plural). This might refer to the glory and excellence just mentioned, especially if those are taken as instrumental datives, but it may also refer to the whole of verse 3. In that case a general phrase is suitable.

2 Pe 1: 10 *prove that you have been called and chosen*

Literally, 'make your calling and choice firm'. In the context this probably means 'show by the kind of life you live that you have truly accepted God's call and all its implications'.

2 Pe 1: 16 *the glorious appearance in power*

Literally, 'the power and presence'. 'Presence' is the word regularly used to describe the second coming of Christ, and most translations have the word 'coming' here. It must not be forgotten, however, that the immediate context refers to the transfiguration, though that experience looks forward to the glory of the second coming. A phrase would seem to be needed which refers primarily to the transfiguration but which also suggests that which it anticipates.

2 Pe 1: 19 *morning star*

The morning star is Venus, which rises before the dawn, not after, but the language is symbolic and need not be pressed too precisely. 'The morning star' of course refers to Christ, as in Re 22: 16, though the Greek wording there is different.

2 Pe 2: 3 *Long ago...awaits them*

Literally, 'for whom the judgement from long ago is not idle'; that is, although the sentence pronounced long ago has not yet been executed, it has not been forgotten.

2 Pe 2: 3 *Their Destroyer is not asleep*

Literally, 'Their destruction is not asleep': that is, 'Their destruction is now being actively planned'. We are not told who the Destroyer will be, but the context makes it clear that the agent of their destruction is under God's direction.

2 Pe 2: 4 *Tartarus*

Tartarus was, in Greek thought, a place in the lowest regions of the earth reserved for the punishment of the wicked. The Jews adopted the idea and used it in their apocalyptic literature.

2 Pe 2: 4 *chained*

This translates the reading of UBS GNT, but the word 'pits' or 'caves' is used in several translations. The reason for this is that there are two very similar Greek words: *siros* (also spelt *seiros*) 'cave, pit', and *sira* (or *seira*) 'chain'. Manuscript evidence is very evenly divided.

2 Pe 2: 10 *glorious ones above*

Literally, 'glories'. The word occurs only here and Jd 8 in the NT in this sense. It seems to refer to some order of celestial beings, probably different from the angels in the next verse.

2 Pe 2: 11 *who surpass these men*

Literally, 'being greater', without saying definitely who they are greater than. TEV and TT make the reference explicitly to the false teachers. WmB on the other hand says 'other celestial beings', implying that 'the glories' are fallen angels, deserving condemnation. Other translations leave the matter open.

2 Pe 2: 13 *Even while . . . in doing so*

Literally, 'revelling in their deceits while feasting together with you'. The reading 'in their love-feasts' (RSV margin, NEB margin – see Jd 12) is not generally accepted, though it involves only two different letters from 'deceits' in the Greek.

2 Pe 2: 15 *Bosor*

This is most probably the original reading in the Greek. Some translations have Beor, in accordance with Nu 22: 5.

2 Pe 2: 18 *the pagan world*

Literally, 'those living in error'.

2 Pe 3: 5 *between the waters*

The Greek preposition *dia* can also mean 'with' (NEB), 'through' (WmB), 'by means of' (RSV), or 'by' (TEV). 'Between the waters' could be a reference to Gn 1: 6, where the waters above and below the earth are separated from each other.

2 Pe 3: 9 *as people think*

Literally, 'as some consider slowness' – that is, 'according to human standards of slowness'.

2 Pe 3: 10 *roaring sound*

This is defined as a hissing or crackling sound, the noise made by something passing swiftly through the air. WmB has 'a sound like roaring fire'.

2 Pe 3: 10 *will the earth...remain?*

The literal translation of UBS GNT is 'earth and the works in it will be found', without a question mark. This has been so puzzling that some manuscripts have 'will be burnt up'. TEV adopts yet another reading: 'will vanish'. NEB text has 'will be laid bare', taking 'found' in the sense of 'found open and exposed'. TT with some commentators makes the sentence a question: 'will the earth and everything in it remain?' that is, 'will they remain when everything else disappears?' This is a rhetorical question to which the answer is 'No'. Punctuation depends on modern editors' judgements.

2 Pe 3: 16 *the other Scriptures*

Nearly all translations refer this to the rest of Scripture as a whole. NEB margin, however, has 'his other writings', that is, Paul's other letters. It must be remembered that the NT was not completed, as we know it, at the time this letter was written.

1 Jn 1: 3 *This fellowship of ours*

The pronouns 'we' and 'our' may be either inclusive or exclusive, that is, a writer may include his readers with himself when he uses the words, or he may be speaking of himself and other persons but not including his readers. Some languages have two different pronouns for the 'inclusive' and 'exclusive' senses. In this first chapter, John sometimes distinguishes himself from his readers: 'We declare to you' (v. 1 – compare 2, 3a, 5). In verses 6–10, however, he includes his readers with himself when he writes of truth, confession and forgiveness.

'This fellowship of ours' could be taken either way. Verse 3 may be an invitation to readers to share in a fellowship which John knew but in which they were not so far included. On the other hand, it may be a description of what already exists for all Christians. In that case the pronoun would be inclusive.

1 Jn 2: 1 *to plead for us*

The Greek word is *Paraklētos*, which means, Helper. See Glossary.

1 Jn 2: 2 *the means of taking away our sins*

The word *hilasmos*, which is translated by the phrase 'the means of taking away', is found here and 4: 10 only in the NT, though the kindred verb *hilaskomai* comes in Lk 18: 13 and He 2: 17, and the noun *hilastērion* at Ro 3: 25 and He 9: 5.

Some of the older translations used the word 'propitiation' but this implies that God needed to be appeased by Jesus, whereas 4: 10 explicitly says that God himself sent Jesus in connection with man's sins. In non-Biblical usage, the verb *hilaskomai* does often mean to pacify an offended deity, but it has also another meaning: 'to perform an act by which defilement (ritual or moral) is removed'. That is to say, God sent Jesus not to change God's own attitude but to change men, to bring them into a new state in which they could be forgiven.

1 Jn 2: 3 *his commandments*

John does not make it clear whether 'his' refers to God or Christ. The immediate context implies Christ, but the wider context suggests God. Translators do not need to be more specific than John was.

1 Jn 2: 5 *love for God*

Literally, 'the love of God'. In Greek, as in English, the genitive case may be used in either a subjective or objective sense. 'Subjective' here would imply the love which God possesses and shows. 'Objective' is the love of which he is the object. Either would make sense here, but TT takes it as meaning our love for God rather than his for us.

1 Jn 2: 6 *belongs to God*

The Greek means literally, 'is in him', a phrase which expresses the closest possible relationship of communion, intimacy and love.

1 Jn 2: 10 *in it*

'In it', that is, 'in the light', emphasizes that if a man walks in the spirit of love, his path will be as straightforward as a well-lit road. But the Greek may also mean, 'there is nothing in him to cause anyone else to fall'. See Glossary, 'Fall away'.

1 Jn 2: 12 *children*

John often addresses his readers as a whole in this way – see e.g. 2: 1, 18; 3: 7, 18 – as his spiritual children. In this section, however, he is addressing different age groups and the word is used in its primary sense. Another use of the word is found in 3: 1, where the term is used of men's spiritual relationship with God.

1 Jn 2: 15 *he has no love for the Father*

Or, 'the Father's love is not in him'.

1 Jn 2: 20, 27 *it is you...by the Holy One...As for you*

The translator needs to be aware of the following points here.

(1) The phrases 'It is you' (v. 20) and 'as for you' (v. 27) are emphatic. There is a strong contrast between John's faithful readers (v. 18) and the 'antichrists' who 'went out' (v. 19).

(2) The word 'anointing' (*chrisma*) is closely connected with the word 'Christ' ('anointed one'). John does not define the anointing.

It has been taken by some as referring to the use of anointing oil. More probably, however, it refers to the gift of the Spirit from 'the Holy One' (either God or Christ) perhaps at baptism, though John mentions no limitation to a particular occasion. It has also been taken quite generally of the Gospel, or the revelation of God in Christ as communicated in the rule of faith to catechumens, and confessed in baptism.

1 Jn 2: 20 *you all possess knowledge*

Literally, 'you all know'. We cannot be quite certain of John's meaning here. It may be (1) You have that knowledge of the truth which 'anointing' brings to every Christian; or (2) You know the truth, as John goes on to say in the next verse without connecting the knowledge particularly with 'anointing'.

1 Jn 3: 2 *he is revealed*

Or 'it' – that is, what we shall be – 'is revealed'.

1 Jn 3: 4 *practises lawlessness also*

John often uses the verb 'to do' (*poieō*) with an abstract noun in the sense of regular action in accordance with the qualities inherent in the noun – e.g. practise the truth (1: 6), practise the will of God (2: 17), practise righteousness (2: 29; 3: 7, 10), practise sin (3: 4, 8, 9), practise lawlessness (3: 4); compare also, practise what is pleasing (3: 22), practise his commands (5: 2). In some places the translation 'do' is adequate. In others it is difficult to find a suitable English translation.

Most modern translations take 'lawlessness' as a definition of sin rather than as a distinction from it, and restructure the sentence: 'To commit sin is to break God's law' (NEB, WmB), 'Whoever sins is guilty of breaking God's law' (TEV).

1 Jn 3: 17 *love of God*

Either 'love for God' or 'God's love' (compare 2: 15).

1 Jn 3: 20 *in regard to anything...*

Literally, 'that if ever'. The meaning of the Greek word *hoti* is far from certain here and this phrase has been translated in various ways: 'even if' (NEB text), 'if there are times when' (WmB), 'if' (TEV).

1 Jn 3: 23 *he commanded us*

It is uncertain, as so often in this letter, whether 'he' refers to God or Christ. Either interpretation would fit the context.

1 Jn 4: 2 *acknowledges...human being*

Literally, 'confesses Jesus Christ come in flesh'. This can be read as 'confesses Jesus (as) Christ come in flesh'. Many translations take 'Jesus Christ' as a combined name here, but the point of John's

argument is that the human Jesus who lived on this earth was really the Christ, God's anointed one.

'Human being' – see Glossary, 'Flesh'.

1 Jn 4: 9 *within us*

Many translations have 'to us', 'for us', or 'as far as we are concerned'. ICC, however, insists that the Greek *en* (in) must be taken as 'within our hearts' because in the context it is inward life that the coming of the Son gives.

1 Jn 4: 10 *the means of taking away our sins*

See note on 1 Jn 2: 2.

1 Jn 4: 17 *When love...judgement*

The translation of this sentence turns on the meaning of *hina* in the Greek. This may indicate either purpose or result – either 'Love is made perfect in us in order that we may have confidence on the day of judgement', or 'Love is made perfect in us so that, as a result, we can have confidence on the day of judgement'. TT restructures according to the latter sense, as do NEB and WmB. TEV takes the former sense.

1 Jn 5: 1 *everyone...son*

The Greek here may be taken either as a general statement of which God and Christ are the supreme example, or as referring to God and Christ alone. TT takes it in the first sense.

1 Jn 5: 6 *through water and blood*

That is, through his whole ministry from the baptism to the cross, with all their implications.

1 Jn 5: 7 *witness*

The AV has a long insertion at this point, referring to the three heavenly and the three earthly witnesses. This is not found in any of the old Greek manuscripts or the Early Fathers, though it is in most of the Latin manuscripts. When Erasmus produced the first printed Greek Testament, he omitted the passage because he could not find it in any of his Greek manuscripts. There were complaints, and the complainants undertook to produce a Greek manuscript which included the words. This they did and so Erasmus made the addition and it became part of the standard text for many years. It is very doubtful, however, if the Greek manuscript was genuine, and the words are not included in any modern edition or translation.

2 Jn 1 *Lady chosen by God*

This is the meaning of the phrase 'elect lady' used in the older translations. It is not clear whether the elder is writing to a particular woman or to a church described in these terms, but probably the latter is

intended. The whole content of the letter suggests it. In verse 5, TT omits 'Lady' because in modern English that form of address is unnatural. Verse 13 would then refer to the church from which the elder is writing.

2 Jn 1 *whom I love...truth*

Literally, 'whom I love in truth', but this means much more than 'whom I truly love', as the following verses show. The elder's love for the church is guided by God's truth which it is his task to declare, and is expressed within the fellowship which that truth has created.

2 Jn 3 *in truth and love*

This phrase includes on the one side God's revelation of truth and his love shown in Christ, and on the other side the belief in that truth and the practice of that love which are demanded as our response. Only so shall we receive grace, mercy and peace. It is not easy for a translation to bring out the full thought without paraphrase.

3 Jn 1 *whom I love...truth*

See 2 Jn 1, above.

Jd 1 *in the care of Jesus Christ*

In the Greek 'Jesus Christ' here is a simple dative case with no preposition in front of it. It is possible to understand 'in' from earlier in the sentence, so that 'kept in Jesus Christ' means 'kept in his care'. Others take it to mean 'kept *for* Jesus Christ'.

Jd 4 *God-given freedom*

Literally, 'the grace of our God'. But grace here is used in contrast with law. Hence NEB, 'free favour'.

Jd 4 *our only Master and Lord, Jesus Christ*

This can also be translated 'the only Master' (that is, 'God') 'and our Lord Jesus Christ'. 'Master' (*despotēs*) is rarely used of Jesus in the NT, but the Greek is slightly in favour of the TT version, as there is only one definite article for both words.

Jd 5 *The Lord*

UBS GNT reads 'Jesus'. This may be what is called typology, referring even OT events to Jesus, as in 1 Cor 10: 4. Or the reference may be to Joshua, for whom the Greek name is Jesus (see He 4: 8), but Joshua did not bring the people out of Egypt or destroy them later. TT agrees with the interpretation followed by most modern translations.

Jd 7 *too*

Literally, 'likewise', 'in the same way as'. The parallel may be with

Gn 6: 1–4, where angelic beings seem to have ‘left their proper home’ for immoral purposes.

Jd 8 *the Lord’s authority*

Literally, ‘authority’. This may refer to authority human or divine.

Jd 8 *glorious ones above*

See note on 2 Pe 2: 10.

Jd 12 *menace*

There are two possible meanings of the Greek word *spilas*: (1) a rock just below the surface of the sea, invisible to ships which may be wrecked on it; (2) a spot or stain. The former gives an excellent sense in the context, and is adopted by some translations including TT which, however, drops the metaphor.

Jd 12 *love-feasts*

Literally, ‘loves’. The word is used in the special sense of a fellowship-meal here only. In the parallel passage in 2 Pe 2: 13 the best texts have ‘deceits’. See note there.

Jd 18 *who have no interest . . . desires*

Literally, ‘according to their own desires walking of ungodlinesses’. It is far from clear what is meant here, even if ‘walking’ is put at the beginning of the clause. Most translations simplify slightly by treating ‘ungodlinesses’ as adjectival in sense: ungodly/godless/evil/desires. TT takes another grammatical alternative: ‘their desires which spring from ungodliness’, and restructures accordingly.

Jd 22, 23 *There are some . . . with fear*

According to UBS GNT there are three classes of people here: (1) doubters who are to be pitied, (2) people who are to be saved from the fire, (3) wicked people who are to be pitied, but with reservations. This classification is followed by RSV, NEB margin, JB, WmB, TT. Phillips follows a text which combines the second and third. NEB and TEV combine the first and second.

Title *The Revelation to John*

The literal translation of the Greek is ‘The Revelation of John’ and this is kept by NEB and other modern translations. But in Greek and English this is ambiguous. The first two verses of the book, however, make the meaning clear.

Re 1: 4 *God who is . . . coming*

Literally, ‘him who is . . .’. To speak of God as ‘coming’ is unusual. The word is more commonly used of Christ, but the reference here must be to God, as Christ is separately mentioned in verse 5. John is thinking of God’s future activities in all their aspects, including the second coming of Christ. Compare also 1: 8.

Re 1: 5 *freed us*

JB with some older versions has 'washed us'. This represents a difference of one letter in the two Greek words involved. The best manuscripts support the translation 'freed'. For 'death' see Glossary, 'Blood'.

Re 1: 8 *the Alpha and Omega*

That is, 'the beginning and the end', as these two letters (A and long O) are the first and last letters in the Greek alphabet.

Re 1: 9 *publicly spoken about Jesus*

Literally, 'the witness of Jesus'. This may mean either 'truth that Jesus revealed' or John's own witness to Jesus.

Re 2: 2 *all about you*

Literally, 'your works'.

Re 2: 13 *you are holding fast to my name*

As the Glossary note indicates, the word 'name' has a wide range of meaning in the NT. It has a special significance here. Early Christians refused to confess their political loyalty in the words 'Caesar is Lord' because they believed that only God and Christ could be called 'Lord'. The name of Christ symbolized their loyalty to him.

Re 2: 17 *pebble*

The word 'pebble' is used instead of 'stone' to indicate that it was small. Pebbles were sometimes used as tokens of admission to public functions, here to the heavenly feast.

Re 2: 19 *all about you*

See note on 2: 2.

Re 2: 22 *a bed of sickness*

Literally, 'a bed', but most translations make it clear that this is a bed of pain and not of adultery.

Re 2: 27 *rule*

Literally, 'shepherd'. The shepherd, however, rules his flock as well as protecting and caring for it, and there are several contexts where 'rule' is the appropriate word.

Re 3: 1, 8, 15 *all about you*

See note on 2: 2.

Re 3: 14 *Amen*

The significance of the word in this context is that the risen Christ is the guarantee that God will fulfil all his promises to men. The translator has either to transliterate a word that means nothing without explanation or to drop the original word and give an interpretation. Most modern English translations keep the word 'Amen' here.

Re 4: 5 *these are the seven spirits of God*

The present tense may either draw attention to the timeless character of the seven spirits of God or it may be used to sharpen the vividness of John's narrative as he describes what he saw in his vision. TT, TEV and WmB take it in the latter way. NEB and JB, by omitting the verb, simply identify the torches with the spirits and attach no significance to the present tense at this point.

The translator will notice, however, that it is a feature of this style of 'apocalyptic' writing that the writer, having begun to describe his vision as a past experience upon which he is reflecting ('I saw', 'I heard') frequently lapses into the tenses of immediacy, the present and the future. It is as if he is once again seeing what he is describing. The effect is greatly to enhance the vividness of the narrative. For further instances see the opening verses of chapter 9 (also v. 10) and 11: 9.

Re 5: 11 *myriads*

A myriad is the largest Greek number form. In exact figures it represents 10,000. Here the expression 'myriads of myriads' means 'a vast number, too great to count'.

Re 7: 2 *seal*

The word 'seal' is used in two senses in Revelation. It can be either the instrument with which the mark is made, as here, or the mark on the person or substance, as in verse 3.

Re 7: 10 *Salvation is from our God*

Or, 'Victory to our God' (NEB, JB). The ordinary word for 'salvation' is used here, but it can mean 'victory' in certain contexts.

Re 7: 14 *in the blood*

Or, 'through the blood'. The Greek can mean either. The metaphor of washing may be carried on by substituting blood for water. Washing in blood is not found elsewhere in the NT. On the other hand the essential reference may be to Christ's death.

Re 7: 15 *spread his tent over them*

Or, 'dwell with them'. The Greek verb is derived from the noun 'tent', and the central thought may be simply of the tent as a dwelling place. The context, however, seems to emphasize shelter and protection.

Re 8: 11 *Wormwood*

This is a perennial plant which has a bitter flavour. It can be poisonous but it also has a medicinal use.

Re 8: 12 *a third of the night also*

Literally, 'the night likewise', but the implication is that a third of the night had no light. The picture need not be pressed too precisely. The image is of general but partial obscurity.

Re 9: 2 *He opened*

In the context this can only mean the star. It must be taken as representing a fallen angel.

Re 9: 10 *They had tails*

Literally, 'They have tails'. Verse 11 is also present tense, though the previous tenses are all past, as would be expected. The present tense in these two verses is retained by RSV, Phillips and TEV; but NEB, JB and WmB translate by past tense. See note on 4: 5.

Re 9: 11 *Abaddon...Apollyon*

Abaddon in Hebrew means Destruction; Apollyon in Greek means Destroyer. The words have to be kept or the point is lost, but a footnote or even an explanation in the text is needed.

Re 11: 9 *will gaze*

Literally, 'gaze'. The verbs in verses 9 and 10 are present tense, but their sense is clearly future, following on verses 7 and 8. See notes on 4: 5 and 9: 10.

Re 12: 5 *rule*

Literally, 'shepherd'. See note on 2: 27.

Re 12: 11 *by*

The Greek preposition *dia*, here and in most translations rendered 'by', normally means 'because of', 'for the sake of', when used with the accusative case; see Mat 10: 22: 'you will be hated because of (because you bear) my name'. Sometimes, however, as here and in 13: 14, it is used in an instrumental sense and is best translated 'by'.

Re 12: 14 *three and a half years*

Literally, 'a time, times and half a time'. This phrase belongs to the language of eschatology. As a half of seven, the perfect number, it represents the period of time during which the Antichrist is to reign on earth (see Dn 12: 7). It is a deliberately mysterious expression but its meaning is clear, and the allusion to Daniel must also have been clear to those who first received John's message. See also 12: 6 and 13: 5.

Re 13: 6 *and those who dwell in heaven*

The Greek has no 'and'. RSV treats the clause as explanatory: 'that is, those who dwell in heaven'. NEB text follows a reading found only in one manuscript. NEB margin is as RSV. Phillips, JB, TEV and WmB add 'and'.

Re 13: 8 *written...life*

The phrase 'from the creation of the world' may be taken either with 'written' or 'slaughtered'. The latter may be supported by 1 Pe 1: 20, the former by Re 3: 5 and 17: 8. Most modern translations take the phrase with 'written'.

Re 13: 18 *Here there is need for wisdom*

Literally, 'Here is wisdom', but all our translations have a phrase similar to TT, except NEB, which has 'Here is the key'. The point is that special intelligence is needed to work out the meaning of the cryptic number 666.

Re 14: 8 *the wine of her sexual vice, the wine that brings God's anger*

Literally, 'the wine of the passion (or anger) of her fornication'. The difficulty here lies in the meaning of the Greek word *thumos*, which can mean either human emotional passion or anger (here the anger or wrath of God). The former sense is adopted by RSV ('the wine of her impure passion'), NEB ('the fierce wine of her fornication') and TEV ('the strong wine of her immoral lust'). The latter sense, as in TT, is adopted by JB ('the wine of God's anger') and WmB ('the wine of her fornication, the wine doomed to the wrath of God'), though JB does not seem to have included the sense of 'fornication'.

Re 14: 20 *to the height of a horse's bridle*

Translations which have 'as high as the horses' bridles', although literal, are perhaps misleading, as no horses are mentioned in the context. This is probably best taken as a general statement. TEV drops the metaphor and translates 'about five feet deep'.

Re 17: 13 *They have a common purpose . . . to the beast*

The Greek can be translated in two ways. TT, NEB and TEV, keeping close to the Greek, imply that the ten kings had a common purpose in attacking the Lamb, and in order to do so they put themselves under the control of the beast. The other way of translation is to indicate that the 'common purpose' is simply to put themselves under the control of the beast. See JB and WmB.

Re 18: 3 *the wine of her sexual vice*

See note on 14: 8.

Re 18: 13 *and even human lives*

The Greek word *psuchē* has many shades of meaning. Here it can mean either 'lives' (NEB, WmB, TT) or 'souls' (TEV). The first word in the clause may be translated either 'and' or 'even'. If it is 'and' (NEB, WmB) human lives or souls are the final item in the list without special emphasis. If it is 'even' (TEV, TT) then this is not simply a final item but a climax specially emphasized.

Re 18: 22 *singers*

Literally, 'musicians', but all the others mentioned here are musicians also. RSV, NEB, JB and WmB have 'minstrels', men who sang traditional stories. Singers are a category which would naturally need mention.

Re 19: 1 *Hallelujah*

A Hebrew word meaning 'Praise God', often spelt in the Latin form 'Alleluia'.

Re 19: 1 *Salvation*

Or, 'Victory' (NEB, JB, WmB). See note on 7: 10.

Re 19: 10 *the testimony which Jesus bore*

Literally, 'the testimony of Jesus'. This may have either the meaning as above or it may mean, 'the Christian testimony to Jesus'.

Re 19: 10 *inspires prophets*

Literally, 'is the spirit of prophecy'. This is a difficult phrase, partly because of the two possible interpretations of the first part of the sentence, partly because it is not clear whether the reference is to OT or NT prophets, and partly because of the form of words in 'is the spirit of prophecy'. NEB has 'Those who bear testimony to Jesus are inspired like the prophets'. TEV has 'the truth that Jesus revealed is what inspires the prophets'. (The present tense 'inspires' suggests NT prophets.) JB has 'The witness Jesus gave is the same as the spirit of prophecy'. WmB has 'the same Spirit speaks in the declarations of Jesus and in the words of the prophets'.

Re 19: 13 *he is called the Word of God*

Literally, 'his name is called the Word of God'. This would appear inconsistent with the previous verse which says that he has a name that only he knows. The explanation would seem to be that two names are referred to: his own secret name and the name by which he is publicly known.

Re 19: 15 *rule*

Literally, 'shepherd'. See note on 2: 27.

Re 20: 4 *because they had witnessed to Jesus*

Literally, 'because of the testimony of Jesus'. Compare note on 19: 10. In 20: 4 most modern translations take it in the sense of the martyrs' witness to Jesus, except TEV which takes it in the double sense: 'because they had proclaimed the truth that Jesus revealed'.

Re 21: 6 *the Alpha and Omega*

See note on 1: 8.

Re 21: 19–21 *precious stones...transparent glass*

The stones listed in this passage were regarded as precious because of their beauty and rarity. The use and possession of such stones has always been regarded as a symbol of great wealth, magnificence and splendour. A similar list of stones is found in Ex 28: 17–20 where they adorn the breastplate of the high priest; and again in Ez 28: 13 as part of the 'covering' of the King of Tyre.

Their beauty derived partly from their variegated colouring. Not all the stones can now be identified with certainty.

Re 22: 3 *his servants will worship him*

The previous clause speaks of the throne of God and of the Lamb, so that we should expect '*their* servants will worship *them*'. John is writing a little loosely. If a translation needs to be more explicit, the main reference in the paragraph is to God. See verse 4.

Re 22: 12 *says Jesus*

These words are understood from verse 16.

Re 22: 13 *the Alpha and Omega*

See note on 1: 8. In 1: 8 and 21: 6 the speaker is God. Here it is probably Jesus.

Re 22: 21 *with everyone*

This follows UBS GNT. Some manuscripts read 'with you all'. Others read 'with all God's people'.

GLOSSARY

Abba: Mk 14: 36; Ro 8: 15; Ga 4: 6. This was an Aramaic word used in the intimacy of the family circle for 'father'. It was the word which Jesus used in prayer to his Father and was adopted by the early Christians as a term of address to God.

Accept, acceptance (Greek *dikaioō, dikaiosunē*): Ro 4: 5, 9, 11, 13, 22; Jas 2: 23, 24, 25. See *Right, righteousness, make right with*.

Acquit (Greek *dikaioō*): Ac 13: 39; Ro 8: 33. See *Right, righteousness, make right with*.

Age (Greek *aiōn*): See *Time*.

Alabaster (Greek *alabastron*): Mat 26: 7; Mk 14: 3; Lk 7: 37. A substance used for making vases in which ointments and precious perfumes were stored. The vase itself was called an 'alabastron'.

Angel (Greek *angelos*): The literal meaning of the word is 'messenger'; it is used in this way at Mat 11: 10; Mk 1: 2; Lk 7: 24, 27; 9: 52; Jas 2: 25. The word is generally used in the NT, however, to describe a supernatural being. God uses such beings to carry out his service, in heaven or on earth (see Lk 2: 9). Twice it is used in a general sense to describe the company (or inhabitants) of heaven (Lk 12: 8; He 12: 22). In Mat 18: 10 and Ac 12: 15 the word derives some of its meaning from an ancient Persian belief that everyone on earth has a spiritual counterpart in heaven. Sometimes the word is used to refer to an agent or messenger of Satan (Mat 25: 41 and 2 Cor 12: 7).

Anointed: See *Messiah*.

Antichrist (Greek *antichristos*): 1 Jn 2: 18, 22; 4: 3; 2 Jn 7 (see 2 Th 2: 3). Christians of NT times expected Christ to come back to earth soon in order to establish his Kingdom. In certain passages of the NT there are clear warnings that before this happened there would be persecution and bitter opposition both to the people of Christ and to Christ himself. These ideas of opposition and persecution had long been present in Jewish minds as they contemplated the end of the age and the coming of the Messianic Kingdom. The Christians simply interpreted these ideas with reference to the return of Christ. The opposition to him would be led by the Antichrist, a superhuman figure, Satanic in power, attributes and character. This Antichrist would be a real person who would play his part in history. Both the appearance of this person and the historical events accompanying a time of apostasy and persecution would be signs of the approaching end of all things. His destruction would mark the inauguration of the Kingdom.

Apostle (Greek *apostolos*): The word means, literally, 'one who is sent out'. In secular Greek it can mean an ambassador. In both cases it derives its special meaning from the one who sends and the purpose

for which he sends. In the NT the *apostolos* is invariably one 'sent' or commissioned by Jesus Christ and the purpose of the 'sending' is to carry on the mission of Christ to the ends of the world after his departure. In the Gospels this presupposed also a period of 'being with Jesus' during which they were trained for their missionary task.

Although in the NT the word is used of the Twelve chosen by Jesus, it is not restricted to them. Certain other outstanding missionary figures in the early Church are so designated, for example Paul, Silas, Barnabas. In He 3: 1 the word is applied to Jesus Christ himself. Whatever word is used in translation, the translator should ensure as far as possible that both the authority of the sender, Jesus Christ, and the purpose of the sending, Christian mission, may readily come to be associated with it.

Appearing (Greek *epiphaneia*): 2 Th 2: 8; 1 Tm 6: 14; 2 Tm 1: 10; 4: 1, 8; Tt 2: 13. This word occurs exclusively in the Pastoral Letters with the exception of 2 Th 2: 8. It was normally used as a religious technical term to denote the disclosure of a divine presence; it was applied, for example, to the 'appearance' which the Roman emperor made on his accession, or on his birthday. Thus it is used of the Incarnation, as at 2 Tm 1: 10. The corresponding verbal form is used in this sense in Tt 2: 11; 3: 4. The other uses of the word in the Pastoral Letters refer to the final appearing of Christ, which is *parousia* elsewhere in the NT (see *Coming, come*).

Approved (Greek *marturomai*): Ac 6: 3; 10: 22; 16: 2; 22: 12; 1 Tm 5: 10; He 11: 2, 4, 39; 3 Jn 12. The word is used somewhat formally. It implies that the religious and ethical qualifications of the person concerned have been examined before he has been allowed to associate freely with a Jewish or Christian community. In He 11: 2, 4 it is God who approves on the ground of faith.

Ark (Greek *kibōtos*): In the NT the word has two distinctive usages: (1) (Mat 24: 38; Lk 17: 27; He 11: 7; 1 Pe 3: 20): Here the 'ark' is the large wooden ship built by Noah. See Gen 6–9.

(2) The Ark of the Covenant (He 9: 4; Re 11: 19): This was a box or chest which was used as a receptacle for the Tables of the Law and as a portable shrine during the wanderings of the Israelites in the desert. It was later placed in the Temple at Jerusalem where it was kept as a symbol of the presence of God with his people.

Asia: In NT times this word was used solely for a Roman province which was a part of western Asia Minor. It is now a part of Turkey.

Assembly (Greek *ekklēsia*): Ac 19: 32, 39, 40. See *Church*.

Authority, power, rule (Greek *exousia, dunamis, archē*): These were held to be angelic or demonic powers of the spirit-world (see 1 Cor

15: 24) who claimed control of the sphere or region supposed to exist between God and man. They are described by a variety of terms in the NT: world-rulers and spirit-forces (Eph 6: 12), rulers, thrones, lordships (Col 1: 16). In the NT Christ is pictured as constantly at war with these evil forces which must be overthrown before his Kingdom can be established. Though the NT presents them as individual entities it does not grade them or distinguish between their powers and functions.

Bag (Greek *pēra*): Mat 10: 10; Mk 6: 8; Lk 9: 3; 10: 4. This was either a knapsack used by travellers for carrying the bare necessities for a journey, or it was a beggar's bag with which he would collect alms.

Baptism, baptize, Baptizer (Greek *baptisma*, *baptizō*, *Baptistēs*): In English and most other languages these words are simply a transliteration of the Greek words, which they do not attempt to translate. The primary meaning of the verb *baptizō* is to dip, submerge or plunge beneath the surface. It is used in secular Greek of people drowning or a ship sinking or, as at Lk 11: 38, of ceremonial washing. At Mk 10: 38 and Lk 12: 50 the word is used metaphorically in the sense of being 'submerged in a sea' of opposition, suffering and hatred. But generally in the NT the word is used as a religious term, describing a symbolic act. As practised by John the Baptist it was a rite of repentance. After the death of Jesus, it became the Christian sacrament of initiation. The form in which baptism was practised derived symbolic meaning from the original associations of the word but in the NT it is the symbolic meaning itself which lends it new and unique character. In Christian circles this new meaning became for all practical purposes the primary meaning of the word.

In so far as the rite of initiation into the Church is unique, this uniqueness is best preserved by retaining the word *baptizō* in transliteration, though, where necessary, allowance should be made for a marginal note in which the secular meaning of the word can be explained.

Bed (Greek *krabbatos*, *klinē*, *klinidion*, *klinarion*): In the NT the 'bed' was most commonly a mattress of coarse cloth or skins which could be spread out on the floor in any convenient place. Only rarely does it represent a piece of furniture raised from the ground on legs. The context makes these usages clear (Mk 4: 21; Lk 8: 16). It is possible that Lk 5: 18, 19 deliberately distinguishes between *klinē* (bed) and *klinidion* (little bed). For this reason the latter is here translated 'mattress'.

Beelzebul: Mat 10: 25; 12: 24, 27; Mk 3: 22; Lk 11: 15, 18, 19. This is one of the names used for the ruler of demons. See *Demon*.

Belongs to God (Greek *hēgiasmenoi*): See *People* (2).

Bishop (Greek *episkopos*): The *episkopos* in the NT was a leader in the Christian community whose functions appear to have been very similar to those of the 'elder' (which see). He safeguarded and taught the faith, exercised discipline over God's people and cared for them. The verb *episkopein* means literally 'to watch over' and in this sense it implies general responsibility for the moral and spiritual welfare of a local church. In the NT the word probably does little more than draw attention to these functions and responsibilities. Later, however, it became a formal title attached to an office that had ecclesiastical and administrative significance. For this reason, many modern English translators avoid the use of the word 'bishop' and use expressions which stress the functions of guarding the faith and pastoral oversight of the local church.

Although, in certain contexts, TT has retained the word 'bishop', it is in this latter sense that the word is understood (see Php 1: 1; Tt 1: 7; 1 Tm 3: 2 – NEB). At Ac 20: 28, NEB, WmB and TEV use 'shepherds' and at 1 Pe 2: 25 most modern translations use 'Guardian' or 'Keeper'.

Blaspheme, blasphemy (Greek *blasphēmeō, blasphēmia*): To blaspheme is to revile or speak evil of God; it is to make an attack on God's majesty and honour for which the Jewish Law prescribes the death penalty. *blasphēmia* is also used of slander or speaking ill of human beings or things (Ro 3: 8; 1 Cor 10: 30; Tt 3: 2).

Blessing, said the (Greek *eulogeō*): Mat 14: 19; 26: 26; Mk 8: 7; 14: 22; Lk 9: 16; 24: 30. The reference in these contexts is to the formal Hebrew prayer of thanksgiving to God before meals.

Blood (Greek *haima*): The Greek word for blood is frequently used in the NT in its ordinary sense. It is also used figuratively along with 'flesh' with the meaning 'human being' (see Mat 16: 17; Ga 1: 16). But two special NT uses should be noted:

- (1) 'To shed blood' often means 'to kill' or 'to murder' (Mat 23: 30; 27: 4; Ac 22: 20) and the noun 'blood' is the equivalent of 'death' (Ac 5: 28; He 12: 4; Re 19: 2).
- (2) The 'blood of Christ' represents the 'death' of Christ and is frequently translated in this way. But this use of the word must be understood in terms of the Hebrew sacrificial system. To the Jew the forgiveness of sin involved the killing of a victim, the blood of which would be offered up in ritual sacrifice to God. Thus, the 'death' (blood) of Christ is no ordinary death. It is the means whereby man is reconciled to God.

Boast (Greek *kauchaomai, kauchēma, kauchēsis*): In modern English

usage boasting is an act of human pride. Wherever this is the meaning of the Greek, TT adopts the most appropriate English expression. But there are instances in the NT where the terms express the Christian's pride and confidence in God, Christ or Christian brethren. In such cases the word 'boast' has frequently been retained in TT.

Bread (Greek *artos*): The Greek word sometimes has the specific meaning of bread, loaves; and sometimes the general meaning of food. TT makes the distinction where necessary.

...of the Presence: Mat 12: 4; Mk 2: 26; Lk 6: 4; He 9: 2; see Lev 24: 5-9. This refers to the twelve loaves 'set forth' before God each Sabbath on a table in the sanctuary. Literally 'bread of the setting forth'.

break bread: Mat 26: 26; Mk 14: 22; Lk 22: 19; Ac 2: 42, 46; 20: 7, 11; 1 Cor 10: 16; 11: 23-24. This refers to the bread of the Lord's Supper which, after the thanksgiving, was broken and then eaten.

Brother (Greek *adelphos*): This word is often used in the ordinary sense of blood-relationship. It is also frequently used in the NT (as is 'sister' also) to denote a fellow-Christian, a member of the 'family' or brotherhood of believers.

Centurion (Greek *hekatontarchēs, kenturiōn*): A Roman officer in command of a unit of a hundred men.

Children (Greek *teknia, paidia*): In form the word is diminutive but in NT usage this is to be brought out in translation in terms of affection. It implies 'dear children' rather than 'little children'. In his first letter, John commonly addresses his readers in this way. The word signifies that they are his children in a spiritual sense. Compare Jn 13: 33 and Ga 4: 19.

Christ (Greek *Christos*): See *Messiah*.

Christian: See *In Christ*.

Church (Greek *ekklēsia*): The Greek word originally meant an 'assembly' (of a political character, as in Ac 19: 39) or any gathering of a general kind (see Ac 19: 32, 40). In the LXX it stands for the congregation of the Israelites assembled for religious purposes and in this sense is quoted at He 2: 12 and Ac 7: 38. In the NT it is:

- (1) The universal Church, the Body of Christ, as in Mat 16: 18; Ac 9: 31; 1 Cor 6: 4; 12: 28; Ga 1: 13; Eph 1: 22; 3: 10, 21; 5: 23, 25, 29, 32; Php 3: 6; Col 1: 18, 24; 1 Tm 5: 16.
- (2) The local church or congregation, which is the part and representative of the universal Church in a particular city, Mat 18: 17; Ac 5: 11; 8: 3; Ro 16: 5; 1 Cor 4: 17; 2 Cor 8: 18; Php 4: 15; 1 Th 2: 14; 2 Th 1: 4; Re 2: 1.

'Church' in the NT never means 'building'. It always represents

either a group of committed Christians in any given locality met to practise their religion, or the totality of these groups scattered throughout the world.

Circumcision (Greek *peritomē*): As practised by the Jews this was the rite by which all males entered into the hopes and aspirations of the Jewish nation as covenanted by God and without which they could not take part in any formal acts of worship. In the NT the word frequently signifies Jews as distinct from non-Jews or Gentiles (Ga 2: 8).

Cohort (Greek *speira*): Mat 27: 27; Mk 15: 16; Jn 18: 3, 12; Ac 10: 1; 21: 31; 27: 1. A unit of the Roman army consisting of 600 men.

Coming, come (Greek *parousia*): The ordinary, secular meaning of this word is simply 'presence' and it is used occasionally in this sense in the NT (1 Cor 16: 17 of Stephanas, 2 Cor 7: 6 of Titus; see also 2 Cor 10: 10 and Php 2: 12). But it also was in common use to denote the 'state visit' or 'coming' of a person of high rank, such as a governor to his province or a king to a country. From this usage is derived the special NT meaning, 'the coming' of Christ in glory to judge the world at the end of the age. The word is asterisked in the text only when it occurs in this sense. See Mat 24: 3, 27, 37, 39; 1 Th 2: 19; 3: 13; 4: 15; 5: 23; 2 Th 2: 1, 8, 9; Jas 5: 7, 8; 2 Pe 1: 16; 3: 4, 12; 1 Jn 2: 28.

Congregation, members of (Greek *hagioi*): Ac 9: 41. See People (2).

Conscience (Greek *suneidēsis*; *kardia* 1 Jn 3: 20, 21). The primary meaning of the word is 'consciousness' or 'awareness'. In this sense it is used at He 10: 2, 'sense of guilt'; 1 Pe 2: 19, 'aware of God's presence'; 1 Cor 4: 4 (verb), 'I am not conscious of anything against myself'.

More commonly in the NT it acquires a moral significance and stands for a spiritual awareness which enables man to distinguish between right and wrong; a faculty whereby he judges the quality of a thing or an act. In this sense it is used at Ro 2: 15 (Gentiles know that the Law is valid 'by the verdict of their conscience'); Ro 9: 1 ('My conscience supports me' that I am speaking the truth). See also Ro 13: 5; 1 Cor 10: 25, 27, 28, 29; 2 Cor 1: 12; 4: 2; 5: 11.

Conscience is the means whereby we try to recognize the higher good in the light of God's will, when confronted with a moral choice of alternatives. It is not to be identified with the voice of God though the voice of God may sometimes speak through it. As a faculty by which moral judgment is exercised it is described as *agathē* – 'good' (Ac 23: 1; 1 Tm 1: 5, 19; 1 Pe 3: 16, 21); *kalē* – 'fair', 'noble' (He 13: 18); 'honest', that is, utterly sincere (2 Tm 1: 3); 'weak',

that is unable to judge correctly (1 Cor 8: 7). It can be claimed as the Devil's own possession and branded with his mark (1 Tm 4: 2). It can be 'defiled' (Tt 1: 15) and it can be 'purified by Christ's blood' (He 9: 14).

Summary: In the NT, conscience is man's awareness of his own moral responsibility. It is by means of conscience that he recognizes, approves and binds upon himself whatever is good in whatever form it is revealed to him. It is the authority by which he pronounces judgement on himself. But the ultimate standard by which conscience judges is always that good which God himself wills. Thus the Christian conscience operates only where men deliberately try to know and do the will of God. It is not the infallible authority of an independent faculty, but the ability on the part of a being made in God's image to recognize God's will as it is progressively revealed to him.

Corner-stone (Greek *akrogōniaios*; *lithon eis kephalēn gōnias*): In ancient buildings the corner-stone was usually a massive block placed at the corner of the outer wall to commemorate the founding and dedication of the building. Since it occupied a place of high honour it became a symbol of importance and dignity. See note on Eph 2: 20. See also Mat 21: 42; Mk 12: 10; Lk 20: 17; Ac 4: 11; 1 Pe 2: 6, 7.

Council, Court (Greek *sunedrion*): The *sunedrion* or Sanhedrin as the Jews themselves called it was the Supreme Council or Court. In theory it exercised civil jurisdiction over all Jewish communities in Judaea and was the final court of appeal for questions connected with the Hebraic Law.

Covenant (Greek *diathēkē*): In the LXX this word is frequently used in the sense of an agreement between two parties (see Josh 9: 6; Judg 2: 2; 1 Sam 23: 18). But more commonly it is used to describe the special relationship which existed between God and his chosen people. This was not an agreement between two equal parties. The basis of this relationship was that God, on his own initiative, freely offered to be the God of his chosen people while they for their part simply accepted his gracious offer. This is the meaning wherever the OT Covenant is referred to in the NT (Ac 3: 25; 7: 8; Ro 9: 4; 11: 27). But the word is also used to describe that new relationship which Jesus brought about between man and God by his life, death and resurrection (Mat 26: 28; Mk 14: 24; Lk 22: 20; 2 Cor 3: 6). In such contexts it is frequently called the 'new' covenant. The important point for the translator is to choose a word or expression which will not be rigidly legalistic in the sense of an agreement on equal terms between two parties, but one which is capable of accommo-

dating the larger ideas of God's gracious initiative on the one hand and man's humble acceptance on the other.

Cup (Greek *potērion*; drink the cup *potērion piein*): 'Drinking a cup' is a NT metaphor which expresses the idea of suffering a bitter experience (Mat 20: 22, 23; 26: 39; Mk 10: 38, 39; 14: 36; Lk 22: 42; Jn 18: 11).

In relation to the Lord's Supper (1 Cor 11: 25) it is used especially of sharing in the suffering of Christ.

'Cup' is used in Re 14: 10; 16: 19 as a symbol of God's wrath against the guilty who must 'drain it to the dregs'.

Day (Greek *hēmera*): Wherever the word 'Day' has been asterisked in the text it has a special connotation, usually but not always made clear by the context. Christians of NT times lived in expectation of the Day (that is the *time) when the present world with all its evil and wickedness would be brought to an end and Jesus would return to earth to judge all mankind, inaugurate a new age of peace and enter upon his Lordship over the whole world. The idea of the two ages had its origins in the OT. In the NT, however, the Day is the Day of Jesus and his Lordship. Sometimes it is called the 'day of judgement' (Mat 10: 15; 11: 22), the 'last Day' (Jn 6: 39, 40) or the 'last days' (2 Tm 3: 1); sometimes 'that Day' (Mat 7: 22; Lk 10: 12; 2 Th 1: 10; 2 Tm 1: 12, 18), sometimes the 'Day of God' (2 Pe 3: 12; Re 16: 14), sometimes the 'Day of the Lord' (1 Th 5: 2; 2 Th 2: 2; 2 Pe 3: 10); and sometimes it is referred to simply as 'the Day' (He 10: 25).

Whatever its particular associations it is always a solemn word, for it is the Day which marks the end of the present evil age and the coming of a new era of blessedness when Christ will rule for ever.

Deacon (Greek *diakonos*): The ordinary meaning of this word is 'servant'. As the early church grew and it became necessary to appoint individuals to special duties, this word was adopted to describe certain people who served the local church and assisted the *episkopos* (bishop) in tasks of administration and the relief of the poor.

Death, die (Greek *haima*): See *Blood*.

Defiled (Greek *akathartos* and *koinos*): See *Unclean*.

Demon (Greek *daimōn, daimonion*): A demon was an evil or unclean spirit which would take possession of a man's mental and bodily faculties and cause him to behave in a mad or irrational way. In the OT these spirits apparently belong to different classifications (e.g. fallen angels, false gods etc.) but in the NT these distinctions are no longer in evidence. The one thing they have in common is that Satan (Beelzebul) is their chief.

Demoniac (Greek *daimonizomenoi*): One believed to be possessed by an evil spirit.

Devil (Greek *diabolos*): In the NT a word for God's opponent, its common use was to describe an adversary or accuser in a court of law (see Re 12: 9, 12). He denounces the faults of men before God and makes great use of lies. He is sometimes described as the evil one, *ponēros* (Mat 6: 13; 2 Th 3: 3; 1 Jn 2: 13).

Disciple (Greek *mathētēs*): Literally, 'a learner'. In the Gospels this word usually refers to the twelve disciples but in the Acts it is used of any believer in Christ. In the Acts, the Twelve are normally called 'apostles'.

Earthly minded, earthly nature: See *Flesh*.

Elder (Greek *presbuteros*). This word is used in the NT:

- (1) Of older men in contrast to the younger generation (Ac 2: 17; 1 Tm 5: 1; 1 Pe 5: 5).
- (2) In the plural for 'the men of old', 'ancestors' (Mat 15: 2; Mk 7: 3, 5; see NEB which translates these passages by 'old-established tradition').
- (3) Among the Jews, as an official title. Jewish elders were teachers of the Law whose decisions on debatable points were handed down as tradition which was observed by the scribes and Pharisees. Sometimes 'elders' is more loosely used of any religious leaders among the Jews, and sometimes simply for senior members of the local civic council (see Lk 7: 3). It is most commonly used in this sense in the NT however for members of a group in the Sanhedrin, the Supreme Court of the Jews (see Mat 16: 21; 21: 23; 26: 3, 47, 57; 27: 1, 3, 12, 20, 41; 28: 12; Mk 8: 31; 11: 27; 14: 43, 53; 15: 1; Lk 9: 22; 20: 1; 22: 52; Ac 4: 23; 6: 12; 23: 14; 25: 15).
- (4) Among Christians the elder was appointed to have the spiritual oversight (or joint oversight with others) of a local church. The term sometimes appears to mean the same as *episkopos*, 'bishop' (which see). He was in a position of authority and his duties included preaching and teaching. See Ac 11: 30; 14: 23; 15: 2, 4, 6, 22; 16: 4; 20: 17; 21: 18; 1 Tm 5: 17, 19; Jas 5: 14; 1 Pe 5: 1, 5.

Eternal (life) (Greek *zōē aiōnios*): In the NT eternal life is that kind of life which is given to all true believers in Christ. The word 'eternal' draws attention to the quality of that life, not to its duration in a temporal sense. Thus eternal life can be experienced by believers even while subject to the temporal conditions of earthly life. Translators should be careful to avoid expressions which mean no more than a timeless continuation of life after death.

Evil one (Greek *ponēros*): See *Devil*.

Fable (Greek *muthos*): In the NT this word means a legendary story, without historical foundation, usually about the actions of supposedly divine beings. False teachers made use of 'fables' of this kind to convey their instruction.

Fall away, Shock (Greek *skandalizō*): Underlying this word is a secular usage which can be clearly seen in Ro 11: 9 and Re 2: 14 where the meaning is 'to bring about someone's downfall by using a snare or a trap'. In the NT the verb is used in two ways:

- (1) 'Fall away': In this sense the meaning of the words is either to put someone off from becoming a believer or to cause a believer to lose his faith and hence to fall away. A *skandalon* is whatever causes a believer to fall away from faith.
- (2) 'Shock': Where the verb is used with direct reference to the effect of Jesus's teaching on unbelievers the meaning is 'to shock'. See Mat 11: 6; 13: 57; 15: 12; Mk 6: 3; Lk 7: 23; Jn 6: 61.

Feast (Greek *pascha/hēortē*): A religious festival, usually the Passover (which see).

First-born (Greek *prōtotokos*): This word is used at Ro 8: 29 and He 1: 6 to describe Jesus as coming forth from God to be the founder of the Church. At Col 1: 18 and Re 1: 5 the idea of birth suggested by *-tokos* has probably disappeared.

Firstfruits (Greek *aparchē*): It was the practice among the Jews to consecrate to God the first produce of the fields and the male first-born of animals and men. This dedicated by implication all that followed (see Ro 11: 16 where it is used of the first piece of dough in bread-making). Firstfruits were thus also a first instalment, carrying the promise of more to come (see Ro 8: 23 and 1 Cor 15: 20). At Ro 16: 5; 1 Cor 16: 15 and 2 Th 2: 13 the word is used of the first converts who are thought of as being offered up to Christ.

Flesh (Greek *sarx*): This word is not to be equated with the body. See Ga 5: 19–21. In the Gospels and Acts it is normally the equivalent of 'human being', 'humanity', 'human nature' and in 1 Jn 4: 2 it refers to the incarnation of Jesus Christ. Occasionally it is used in its primary meaning, flesh (see Lk 24: 39; Jn 6: 52). The context makes these usages clear.

In the Epistles, in addition to the above meanings, it is most frequently used to describe human nature without God. It is that element in man which causes him to respond to temptation and makes him a prey to sin. In TT, this is most frequently translated 'earthly nature'.

Genealogies (Greek *genealogia*): The word refers either to gnostic ideas of a long series of beings intermediate between God and man,

or to Jewish traditions about heroes of the past and angels. See WmB, page 148, note on Spirit and Matter.

Gentiles (Greek *ethnē*): The word means 'nation' and is frequently translated, in both singular and plural, in this sense. But where it is translated 'Gentiles' it refers to non-Jews specifically. When the Jews used the word of other nations it meant pagan, heathen, non-believing and usually implied the moral and religious inferiority of those so described.

Gift (Greek *charisma*): This is used in the NT in three ways:

- (1) In a general sense, of the special privileges which God gave to Israel (Ro 11: 29); or of the spiritual possession of the believer (1 Cor 1: 7). See also Ro 5: 15; 6: 23; 2 Cor 1: 11.
- (2) In a specific sense, of particular gifts given to individual Christians (1 Tm 4: 14; 2 Tm 1: 6; 1 Pe 4: 10).
- (3) Of spiritual gifts in a special sense. See Ro 12: 6; 1 Cor 12: 4, 9 etc. In the NT the source of the gift is always God. See also *Grace* (Greek *charis*) to which the word is related.

Glory (Greek *doxa*):

- (1) The primary meaning of the word *doxa* is brightness, radiance, splendour in a physical sense. It is used in this way of the 'glory' which shone round the shepherds (Lk 2: 9) and of the brightness of the light which blinded Saul at his conversion (Ac 22: 11). The NT concept of 'glory' derived much of its meaning from the OT where the 'glory of God' represented all that men could apprehend, usually with their own eyes, of the presence of God on earth. This was carried forward into NT usage chiefly in relation to Jesus Christ as the manifestation of God himself in the life of men. Thus, 'glory' in the NT signifies God's active and radiant presence in all his majesty, splendour and sublimity. In many NT contexts the sphere in which his glory is manifested (that is, his active and all-powerful presence) is clearly stated and, according to English usage, the content of the word 'glory' is expressed in terms appropriate to that sphere. See the following examples:

Mat 19: 28 'his *glorious* throne'. (The throne is the *place* where his glory is revealed.)

Ro 8: 21 'the *glorious* freedom...children of God'. (Freedom is the *sphere* in which his glory is manifested.)

Eph 1: 6 'his *glorious* gift'. (The gift is the *means* by which his glory is shown.)

For similar instances see Ro 6: 4; Eph 1: 18; Col 1: 11; 1 Th 2: 12; 1 Pe 5: 4.

- (2) It also signifies man's response of praise (Lk 2: 14; Ac 4: 21;

Re 1: 6) and characterizes the life which honours God (1 Cor 10: 31).

God-fearer (Greek *phoboumenos ton theon, sebomenos ton theon*): In the NT 'God-fearer' or 'worshipper' is a technical term. It is used to describe worshippers in the synagogue, who were not Jews or proselytes but shared the monotheistic faith of the Jews (see Ac 10: 2, 22). They often formed part of a synagogue congregation. 'Worshipper' and 'God-fearer' are synonymous terms in the Acts.

Godliness, godly: See *Religion*.

Goodness: See *Righteousness*.

Good News, Gospel (Greek *euangelion*): The message of salvation for all men through Jesus Christ. To the Jews the Good News concerned the promise made through the prophets that God would establish his Kingdom on the earth. In the NT, *euangelion* is the announcement that God has fulfilled his promise in Jesus Christ.

Grace (Greek *charis*): The free and undeserved love of God, manifested in Jesus Christ. God shows this love when he sets men free from sin and puts them in a new relationship with himself.

Guardian (Greek *episkopos*): See *Bishop*.

Hades (Greek *hadēs*): In Greek religious thought and mythology this was the underworld where the spirits of the departed dead were believed to carry on a shadowy and purposeless existence. In the NT it means virtually 'the place of the dead'.

Happy, happiness (Greek *makarios*): This Greek word as used in the LXX translates a Hebrew interjection which means, 'Oh, the happiness of —!' A statement introduced in this way ascribes to a person fulfilment of life. It suggests that the person concerned has experienced the satisfaction of the highest known hopes and ideals; in the OT it relates chiefly to earthly goods (prosperity, riches, honour, etc.); in the NT to the joy of those who belong to God's Kingdom.

Heart: See *Mind*.

Hell (Greek *geenna*): The name of a ravine, south of Jerusalem, which was used for burning rubbish. It became a symbol for the place of punishment after death.

Helper (Greek *paraklētos*): Literally, 'someone who is called to one's side'. The verb *parakaleō* means 'to invite' or 'to summon', and is used of calling in an ally, a counsellor, a witness in one's favour, a counsel in one's defence. *Paraklētos*, therefore, means 'one who is called in to help' or 'a helper' (Jn 14: 16). Compare also 1 Jn 2: 1. The noun, *paraklēsis*, contains the ideas of help, encouragement and comfort. The context must guide as to the most appropriate transla-

tion in each case. But it should be kept in mind that 'comfort' is always comfort which brings strength. It is never just a sentimental word.

Herodians: Mat 22: 16; Mk 3: 6; 12: 13. The name of a political party among the Jews, so called because they were friends and partisans of the dynasty of Herod. They appear to have hoped for the restoration of the national kingdom under one of the Herod family.

He who is coming (Greek *ho erchomenos*): A phrase in common use in NT times with reference to the promised Messiah.

Hosanna: Mat 21: 9, 15; Mk 11: 9, 10; Jn 12: 13. Originally a Hebrew word addressed to God, meaning 'O save!', it came to have the meaning in the early Church of 'Hail!' or 'Glory to . . .'. In this sense it is used in the NT as a cry of acclamation or greeting.

Hour (Greek *hōra*): See *Time* (3).

Human being, human body, human nature: See *Flesh*.

In Christ, in the Lord (Greek *en Christō, en Kuriō*): This phrase is found more than 160 times in the Pauline writings. Life 'in Christ' represents a new life-principle and the phrase may be regarded as a technical term in Pauline theology. Christ, crucified and raised from death, is thought of as the sphere – the atmosphere – in which, by the power of the Holy Spirit, believers think and act. Thus the phrase describes the life of the Christian in intimate fellowship with Christ, through faith. This experience is realized within the Church and, where this thought is paramount, acting or thinking 'in Christ' is sometimes rendered in this translation 'acting or thinking as *Christians*'. 'Being in Christ' is an experience which unites Christians both with Christ and with one another and in many such contexts TT brings out this element of 'union with one another as Christians'. The formula 'in Christ' is a rich and comprehensive one and probably for this reason most translations have retained it rather than risk under-translation. Outside the Bible, however, it is not natural English and wherever possible TT has tried to supply adequate alternatives. In such cases dagger-notes draw attention to particular features of the specific context. Where 'in Christ' or 'in the Lord' has been retained this is to draw attention to the use of the formula, not to restrict the freedom of the translator.

Just, Justify, Justice: See *Right, righteousness*.

Kingdom, Kingdom of God, of Heaven (Greek *basileia*): The phrase was closely associated with the Jewish hope of deliverance. It envisaged God reigning as King. The Kingdom of God in the NT came to be conceived not so much in a spatial sense (God being King of an earthly kingdom) as in the sense of the reign of God in the

hearts of men, over every part of human life. The NT looks forward to the final establishment of God's universal rule.

The Gospel of Matthew speaks of the 'Kingdom of Heaven' to avoid the mention of the divine name.

Kiss (Greek *philēma*): Ro 16: 16; 1 Cor 16: 20; 2 Cor 13: 12; 1 Th 5: 26; 1 Pe 5: 14. This was a feature of Christian worship which symbolized the fellowship of the congregation. Although the *philēma* as a kiss on the lips ceased to be practised, as a symbol of unity and affection it found other forms of expression. In many Eastern Churches today it is incorporated into the Communion Service. The celebrant touches the hands of his neighbours at the appropriate point in the service and they in turn touch or join hands with their neighbours in a symbolic act of union as Christian believers.

Knowledge (Greek *gnōsis*): True Christian knowledge is the obedient recognition of the work of God in Christ. This is the normal use of the word in the NT.

But in certain contexts 'knowledge' is condemned because many people believed that they could be saved by it (see 1 Cor 8). This belief later developed into 'gnostic' heresies (see 1 Tm 6: 20). *Gnōsis* became the catchword of a widespread religious movement which offered secret and supposedly superior knowledge to initiates. It denied that the Christian way of repentance and faith was sufficient for salvation.

Law (Greek *nomos*): This word most frequently refers to the Jewish Law but sometimes it can be translated 'principle' or 'rule' in a general sense (see Ro 7: 21, 23; 8: 2). Ga 6: 2 speaks of the 'law of Christ'. For the most significant uses see the note on Ro 2: 12.

Lawful, lawfully (Greek *exesti*): Mat 12: 4, 12; Mk 10: 2; Lk 20: 22. The normal meaning of this word is, 'It is possible'. But in the context of Jewish legalism and especially in the Gospels it most frequently means 'possible according to Law', and in such contexts it is therefore translated 'lawful'.

Leaven (Greek *zumē*): Leaven is a substance added to the mixture of flour and water to produce fermentation during the process of bread-making. Usually it is fermented dough kept from an earlier baking, later put into the uncooked dough and left to permeate (or 'leaven') it until it swells and becomes two or three times its original bulk. It is then ready for baking in the oven and making into loaves.

The Jews identified fermentation with putrefaction and this gave leaven its evil significance (see Mat 16: 6–12; Mk 8: 15; Lk 12: 1; Ga 5: 9). Normally a Jewish housewife would keep a lump of leavened dough to use in preparation for the next batch of bread, but

at Passover time, since all leaven was regarded as defiling, it was carefully cleared out of every house. At 1 Cor 5: 6 Paul is commanding that the man whose influence in the church has been so bad should be similarly 'cleared out'.

Legion (Greek *legiōn*): A division of the Roman army numbering 6,000 men.

Leper, leprosy (Greek *lepros, lepra*): In the NT leprosy is a contagious skin disease which rendered the sufferer, or leper, unclean according to the Jewish Law.

Levites (Greek *Levitai*): Members of the Jewish priestly tribe of Levi who were regarded as the servants of the priests. It was their task to do everything connected with the Temple services which the Law did not require of the priests themselves.

Lord (Greek *Kurios*): See *Sir*.

Lower nature: Ro 13: 14; Eph 2: 3; Col 2: 11. See *Flesh*.

Loyalty: See *Name*.

Manna: Jn 6: 31, 49; He 9: 4; Re 2: 17. A food which miraculously sustained the Israelites during their forty years in the desert. It is thought to be produced by the tamarisk and similar trees from which it falls to the ground in the form of small flakes or granules. See Exod 16: 13-36.

Meek, meekness (Greek *praus, prautēs*): The adjective is used four times in the NT (Mat 5: 5; 11: 29; 21: 5; 1 Pe 3: 4) and in the first three instances it is translated by the word 'meek'. More commonly, however, the noun is represented by gentleness, humility, courteousness.

The word 'meek' is often misunderstood in modern English usage but it is still too good a word to lose altogether. In the NT it indicates strength of character controlled by a spirit of forbearance and consideration for others; a willingness to forgo one's legitimate rights for the common good. It is not a weak word. Meekness is a characteristic of faith in action.

Meeting: See *Synagogue*.

Mercy (Greek *eleos*): Two ideas predominate in this word: (1) that of kindness, compassion, pity as a human virtue shown by man to men (Mat 9: 13; 12: 7; 23: 23); (2) that of God's love, forbearance and goodness shown to men in Christ (Ro 15: 9; Eph 2: 4; 1 Pe 1: 3). It carries forward into the NT from the OT the concept of God's love and concern for his people (see Lk 1: 50 and Ga 6: 16).

Message (Greek *logos*): Whenever this Greek word stands for the content of the preaching of the Good News it is translated by 'message'. 'Word' has been avoided because in current usage it often means the Bible.

Messiah (Greek *Christos*): The literal meaning of the word (both Greek and Hebrew) is 'The Anointed One'. In early times priests and kings were anointed with oil as a sign that God had chosen them. In the NT the word refers especially to the one who was expected to bring in God's Kingdom.

Mind, Heart (Greek *kardia*): In Biblical Greek *kardia* (literally 'heart') represents the source and centre not only of the reason and will but also of the emotions. Thus thought and feeling are both frequently involved whenever *kardia* occurs. The choice of 'mind' or 'heart' must depend on an assessment of the context. In TT the words are used about equally: mind – 44 times, heart – 45.

In a few instances 'mind' translates the Greek word *dianoia* (Mat 22: 37; Mk 12: 30; Lk 10: 27; Eph 2: 3; He 8: 10; 10: 16).

In one passage *kardia* is translated by 'conscience' (1 Jn 3: 20, 21). At Ac 4: 32 'mind and heart' represents the Greek *kardia kai psuchē*, a combination often found in the LXX.

Name (Greek *onoma*): In the ancient world, 'name' was more than a means of identification. It represented the character and authority of the person and all he stood for, sometimes even the person himself. In the Gospels, to be persecuted 'because of the name of Jesus' is translated 'because of loyalty to Jesus'.

Only (Son) (Greek *agapētos*): This word was sometimes used in Greek when speaking of an only son. It is so used in the LXX translation of Gen 22: 2, 12 and 16, where the Hebrew word translated by *agapētos* means 'only'. But there can be little doubt that its basic meaning, 'dear, beloved', is present also in such contexts. Only son – therefore beloved Son.

Parable (Greek *parabolē*): A saying or a story designed to awaken religious insight or to challenge the conscience or both.

Paradise (Greek *paradeisos*): This is a word from Old Persian which means 'a walling round', then 'a walled-in park'; in Hebrew and Aramaic it is used only to denote a park. Its religious meaning came through its use in the LXX for the garden of Eden; it came to be applied to the future age of blessedness, when the blissful conditions of Eden would return (see Re 2: 7), and then to the conditions of the blessed dead awaiting the resurrection (Lk 23: 43, compare also 2 Cor 12: 4).

Passover: A Jewish festival to commemorate the 'passing over' of the Hebrew homes when, as the last plague, the Egyptian first-born were slain (Exod 12: 23). In Mk 14: 12 and Lk 22: 7 the word stands for the lamb sacrificed at the Passover. In 1 Cor 5: 7 Christ is described as the Passover Lamb. The 'Feast of Unleavened Bread' (Lk 22: 1),

is associated with the Passover in some OT passages; leavened cakes, that is, cakes made from dough to which a piece of fermented dough from a previous baking was added, were prohibited during the Feast.

Peace (Greek *eirēnē*): In the NT, peace means much more than the absence of war or conflict, though this meaning is clearly present at Lk 14: 32; Ac 12: 20; 24: 2; Re 6: 4.

In the majority of contexts *eirēnē* (peace) has the content of the Hebrew word *shālōm*, which it represents in the LXX and from which it was taken over into the NT. It has the following meanings:

- (1) It contains the fundamental ideas of prosperity and well-being. To wish a man 'peace' is to wish him every conceivable blessing from God, everything that will be for his present and ultimate good. This was the formal Hebrew greeting (Ruth 2: 4). At Mat 10: 12 the verb *aspazomai* is used in this sense.
- (2) Peace stands for complete harmony in all relationships: between man and man (Mat 10: 34), and between God and man (Eph 2: 17). It means that relationship between friends which thoroughly satisfies and completes their lives (2 Cor 13: 11; Col 1: 20; 1 Th 5: 13).
- (3) It represents tranquillity of mind, arising from the assurance of reconciliation with God (Ac 10: 36; Ro 5: 1).

Pentecost: A festival celebrated on the fiftieth day after Passover.

People (Greek *laos*, *hagioi*): The translator should note that in TT and most English translations the word 'people' sometimes disguises the full meaning of the Greek original. Every instance of this kind is marked with an asterisk. Two Greek words are involved:

- (1) *Laos*. In the NT this word means primarily God's chosen people, the Jews. When they rejected Jesus as Messiah the word was applied to the New Israel, that is, the Church.
- (2) *Hagioi*. (God's people.) In the NT this word is used to describe Christians as people who are 'set apart' for God and thus 'belong' to God, just as Israel of old had been set apart for God's service, and were in a special sense God's people. This is the sense of the verb at Ac 26: 18 and many other contexts. Often the word is equivalent to 'Christians'.

Pharisees (Greek *Pharisaioi*): A Jewish religious party whose name means 'the separated ones'. This designation suited them well because they would have nothing to do with Gentiles whom they regarded as 'unclean'. They cut themselves off from any Jews also whom they thought to be insufficiently zealous in obeying the Law of Moses. They were utterly devoted to that Law and their rigorous

interpretation of it often led them into petty and hypocritical attitudes. It was this that led to frequent conflict with Jesus. However they played an important part in preserving the Jewish faith through a critical period of history and the NT gives instances of Pharisees who were men of sincerity, faith and understanding. The great majority of translators find it advisable to transliterate the word.

Possess, Possession (Greek *klēronomeō*, *klēronomia*, *klēronomos*): The primary meaning of these words is 'inherit', 'inheritance' and 'heir'. This meaning is occasionally found in the NT (see Mat 21: 38; Mk 12: 7; Lk 12: 13; 20: 14; Ga 4: 30). But the English word 'inheritance' always implies the death of the person who makes the gift. This is not so with the Greek words which have, as their secondary and much more common meaning, the general idea of sharing or possessing something promised, provided that the conditions of the promise have been fulfilled.

Power (Greek *dunamis*): See *Authority*, *power*, *rule*.

Praise (Greek *doxa*): See *Glory*.

Preach, proclaim, proclamation: These words represent any one of three Greek words: *euangelizesthai*, *katangellein* and *kērussein* (with its cognates, *kērugma* and *kērux*). The fundamental idea of these words is the telling of news to people who have not heard it before ('evangelization'). The word most commonly used in TT is 'proclaim' or 'proclamation'. Occasionally, however, English usage prefers the word 'preach'. In such contexts it should be understood that 'preaching' always means the proclamation of the 'Good News' or 'Message' of God to the non-Christian world.

The content of this message (*kērugma*) was fixed in the Apostolic Church. It was the message and meaning of salvation brought about in the death and resurrection of Jesus Christ summed up as follows: 'The age of fulfilment has dawned; this has taken place through the life, death and resurrection of Jesus; Jesus, as Messiah, has been exalted to God's right hand; the Holy Spirit in the Church is the evidence of Christ's power and presence; Christ will return and bring in the New Age; therefore repent, receive forgiveness and the Holy Spirit and the promise of salvation.' (C. H. Dodd.)

These ideas are usually present whenever 'preaching' is spoken of in the apostolic writings. See also *Prophet*, section 4.

Preparation: See *Sabbath*.

Pride: See *Boast*.

Priest (Greek *hiereus*): This word is used in the NT to denote anyone whose function it is to offer a religious sacrifice (see Ac 14: 13 where

it is used of the priest of Zeus; also He 5: 6, 10; 6: 20; 7: 1 where it is used of the 'order of Melchizedek'). Its most common use, however, is in connection with the Jewish priestly orders who officiated in the Temple, where they burnt incense (Lk 1: 5, 8) and presented sacrificial offerings (Mat 12: 5). See also (Mat 8: 4; Mk 1: 44; Lk 5: 14).

The 'High Priest' (*archiereus*) was the President of the Sanhedrin or Supreme Court of the Jews. In He 3: 1 the word is used of Jesus Christ himself.

The 'chief priests' (*archiereis*) were a party made up of the High Priest himself, former high priests and the members of those privileged families from which the high priests were drawn.

Prophet, prophecy, prophesy (Greek *prophētēs*, *prophēteia*, *prophēteuō*): In choosing appropriate words for these terms the translator will need to recognize and distinguish between the ways in which they are used in the Greek NT. As practically all modern English translations fall back on the traditional usage of transliteration they do not provide much help at this point. An examination of all NT passages reveals the following classifications:

- (1) The 'prophet' is one who tells forth and interprets God's will. In the NT this is the commonest usage. In the majority of instances the 'prophet' is a familiar figure of the OT and frequently he is named in the context (e.g. *Jeremiah*, Mat 2: 17; 27: 9; *Isaiah*, Mat 3: 3; 4: 14; 8: 17; Lk 3: 4; Jn 1: 23; 12: 38; *Elisha*, Lk 4: 27). Sometimes the prophet can only be identified from the context but the reader is clearly expected to know who is meant.
- (2) 'The prophets.' This usage brings all the OT prophets together in a single classification and is frequently a convenient literary device for referring to their teaching or their books (Mat 2: 23; 5: 12; 16: 14; Lk 1: 70; 6: 23; 13: 28; Jn 1: 45; 8: 52; Ac 3: 21; 7: 52; 10: 43; Ro 1: 2; 1 Th 2: 15; He 11: 32; Jas 5: 10; 1 Pe 1: 10). Often the name of the prophet is used for the book which he wrote (Lk 4: 17; Ac 8: 28, 30). Sometimes 'the prophets' refers to the contents of the OT prophetic books (see Mat 5: 17; 7: 12; 22: 40).
- (3) 'Prophets' is sometimes used of contemporary or unidentified messengers and interpreters of God's will (Mat 11: 9; 13: 57; 23: 29-31; Lk 10: 24; 11: 49).
- (4) Christian 'prophets'. A natural extension of (1) above to describe those who tell forth and interpret God's will in terms of the Good News of Jesus Christ (Ac 11: 27; 13: 1; 15: 32; 21: 10; 1 Cor 12: 28, 29; 14: 29, 37; Eph 2: 20; 3: 5; 4: 11). The nearest modern equivalent to this in many contexts is 'preacher'.

(5) In one instance only is a pagan called a 'prophet' (Tt 1: 12).

The use of the verb 'to prophesy' in the NT adequately illustrates the function of the prophet. It is to announce some revelation made by God (Mat 7: 22; Ac 19: 6; 21: 9; 1 Cor 11: 4; 13: 9; 14: 1, 3-5, 24, 31, 39; Re 11: 3); to reveal prophetically that of which the evidence has been hidden (Mat 26: 68); to foretell the future (Mat 11: 13; 15: 7; 1 Pe 1: 10).

Prosperity: See *Peace*.

Rabbi, Rabbuni: This was a Hebrew word meaning 'my master'. It was a title of respect used in addressing the learned teachers of the Law.

Radiance (Greek *doxa*): See *Glory*.

Receive (tradition) (Greek *paralambanō*): This word when marked with an asterisk is used in the special sense of 'receiving' teaching or instruction from an earlier generation, usually by word of mouth. It is a NT technical term.

Relationship: See *Right, righteousness*.

Religion, religious, godliness (Greek *eusebeia, eusebēs*): These words are key-words in the Pastoral Letters and especially in 1 Timothy. According to Plato a man who has *eusebeia* will be the friend of God and consequently will seek right relationships with men. Thus *eusebeia* in the NT comes to mean 'true religion'. It has reference to belief, worship and conduct, its particular significance varying in different contexts. In some settings the moral quality of godliness conveys the meaning (see 1 Tm 2: 2; 6: 11; 2 Pe 1: 3, 6, 7; 3: 11), in others 'our religion', 'true religion' (see 1 Tm 3: 16; 4: 7, 8; 6: 3, 5; 2 Tm 3: 5; Tt 1: 1).

Restore: See *Right, righteousness*.

Right, righteousness, make right with (Greek *dikaios, dikaiosunē, dikaioun, dikaiōsis*): Whenever TT uses the words 'righteous', 'righteousness' to represent any of these terms it is taking into account certain characteristic religious attitudes connected with the observance of the Jewish Law. To be 'righteous' is to fulfil that Law, and 'righteousness', especially in Matthew's Gospel, is the supreme quality of one who fulfils the requirements of the Law. It is indeed a virtue. But since the Gospel is always pointing away from virtue which depends on merit, 'righteousness' usually (though not always, see Mat 23: 29) represents a virtue which falls short of the ideal and which is always open to criticism. The same is true about the modern English usage of the word 'righteous', and particularly when the 'righteousness' which comes from observance of the Law is compared with the 'righteousness' which is God's gift. For this reason it has been thought proper to retain the word in certain contexts.

Much more commonly, and especially in the Pauline writings, the Greek words *dikaion* and *dikaionē* (usually translated 'justify' and 'justification' in standard English versions) have a different meaning. See the note on Ro 1: 17. When God makes sinful men 'right with himself' (*dikaion*), it means that he has restored a relationship with himself which man's sin had broken. It means that God is willing to treat men as members of his family even when they least deserve it. This state of being in a right relationship with God and all that follows from it is brought about by God's *dikaionē* by which he accepts men just as they are. In modern English these ideas may make use of a fairly wide range of terms and in each case TT has chosen the one which seems to be most adequate for the context. Thus the words justice, generosity, accept, acquit, restore, right relationship, goodness, innocence and in one case morality are all to be found.

Right (hand) (Greek *ek dexiōn*): In the Biblical cultures the 'right' or 'right hand' represents the place of honour. In cultures where this is not so an idiomatic expression which rightly conveys the meaning must be chosen.

Rule (Greek *archē*): See *Authority, power, rule*.

Sabbath (Greek *sabbaton, sabbata*): The Hebrew name of the Seventh or Holy Day of the Jewish week. Originally set apart as a day for rest, refreshment and renewal and as a memorial of God's finished work in creating the universe, it became in NT times subject to legal interpretation. All kinds of work were forbidden and it became a day of restrictions and constraint. This was one of the main reasons for conflict between Jesus and the Pharisees. The Day of Preparation (that is, Friday) was the day before the Sabbath on which all preparations for the religious observance of the Sabbath had to be completed.

Sackcloth and ashes (Greek *sakkos, spodos*): Sackcloth was a very coarse, rough material, probably not cloth in the modern sense of the word, but made from goat-skins. To 'repent in sackcloth and ashes' was to wear the coarsest possible clothing and to throw ashes over oneself as a symbol of grief and repentance. The custom is referred to in the OT in Isa 58: 5; Dan 9: 3 and Jonah 3: 6.

Sadducees (Greek *Saddoukaioi*): The Sadducees derived their name from the priest, Zadok (1 Ki 2: 35). They were a party of priests, exclusive and superior in status, supported by Jewish aristocrats and conservative in outlook. Politically they tended to support the ruling power. They denied the doctrine of the resurrection and would not recognize the authority of the rabbinical interpretation of the

Law. At all times they appear to have been hostile to Jesus. In most languages the word is transliterated.

Satan (Greek *Satanas*): In the NT this is virtually a proper name for a supernatural being who is God's adversary. In Mat 4: 10 he is identified with the Devil. He is the chief of all the powers of evil.

Scripture (Greek *gegraptai*): 'Scripture' in the NT most frequently represents the word *gegraptai* which means 'it has been written'. It implies 'written in the sacred Scriptures of the OT and still remaining effective'. Occasionally a different word or phrase is used to introduce an OT quotation (see Jas 4: 6 – *dio legei*) and sometimes there is no introductory word at all.

Secret (Greek *mustērion*): In NT times, in certain non-Christian religions, 'mysteries' played an important part and the word itself was widely familiar in the NT world. A 'mystery' had two aspects. It represented divine 'truths' or revelations which to the initiated members of the religious group were open 'secrets', wholly intelligible and forming a practical basis for religious life. But to the non-initiated looking on from outside, all was 'mystery', dark and unintelligible. It is in the sense of truth revealed to believing disciples of Jesus Christ that the word is used in the NT.

Servant (Greek *doulos*): The Greek word *doulos* primarily means 'slave' and in the majority of instances it is translated this way in TT. Why then does TT render it 'servant' in about twenty instances? In the ancient world slavery was a widespread social institution and it was therefore possible for writers to draw on its terminology quite freely in metaphor without fear of being misunderstood. The OT abounds in such instances. One only need be cited. In Amos 3: 7 the prophets are described as the 'slaves' of God. In this and innumerable other contexts the LXX used the word *doulos*. Quite clearly, however, in speaking of the prophets as the 'slaves' of God the OT writers were thinking only of certain aspects of the status of slavery, total belonging to an unseen God and total dedication to his service. It was in this sense that the NT writers took over the metaphorical use of the word *doulos*.

In modern English, however, we cannot use the word 'slave' with the same freedom. Slavery is no longer an accepted institution and its evil associations are now felt to be so predominant that the word has lost its value, even in metaphor, as a description of the relationship between Christ and his people (see Jn 15: 15). The word 'devotee' carries some of the sense but its use is too restricted in modern English. 'Servant' has therefore been chosen as the best available

word though not without recognition that this too is hardly adequate in such passages as Ro 1:1; 2 Cor 4:5; Php 1:1 because it does not necessarily contain the idea of total belonging to Christ. Languages other than English may be able to cope better with the problem though it is probable that something must here be left to the expositor. All modern translations accept this expedient though they do not always agree in discriminating between 'slave' and 'servant'.

hupēretēs: In three contexts this word is also translated 'servant' in the general sense (Lk 1:2; Jn 18:36; Ac 26:16).

Shock (Greek *skandalizō*): See *Fall away*.

Shout (Greek *kērussō*): See *Preach, proclaim*

Signs and Wonders: See *Works of Power*.

Sir, Lord (Greek *Kurie*, vocative of *Kurios*): The primary meaning of the word *Kurios* is 'owner' or 'master' and it is sometimes used in the NT in this sense (Lk 19:33). In the vocative (*Kurie*) it is often used as a form of address to any person in a high position and in such contexts TT translates as 'Sir' (see Mat 13:27 of a slave to his master; Ac 16:30 the jailer to Paul and Silas; see also Mat 8:8; 25:11; Jn 12:21; 20:15).

The same word *Kurios* is however frequently used in the NT as a designation of God, and even more commonly of Jesus Christ both in narrative passages and in direct address. Therefore problems arise for the translator to decide when the word is being used in this sense and when it is being used in a secular way as a courtesy title. Jn 20:15, 18 illustrates both usages in one context. The principle adopted in TT is that in all post-resurrection references to Jesus as *Kurios* the word is translated 'Lord'. But where Jesus is addressed as *Kurie* by people who as yet have no reason for recognizing his lordship, as is frequent in the Gospels, the word is treated as a secular courtesy title and translated 'Sir'.

In the three passages in Acts (9:5; 22:8; 26:15) which tell of the conversion of Paul, the word 'Lord' is used because it is clear that even if Paul did not recognize Jesus as Lord when he appeared to him on the Damascus road he knew that he was no ordinary person. Looking back on the event it was natural for him to use the word 'Lord', the full meaning of which he had in the meanwhile come to understand.

Sister (Greek *adelphē*): See *brother*.

Sit, sit down (at table) (Greek *anapīptō*, *anaklinō*, *kataklinō*, *ana-keimai*, *katakeimai*, *sunanakeimai*): The essential meaning of these words is 'recline' or 'cause to recline'. In NT times this was the posture adopted at meals. In most contexts however the predominant

idea is of taking a meal or sharing hospitality rather than that of posture while eating.

Son of Man (Greek *ho huios tou anthrōpou*): The literal translation of this phrase is 'the Son of (the) Man' and it is just as peculiar in Greek as it sounds in English. It is Semitic in origin and most probably in ordinary usage it simply meant 'man', 'mankind in general', in much the same way as the similar Hebrew expression 'ben adam' is used. It is found in the plural in this sense in Mk 3: 28. In the NT however it is not normally used in this way. In more than eighty instances it is used as a title of Jesus Christ, the exact meaning of which remains uncertain. It is significant that in the Gospels it is Jesus only who uses the title of himself; also that his hearers never seem to have questioned his use of the term which suggests that it was generally understood. The phrase should be translated as literally as possible.

Soul (Greek *psuchē*): This word represents the inner self of man and in this sense is often to be equated with the spirit (of a man). It also represents his human self or personality. In passages where it is linked or contrasted with *pneuma* (spirit) such as 1 Th 5: 23; He 4: 12, it denotes the natural side of a man's personality, as distinct from the supernatural element in him.

Splendour (Greek *doxa*): See *Glory*.

Synagogue (Greek *sunagōgē*): In the NT this word is used (1) for the local Jewish community met for worship; (2) for the building in which such worship took place.

Tetrarch (Greek *tetrarchēs*): This word means literally 'ruler of a fourth part'. But it came to mean simply 'ruler of a district' or 'petty prince'.

Time: The concept of time in the Greek NT is mainly expressed by three words, *chronos*, *aiōn* and *kairos*.

(1) *Chronos*. This word presents no difficulties to the translator and its usages are not asterisked, except at Ga 4: 4 where the phrase *plērōma tou chronou* is the equivalent of *kairos* (see 3 below).

(2) *Aiōn*. This word is most frequently translated by the word 'age'. *Aiōn* in this sense, however, is a period of time thought of in terms of its quality rather than its duration. When the NT speaks of 'this age' it does not give any hint as to when it began in any temporal sense, but at 1 Cor 2: 7 the expression 'before time began' and at Eph 3: 9 'from all eternity' suggest a temporal demarcation. The quality of 'this age' is usually evil as may be judged by the expectation that it will give way to 'the coming age' when the Messiah will come to rule and establish his new order of prosperity.

and universal peace. Thus, the word *aiōn* is frequently identified with this world with all its evil and in all such contexts it carries overtones of moral condemnation. The 'present age' is the non-Christian world.

- (3) *Kairos*. This word derives its full content and meaning in the NT from its use in connection with the fulfilment of OT Messianic promise and prophecy in the coming of Jesus Christ. 'Time' in this sense marks a point at which God may be expected to act in human affairs, bringing nearer to fulfilment his eternal plan of redemption by some event, challenge or opportunity to which men are invited to respond. There are some usages of the word where these profound ideas are not obviously present (see Lk 8: 13; Jn 5: 4; Ac 13: 11; 24: 25; 1 Cor 7: 5; Eph 2: 12; 5: 16; 1 Th 2: 17; 2 Tm 3: 1; He 11: 11) and where the temporal meaning has no overtones. But the translator should be aware of the theological implications of the word. The climax of history is the fulfilment of God's redeeming purpose in the coming of Jesus Christ. History itself is the sphere of God's action. He acts in 'times' of his own appointing and such 'times' become significant when men see them for what they are and respond to them appropriately. Thus, 'the appointed time' is the time fixed by God. In the fourth Gospel the word used for this is *hōra* (Jn 2: 4). 'A crisis' is a time when God may be expected to act (Lk 21: 36). 'The right' (or 'proper') time is the time which is most suitable for God's purpose (Jn 7: 6; Eph 1: 10; 1 Tm 6: 15; Tt 1: 3; 2 Pe 5: 6). 'The last hour' (1 Pe 1: 5), the 'time' of judgment (1 Pe 4: 17) and 'the decisive hour' (Ro 13: 11) all mark the time of God's final action on the scene of this world's history.

Tongues (Greek *glōssa*): The first meaning of this word is 'tongue', as an organ of speech. This presents no problems to the translator and is not asterisked. The second meaning of the word is 'language' as a distinctive feature of different nations or peoples. This too presents no problem in itself.

The third usage of the word occurs in Ac 10: 46; 19: 6; 1 Cor 12: 10, 28, 30; 13: 1; and throughout chapter 14. These are the usages which are asterisked and which call for the translator's special care. In all these instances the words 'tongues', 'speaking in tongues' have been retained in TT because this is the best known English terminology for identifying the phenomenon under discussion. 'Speaking in tongues' was a feature of the early life of the Church which is described in detail in 1 Cor 14. It consisted of apparently unintelligible vocal sounds made under stress of religious emotion and to be able to utter these sounds was regarded as a gift

of the Spirit. Certain Christians had the gift of interpreting the utterances.

The problem for the translator is to find an expression for *glōssa* (tongue) in these contexts which adequately reflects the uniqueness of the phenomena and which cannot be confused with 'foreign language'. The latter, though somewhat mysterious to anyone who does not understand it, is a common feature of normal human experience and is certainly not what is meant in these passages. NEB uses the expression 'ecstatic utterances'; TEV 'strange sounds'; WmB 'ecstatic language'; JB 'the gift of tongues'. It is worthy of note that when in 1 Cor 14: 10 Paul refers to ordinary human language he uses a different Greek word *phōnē*, translated 'sounds' in TT, but 'language' by TEV, WmB and JB.

Tradition: See *Receive*.

Unclean (Greek *koinos, akathartos*): Wherever asterisked this word represents ceremonial or ritual uncleanness.

Unclean spirit (Greek *pneuma akatharton*): The uncleanness of the possessing spirit is not to be understood in a physical or moral sense. It implies ceremonial or ritual uncleanness, resulting in separation from God and the community.

Wilderness (Greek *erēmos*): An uninhabited place.

Work, at work, working (Greek *energeō*): These words when asterisked imply supernatural activity. In most instances it is the power of God which is 'at work' (1 Cor 12: 6) but sometimes it refers to forces of evil (2 Th 2: 7).

Works of Power, Signs and Wonders (Greek *dunameis, sēmeia, terata*): These are the principal words in the NT by which miracles are described.

- (1) *Works of power*: This is a general term by which the miracles of Christ are described as wrought by the power of God in accordance with his own purposes and in demonstration of his character.
- (2) *Signs and wonders*: All such miracles are to be understood as 'signs'. That is, they are performed for the benefit of those who have already come to know who Jesus really is and as such they demonstrate the truth that in Jesus the Kingdom of God has come on earth. In the Fourth Gospel the miracles of Jesus are always described as 'signs'. The addition of the word 'wonders' draws attention to the apparently supernatural element that was present in the working of many miracles: but the word never stands alone. The important thing is that a miracle, wonderful (*teras*) as it is, is a sign (*sēmeion*) of God's almighty power (*dunamis*) at work in the world and therefore evidence of the arrival of God's kingdom.

World (Greek *kosmos*): The physical world, or mankind. The word is sometimes used, and especially by John, in the sense of mankind in opposition to God.

Worshipper: See *God-fearer*.

Wrath (Greek *orgē*): This word is used in the NT to show God's attitude to sin. It is not simply the divine counterpart to human anger but is that hatred of sin which is part of God's own character. It points to the inevitable consequence which the sinner brings upon himself. The Day of Wrath is the Day of Judgement.

APPENDIX OF MONEY, WEIGHTS AND MEASURES

The Imperial and Metric equivalents are approximate.

MONEY: It is impossible to give modern equivalents simply in terms of money and so translators should note that the whole of the system is related to the *denarius* which in the Greek and Roman world was equivalent to a day's wage for an agricultural labourer. Other calculations should be based on that.

denarius: A day's wage for an agricultural labourer.

assarion: $\frac{1}{16}$ of a denarius.

lepton: $\frac{1}{8}$ of an assarion.

quadrans: $\frac{1}{4}$ of an assarion.

drachma: denarius.

didrachma: 2 drachmas.

stater: 4 drachmas.

silver shekel (Greek ἀργύριον): stater.

mina: 100 denarii.

talent: The money value of this unit of weight (3,000 shekels) varied according to the metal used.

WEIGHTS

litra: 12 ounces or 340 grammes.

talent: variously estimated at between 90 and 130 pounds or 41 and 59 kilogrammes.

MEASURES

(a) Capacity

choenix: quart or 1.4 litres.

measuring-vessel (Greek μόδιος): 1.9 gallons or 8.64 litres.

seah (Greek σάτον): 2.66 gallons or 12.09 litres.

bat: 7.98 gallons or 36.28 litres.

measure (Greek μετρητής): 8.66 gallons or 39.37 litres.

kor: 79.8 gallons or 362.77 litres.

(b) Length

cubit (Greek πῆχυς): 17.5 inches or 44.45 centimetres.

stade: 607 feet or 185 metres.

Nautical term

fathom (Greek ὀργυιά): 6 feet or 183 centimetres.

